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# BACCHUS.

## AN ESSAY

ON THE

NATURE, CAUSES, EFFECTS, AND CURE,

OF

## INTEMPERANCE.

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BY RALPH BARNES GRINDROD.

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FIRST AMERICAN,

FROM THE THIRD ENGLISH EDITION.

EDITED BY CHARLES A. LEE, A. M., M. D.

"The land mourneth because of drunkenness"

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THIS WORK  
IS RESPECTFULLY DEDICATED TO THE  
OFFICERS AND MEMBERS OF  
THE AMERICAN TEMPERANCE SOCIETIES,  
WHOSE UNPARALLELED EXERTIONS  
IN THE  
CAUSE OF MORALS AND RELIGION,  
AND WHOSE EFFORTS TO EXTERMINATE  
THE  
MOST FRUITFUL SOURCE OF HUMAN MISERY,  
THE USE OF INTOXICATING LIQUORS,  
WILL EVER ENSURE THEM  
THE GRATEFUL AFFECTIONS OF MANKIND,  
AND THE  
REGARD AND ADMIRATION  
OF  
POSTERITY.

# THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

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## PRIZE ESSAY.

THE Committee of the above Society give notice that they have come to a resolution to offer a Premium of One Hundred Sovereigns, for the best Essay on the benefits of Total Abstinence from all Intoxicating Drinks:—

1.—The Essay must be written in a Christian spirit, and with a design to benefit the bodies, circumstances, and souls of men.

2.—The proposed Essay will contain the origin, progress, and consequences of the customs of *drinking*, and drunkenness, both from sacred and profane history.

3. It will comprise the medical opinions of the faculty, ancient and modern; with the sentiments of magistrates, judges, and the most eminent literary, scientific, and theological writers.

4.—It will produce Scripture testimony that, although the use of wine is not prohibited, except in certain cases, and under certain circumstances, Total Abstinence from all intoxicating drinks is encouraged.

5.—It will contain statistical accounts of the evil effects of drinking-customs on the habits, wealth, and religious feelings of the community, embracing the experience of other nations on these topics.

6.—It will contain details of committals, punishments, and miseries arising from drunkenness.

7.—It will present the amount of loss of property, time, and intellect to the British Nation by their use.

8.—It will show how the various religious societies for the renovation of the world are impeded by the drinking habits of the population.

9.—It will present in an inviting manner the vast blessings which result to families, masters, mistresses, servants, fathers, mothers, and children, and to some of the most degraded individuals, from the total disuse of intoxicating drinks.

10.—It will also show the advantages that will accrue to trade, commerce, and the shipping interest; to the arts and sciences; and the immense moral benefits it will confer on the nation and the world.

The Candidates for the Prize will have the goodness to forward their MSS. in an envelope, containing their names and address, to Mr. J. McCreith, No. 3, Durham Place, Lambeth Road, before 25th of December, 1838.

ADJUDICATORS.—The Rev. Theodore Drury, M. A., Rector of Keighley, Rev. J. H. Hinton, M. A., and J. E. Howard, Esq.

Nearly twenty Essays were forwarded for inspection. The one now published, received the award of the Adjudicators.

## ADVERTISEMENT

### TO THE AMERICAN EDITION.

IN presenting the following work to the American public, but few remarks are necessary. The occasion which called it forth, and the distinguished mark of approbation it received from the British and Foreign Temperance Society, are already known to the reader. It therefore needs no commendation of our own. Nor are we called upon to introduce the subject by any long prefatory notice. The work is so complete in itself, that there is little room for addition, perhaps none for improvement. We have taken the liberty, however, of subjoining some brief notes, and a few pages of additional matter in the Appendix, which, it was thought would render the work more valuable to the American reader. The fear of being tedious, and swelling the book to an inconvenient size, has induced us to leave out several articles which we had prepared. As it is, we trust it will be found the most complete and satisfactory publication on the subject of which it treats, yet given to the public in any language. That it may do much good, and be a successful instrument in the hands of Providence, in advancing the Temperance reform, is the sincere prayer of the

EDITOR.

*New York, Aug. 16th, 1840.*



## INTRODUCTION.

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IN the present day, the appetite for strong drink is not only deeply rooted, but widely spread. It extends its baneful influence to persons of all ranks and conditions. It presents a most serious obstacle to the diffusion of education. It is a deadly enemy to friendly intercourse and social relations. It is no less injurious in its effects on religious welfare. Need we wonder then, that public attention is drawn to this subject.

Intemperance, whether we view it in relation to the moral, intellectual, social, or religious condition of man, is of deep and paramount importance. On no subject, perhaps, does so much ignorance prevail. The nature and effects of inebriating liquors are little understood. The flood-gates of intemperance, being once opened, the stream of sensual indulgence, has, from age to age, been suffered to roll on, until with its accumulated energies, it threatens to inundate the world with wretchedness and wo. The operations of Temperance Societies, fortunately for mankind, have in some degree, contributed to do away with this lamentable delusion.

Temperance Societies were established in the sixteenth century. The first association of this kind, of which we have any account, was instituted by Sigismund de Dietrichstein, under the auspices of St. Christopher, A. D. 1517. Maurice, Landgrave of Hesse, formed, A. D. 1600, a similar association, under the name of "The Order of Temperance." The rules of this society, however, were somewhat lax and indefinite. A knight, for example, was allowed at each meal, (twice a-day,) to drink seven *bocaux*, or glasses of wine. A third institution of this kind was established and patronized by the Count Palatine, Frederick the Fifth. These associations were not only limited in their usefulness, but transitory in their existence.

The appalling extent of intemperance, in the early part of the nineteenth century, throughout a large portion of the globe, and particularly in England and in America, first led to the establishment of modern Temperance Societies. Hitherto, all attempts at reform, had been looked upon as impracticable. In America, this melancholy state of morals was regarded by wise and reflecting persons, with equal alarm and despair.\* The social habits of life—the solemn ceremonies of death—even the sacred offices of religion, were almost universally contaminated with this all-pervading and demoralizing vice.

The "American Temperance Society" was instituted in 1826. It owes its origin to the writings and labours of the Rev. Dr. Lyman Beecher, and others, whose zeal in the cause of morals and humanity, will render them conspicuous in the annals of philanthropy and patriotism. This institution, through the blessing of God, has materially contributed, by its salutary operations, to save that country from impending ruin.

In the year 1829, Temperance Societies were first established in our own country. These were eventually concentrated under one general denomination. The American and British societies were constituted on the same

\* "The highly instructed and intelligent men, through a series of generations shall have directly within their view an enormous nuisance and iniquity, and yet shall very rarely think of it, and never be made restless by its annoyance; and so its odiousness shall never be decidedly apprehended till some individual or two, as by the acquisition of a new moral sense, receive a sudden intuition of its nature, a disclosure of its most interior essence and malignity—the essence and malignity of that very thing which has been offering its quality to view, without the least reserve, and in the most flagrant signs, to millions of observers."—*Foster on the Evils of Popular Ignorance.*

principle—a *mutual agreement to abstain altogether from the use of distilled liquors, and to discountenance the causes and practices of intemperance*. In England, however, and to a limited extent also in America, the consumption of ardent spirits did not constitute the most powerful source of intemperance. Hence, the ultimate formation of Temperance Societies, based on the principle of *total abstinence from all intoxicating liquors*.\* This was seen to be the only practicable and efficacious means of eradicating the evil of intemperance. The operations of these societies in America, have been eminently attended with success. In Great Britain, and Ireland also, these operations have had a salutary and beneficial effect.†

The institution of Temperance Societies demands our serious consideration, not only as a means of *self-preservation*, but also from its paramount importance, as a measure calculated to ensure the *safety of our families*, and the welfare and happiness of *future generations*. Sensual temptations, in connexion with the pernicious and enslaving usages of intemperance, so prevalent in this country, reduce thousands to the verge of eternal ruin. The poet remarks:—

“He who can guard ’gainst the low baits of sense,  
Will find temptation’s arrows hurtless strike  
Against the brazen shield of Temperance,  
For ’tis the inferior appetites enthral  
The man, and quench the immortal light within him.  
The senses take the soul an easy prey,  
And sink the imprisoned spirit into brute.”

The mode by which Temperance Societies produce their salutary operations, is simple and efficient.

1. The principal object which Temperance Societies have in view, is to diffuse information on the subject of intoxicating liquors, and to disabuse the public mind concerning the false estimate they have formed in regard to the beneficial properties which they are supposed to possess, as well as to collect information relative to the evils of intemperance, and to present it to the world as an inducement to the adoption of remedial measures.

2. The constitution of these societies is simple. It consists merely of a social union of such persons as are disposed to promote the fundamental principles of the association. This measure, in fact, includes not only a profession of approval, but it also involves an obligation of co-operation.

3. To effect this result, a document, in the form of an acknowledgment or engagement is drawn up, called a “Pledge,” which all persons who desire to unite with the society, are called upon to subscribe. This act is understood to constitute an open profession of approval of, and determination to adhere to, the principles upon which the institution is founded.

The fundamental principles of Temperance Societies are included in the great laws of *Christian charity* and *self-preservation*. They are, indeed, the offspring and a noble exemplification of that first principle of Christianity so beautifully described and admirably illustrated by St. Paul, under the name of *αγαπη*, 1 Cor. xiii. the true meaning of which word is *benevo-*

\* Speculations not unfrequently appear in the public prints in reference to a phrase, by which a large portion of these societies, in various parts of the kingdom is denominated—*Tee-total*. It is a provincial expression, and of Lancashire origin. It means *entire, thorough* abstinence, in contradistinction to the *half-and-half*, or as it is termed in popular language, *moderation scheme*. If an individual—slave to some sin—intemperance, for example, resolves to abandon it altogether, he not uncommonly makes use of double words in order to clench the matter, or to give increased force to his resolution—I will give it up *TEE-Totally*. It is in fact a repetition of the same sentiment—a resolve upon resolve—a final, and, in intention at least, unalterable decision. Hence the phrase *tee-total*, as applied to Temperance Societies.

† I own myself a friend to the laying down of (strict) rules, and rigidly abiding by them. Indefinite resolutions of abstinence are apt to yield to *extraordinary* occasions; and *extraordinary* occasions to occur perpetually. Whereas, the stricter the rule is, the more tenacious we grow of it; and many a man will abstain rather than break his rule, who would not easily be brought to exercise the same mortification from higher motives. Not to mention, that when our rule is once known, we are provided with an answer to every importunity.—*Paley’s Moral Philosophy*, Book iv. chap. ii.



*lence or love.* In reference to this celebrated and primary Christian virtue, the Apostle Paul declares, that it is our duty both by precept and example, to "consider one another, to provoke unto love and to good works," and which St. James describes as "pure and peaceable, full of mercy and good fruits."—James iii. 17.

It is a mistaken notion, that the principles of these Societies embrace in their object the *intemperate* part only of the community. The reformation of the drunkard is an important consideration in the grand scheme of Christian benevolence. On the principle, however, that "prevention is better than cure," the principal means of its accomplishment necessarily depend on the influence and exertions of the sober part of the community.

To describe the benefit which would result from a general disuse of intoxicating liquors, would be to exhibit the reverse side of the melancholy picture delineated in this volume. If this moral and physical scourge were banished from our beloved country, religion, morals, individual happiness, and national prosperity, would be promoted and augmented to an incalculable extent.

Objections are not unfrequently urged against the institution of Temperance Societies, on the ground that there is no *Scriptural command* for abstinence of this kind; and that to propound this remedy for intemperance, is to propose a scheme, which, in fact, supersedes and derogates from the character of the Gospel, and endeavours to impose upon mankind restraints which God does not either require at our hands, or authorize in his holy word.

The Christian reader will readily perceive the fallacy of these popular objections. The Gospel is acknowledged by all, to be the only means of salvation; the word of God, however, nowhere prohibits the employment of subordinate means to remove those unnatural obstacles to its reception which so universally prevail in the present day. In no part of the Scripture is there found a command for the habitual and dietetic use of intoxicating liquors. In many parts of the sacred book, are found decisive proofs of divine approbation of those who abstain from their use. The Scriptures contain no specific commands in relation to many evils which the pure principles of divine inspiration can by no means tolerate. Among these may be included theatrical entertainments, gambling, and other sinful amusements, some of which obstructed the diffusion of Christianity in the time of St. Paul. Ferocious exhibitions of gladiatorial skill, took place in the city of Rome, at the time St. Paul wrote his Epistle to the Romans, and yet no literal condemnation of this practice is to be found in the writings of that Apostle.

Many eminently useful institutions are in operation in the present day, as auxiliaries to the Gospel, for which there is no direct command in the Bible; who, however, in this age of sacred light, would on this account condemn or prohibit the formation of Bible and Missionary Societies, Sabbath Schools, and other similar establishments? These subordinate institutions, indeed, are distinguished manifestations of the essence of Christianity; which teaches us not only to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly" ourselves, but also to do our utmost to promote the temporal happiness and eternal welfare of our fellow-creatures.

The Gospel is adequate to remove the vice of intemperance; its principles, however, have not hitherto been brought to bear upon the evil. The remonstrances and denunciations of Christian teachers, have almost invariably been directed against the drunkard, while the *source* or *sources* of the evil have been either partially or altogether overlooked and neglected. Let Christian temperance be advocated from our pulpits, and in our various religious institutions, and doubtless ere long, the vice of intemperance with all its attendant evils, will be removed from our land.

The construction of this work from the nature of the advertisement issued by the Committee of the New British and Foreign Temperance Society, necessarily assumes its present form;—a collection of important facts illustrative of general principles. A treatise of this kind, moreover, may be deemed a desideratum in the present comparatively infant state of Temperance Societies. The advocates of these benevolent associations, have to

contend against long confirmed prejudices and habits. Stubborn facts alone, will dissipate this popular delusion. Hence the writer studiously, and perhaps to his own disadvantage, in general omits such arguments, as in a work more popular in its character, would be deemed essential to its success.

The Author deems it proper to apologise for any inadvertencies or omissions which may have crept into a work that comprehends subjects so numerous and so miscellaneous, and which has been written in the hurry and confusion of professional pursuits.

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# BACCHUS.

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## PART I.

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### CHAPTER I.

#### NATURE AND CHARACTERISTICS OF INTEMPERANCE.

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“To set the mind above the appetites is the end of *abstinence*, which one of the fathers observes to be not a virtue, but the groundwork of virtue.”—  
DR. SAMUEL JOHNSON.

“Nothing is so great a friend to the mind of man as abstinence; it strengthens the memory, clears the apprehension, and sharpens the judgment, and in a word, gives reason its full scope of acting; and when reason has that, it is always a diligent and faithful handmaid to conscience.”—  
DR. SOUTH.

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THE term INTEMPERANCE, according to its general signification, is indefinite and unsatisfactory. In the present day, however, it is almost exclusively and universally employed in reference to *excess in the use of intoxicating liquors*.

The limits of lawful indulgence have, in all ages of the world, been variously defined. In a primeval state, man had few wants. His occupations were simple in their character and influence. The produce of the field, and the fruit of the trees yielded him suitable nourishment; water supplied him with a refreshing and innoxiously inspiriting beverage. In this state of virtuous simplicity, man had few temptations to lead him astray. In progress of time, however, *new* and unlawful sources of enjoyment were discovered, luxurious habits began to prevail, intoxicating liquors were produced, diseases were generated, and vicious habits followed in their train.

Luxury, in its early approaches, has, in general, been characterized by its slow and insinuating progress. Virtuous habits gradually yield to the forms and practices of sensual gratification. A deterioration of the moral sense,

has invariably been found to follow concessions to sensual indulgence. The history of the nations of antiquity, and in particular of the Greeks and Romans, demonstrates the truth of this statement.

The effects of strong drink were known to the ancients as inimical to freedom and national prosperity. To prevent intemperance laws were framed against the introduction of wine. The ancient *Suevi*, for example, would not allow wine to be imported into their country, believing it to be pernicious to the vigour, both of the body and of the mind.\* Similar laws are found among the primitive regulations of other nations.

Until influenced by impure motives, these sanative enactments were rigorously enforced. As an increased taste for luxury began to prevail, the primitive aversion to wine however, gradually wore away. The deadly enemy became a cherished friend. Those admirable laws which had once been the safeguards of national virtue and prosperity were finally modified, relaxed, and virtually annulled. The consequences were degradation and ruin.

From the experience of every age it is manifest, that the prevailing notions concerning the nature of temperance and intemperance, *have arisen and taken their tone, from the moral condition of the existing age.* The inclinations and appetites of mankind insensibly influence their opinions, and from such a source, has the world too frequently derived its notions of the subject under consideration.

Democritus, as Pliny informs us, wrote a volume with the design to show, that no person ought to exceed four or six glasses of wine. Epictetus advances the following opinion:—"That man is a drunkard who takes more than three glasses; and though he be not drunk, he hath exceeded moderation."† In comparatively modern times, striking examples are presented of the morals of the age, influencing considerations concerning the nature of temperance. A society, for instance, established about the sixteenth century, for the promotion of temperance, had its fundamental law constituted on the principle, that none of its members should drink more than fourteen glasses of wine daily. A certain general, in one of his regulations,

\* Vinum ad se omninò importari non sinunt, quòd eâ re ad laborem ferendum remollescere Homines, atque effœminari arbitrantur.—*Cæsar de Bell Call.* lib. 4.

† Fragments, No. 3. Carter's Transl. 1758. p. 112.

ordered, that no officer who dined at his table should exceed *two bottles of wine*. Dr. Trotter, who adverts to this circumstance with somewhat of astonishment, records it as an honour to the British Navy, that in his time, the commanders-in-chief never allowed more at their tables than *half a bottle* to each guest.\*

The institution, in the present century, of Temperance Societies in this country and in America, forms a striking illustration. Many of these institutions had merely an ephemeral existence. Of those established, one class had for its object the advancement of temperance, by inculcating the moderate use of all kinds of intoxicating liquors. Another class still in operation, has for its fundamental regulation the moderate use of fermented liquors, but abstinence from ardent spirits. Each of these, however, evidences the existence, not only of erroneous notions concerning the nature and effects of intoxicating liquors, but the very general and deep-rooted appetite which exists for artificial and stimulating drinks.

An examination of these facts, irresistibly forces the conviction upon all unprejudiced minds, that the inclinations and appetites of mankind have invariably influenced their opinions in relation to the nature and limits of temperance. The consequences of these latitudinarian notions, are witnessed *in the free use of strong drink in the present day, by those who deem themselves temperate and sober members of society*.

To this class of men has been very appropriately assigned the appellation of *sober drunkards*. "It is not drinking spirituous liquors," remarks Dr. Trotter, "to the length of intoxication, that alone, constitutes intemperance. A man may drink a great deal—pass a large portion of his time at the bottle, and yet be able to fill most of the avocations of life. There are certainly, many men of this description, who have never been so transformed with liquor as to be unknown to their own house-dog, or so foolish in their appearance, as to be hooted by school-boys, that are yet to be considered as intemperate livers. These 'sober drunkards,' if I may be allowed the expression, deceive themselves as well as others; and though they pace slowly along the road to ruin, their journey terminates at the goal, bad health."†

A further examination of this subject, leads us to the

\* Trotter's Essay on Drunkenness, p. 157.

† Trotter on Drunkenness, p. 177.

astounding, but incontestable fact, that *that part of the community in general termed temperate, consumes a larger proportion of inebriating liquor, than those individuals who are usually denominated drunkards.* A great proportion of those who are known to be drunkards, in general are not habitual slaves to this most debasing vice. During their fits of intemperance, they consume a large quantity of intoxicating liquor. On ordinary occasions, they do not indulge in the use of strong drink to any serious extent. The former section of society, however, drink considerably less at *stated times*; but, by the accumulating amount of habitual and frequent repetition, consume a quantity, which, on calculation, appears almost incredible. The individual, for example, who indulges in but one glass of ardent spirit, or what amounts to the same thing, in two or three glasses of wine daily; consumes, in the course of ten years, not less a quantity than *thirty gallons of pure alcohol, or spirits of wine*; a poison well known to be most dangerous and fatal in its character. The consumption of this quantity, however, is far from being considered either as improper or intemperate. The most strenuous advocates of the moderate use of intoxicating liquor, would not, it is presumed, object to the daily apportionment of a pint of ale to each adult member of the human family—an allowance, which, in the course of one year, would amount to forty-three gallons, or *about twenty-five gallons of proof spirit!* These, and similar illustrations, sufficiently demonstrate the fact, that those individuals, commonly denominated drunkards, do not invariably consume the largest portion of alcoholic stimulants.

From the preceding observations, it will be seen how impossible it is to arrive at a correct definition of the nature of intemperance, from the uncertain and ever-varying opinions and practices of the age. Chemical and physiological knowledge alone supply us with the requisite data. The most important distinction between the temperate and intemperate employment of articles of food and drink, consists in the relative use they are of, in supplying the system with its *natural requirements*; in other words, in affording to the human frame, suitable food or nourishment. Some substances are proper as *articles of diet*, when used in moderate quantities, or to such an extent as nature may require: others, on the contrary, are useful as *medicines* only, and when employed *occasionally*, and with *judgement*. The great distinction between these two di-

visions, obviously consists in the circumstance, that the one contains matter capable of becoming a *part* of, and, consequently, of *adding nourishment* to, the corporeal system. The other, exercises a specific or medicinal influence on some part or parts, of the human frame; but it does not become *assimilated* with it. Arsenic, for example, has a powerful and peculiar influence on the human system; but it is not capable of being assimilated with it. Alcohol, in whatever combination, is similar in its operation. It *stimulates* or increases the action of the parts with which it comes in contact; but it is not added to, or identified with them. The use of alcohol, according to this unerring test of *dietetic* value, is found to be directly opposed to the *natural actions of the system*; because, like all medicinal agents, it can only be employed with beneficial results, when the system is in an *unnatural or unhealthy* state. "Nourishing substances," remarks a distinguished writer, "require to be of a similitude with the substances to be nourished; and the constituent materials of man, and the whole of living creation, contain no such compositions as those fermented and spirituous liquors. Such liquors, cannot therefore, be reckoned useful, in the way of nourishing or maintaining the principal materials of the human frame.\*"

The universal tendency of intoxicating liquor is to debilitate the intellectual, and to deprave the moral powers of man. The habitual use of alcohol, in any of its varied combinations, *strengthens the power of motives to do wrong, and weakens the power of motives to do right*. The nature and tendency of strong drink are such, that mankind in general cannot continue long to indulge in the *moderate* use of it. From the earliest period of its introduction to the present time, these evidences of its nature and character have been uniform and certain.

These general characteristics of alcoholic liquors lead to the examination of an important distinction, which exists between *intemperance* and *drunkenness*, terms in general used synonymously without reference to a primary or natural signification. The indications of drunkenness are too obvious to require description. One of the canons of the Anglo-Saxon church in a prohibition against drunkenness, thus defines the term:—"This is drunkenness, when the state of the mind is changed, the tongue stammers, the

\* Lecture on Fermented Liquors, by A. Carlyle, M.D.

eyes are disturbed, the head is giddy, the stomach is swelled, and pain follows." Intemperance, however, has relation to an essentially different state of the system. An individual may, in the strictest sense of the word, be habitually *intemperate*, without exhibiting either the staggering gait, the faltering tongue, or the disgusting ejaculations of the professed debauchee. In this circumstance lies the *insidious influence of strong drink*, which has ever been characterized by the unnatural changes which it effects, in too many instances, unobserved and unsuspected by its unfortunate victims.\*

Eminent writers have advanced various definitions of the nature and meaning of temperance. By some, it has been correctly asserted, that an intemperate man is one whose appetite rules his reason; and that a temperate man, is one whose reason rules his appetite. Temperance is a virtue of self-denial or restraint. Dr. Adam Clarke defines it to be a *proper* and limited use of all earthly enjoyments, keeping every sense under proper restraint, and not permitting the animal part to subjugate the rational. Parkhurst renders it "*self-government, temperance, continence*; having power over one's own appetites." Pasor and other lexicographers of good authority, give it the same signification. In this sense also, was the word used by one of the most distinguished philosophers of old. "Temperance," observes Cicero, "is the unyielding control of reason over lust, and over all wrong tendencies of the mind. *Frugality* is not so extensive as temperance. Temperance means not only frugality, but also modesty and self-government. It means abstinence from all things not good,

\* "Men indulge habitually, day by day, not perhaps to the extent of producing any evident effect, either upon the body or mind at the time, and fancy themselves all the while strictly temperate, while they are, in reality, undermining their constitution by slow degrees—killing themselves by inches, and shortening their existence several years."—*Anatomy of Drunkenness*, by Robert Maenish, 5th Ed. p. 254.

"It is," remarks Dr. Beecher, of America, "*and I fully concur with him*," observes Dr. Maenish, "a matter of unwonted certainty, that habitual tipping is worse than periodical drunkenness. The poor Indian, who once a month drinks himself *dead*, all but simple breathing, will outlive for years, the man who drinks little and often, and is not perhaps suspected of intemperance."

"The observation of twenty years, in this city (Dublin,) has convinced me, that, were ten young men, on their twenty-first birthday, to begin to drink one glass (equal to two ounces) of ardent spirits, or a pint of port wine or sherry, and were they to drink this supposed moderate quantity of strong liquor daily, the lives of eight out of the ten would be abridged by twelve or fifteen years. They represent themselves as temperate—*very temperate*." *Statement by Dr. Cheyne, late Physician General of Ireland*, p. 54, 1829.



and entire innocence of character." *Temperance* is that which teaches us to regulate our desires and fears, so that in *desiring* and in *shunning* things, we may always follow reason. Fortitude is concerned in labours and dangers, *temperance in renouncing pleasures*.

From these observations, we may with great propriety conclude, that physical temperance consists in the moderate use of those things which are nutritious and proper for human sustenance, and in abstinence from everything which is injurious and unnecessary. This definition, is, in every sense of the word, strictly applicable, because it not only comprehends the *quantity* but the *quality* also of those things which ought to enter into the composition of human diet. Sir William Temple, a writer of considerable eminence of the seventeenth century, remarks thus:—"I do not allow the pretence of temperance to all such as are seldom or never drunk or fall into surfeits, for men may lose their health without losing their senses, and be intemperate every day without being drunk perhaps once in their lives; but that which I call temperance, is a regular and simple diet, limited by every man's experience of his own easy digestion, and thereby proportioning, as near as well can be, the daily repairs to the daily decays of our wasting bodies.\*" Sir William Temple then proceeds to apply this rule of temperance to the removal of a disease on which he has written largely, and enforces the necessity of rigorous abstinence from inebriating liquor on all ordinary occasions.

Another writer, in the earlier part of the seventeenth century, in reprobating the practice of intemperance, makes the following pertinent remarks:—"It is sad to consider how many will hear this charge, for one that will apply it to himself, for confident I am, that fifteen of twenty, this city over, (London) are *drunkards*, yea, *seducing drunkards*, in the dialect of Scripture, and by the law of God, which extends to the heart and the affections." "Perhaps," observes the same writer, "by the law of the land, a man is not taken for drunk except his eyes stare, his tongue stutter, his legs stagger; but by God's law, he is one that goes often to the drink, or that tarries long at it. Prov. xxiii. 30, 31. He that will be drawn to drink when he hath neither *need of it*, nor *mind to it*, to the spending of *money*, wasting of *precious time*, discredit of the *Gospel*,

\* An Essay on the Cure of the Gout.—*Miscellanea*, Part I. 1677.

the stumblingblock of *weak ones*, and hardening associates. Briefly, he that drinks for *lust*, or *pride*, or *covetousness*, or *fear*, or *good-fellowship*, or *to drive away time*, or *to still conscience*, is a DRUNKARD.

The powerful influence which intoxicating liquors exercise on the human system, their strong tendency to lead to excess, their effects in inflaming the passions and enervating the mind, are sufficient indications, that even their *moderate* and *habitual* use is incompatible with a *temperate* and *healthful* condition of either mind or body.

The vice of intemperance during every stage of its progress, has been characterized by some prominent and peculiar features.

1. In the first place, it may be remarked, that *the use of intoxicating liquors is an acquired habit*. The influence which inebriating compounds exercise over the mental and physical constitution of man, is altogether the result of *artificial feelings and impressions, superinduced on those with which the system is naturally endowed*.

Providence, in wisdom and bounty, has supplied the wants of man in rich profusion. Animal and vegetable creation well stored with aliment, surround him on every side. Each substance, moreover, bears characteristic evidence of the design of its munificent Creator. The vast variety of vegetables and their fruits, which enter so largely into the diet of the human race, present evident relation between the nature of their composition, and the purposes to which they are designed to be appropriated. This observation applies with equal force to water, one of the most useful substances in nature.

Alcohol, on the contrary, in all its combinations<sup>s</sup>, is devoid of these nutritious characteristics, and is found to be inimical to the healthy functions of the animal economy, and productive only of that injurious excitement, which subsides into morbid debility.

It is a humiliating reflection, that man is the only animal in creation accustomed to the use of intoxicating liquors. No analogous substances are found in the whole range of animate creation. Alcoholic stimulants are purely the results of human ingenuity and invention, called into operation by the desire to gratify a sensual and sinful propensity. Mankind have thus *themselves* originated an evil, which has proved the severest moral and physical scourge that ever afflicted the human race.

Several prominent and striking facts are adduced in the



present place, to prove that the habit of vinous indulgence is altogether acquired.

Entire nations are known to have existed for ages in a state of comparatively superior health, comfort, and happiness, without the aid of intoxicating liquors.\* When first offered to the inhabitants of those countries, they have, in general, evinced considerable aversion to their use; and have been reconciled to the practice only, by a conformity to the habits and persuasions of those civilized nations who have seduced them into the destructive vice of intoxication.

A corresponding illustration of this statement, may be found in the fact, that young persons, and in particular children, almost universally exhibit signs of repugnance, when first induced to taste of any kind of intoxicating liquor; which indications of disgust are not manifested, when they partake of the almost unlimited varieties of nutritious food.

The unnatural excitement which these liquors induce when first made use of, produces unpleasant sensations on the unvitiated palates of the young. The benevolent Creator has, in his wisdom, so arranged the constitution of man, that every article of a nutritious character is calculated to afford agreeable sensations of pleasure and refreshment to the temperate consumer. The excitement produced by alcoholic stimulus, however, becomes agreeable only when the system has for some time been habituated to its use; and, in fact, not until a series of artificial feelings have been created, which require for their continuance the repeated application of the stimulating agency by which they were first produced.

The varied sensations which inebriating compounds impart to the *taste*, furnish an additional proof that the habit of indulgence in their use is altogether acquired. The *taste* and *flavour* of these compounds have varied in almost every age of the world. The nausea and disagreeable sensations which most of them impart, have, in the first instance, to be conquered or rendered familiar by continued use, before a vitiated appetite can relish their reception. The Jews, for example, frequently mixed frankincense and

\* Mr. Buckingham states it to be his conviction, "judging from what he himself has seen and heard on the testimony of creditable writers, that one-fifth of the entire population of the globe are abstainers from all intoxicating liquors." "A number," he remarks, "sufficiently large to show that they are not necessary to human existence, health, or enjoyment."

various spices with their wines, in order to increase their potency. The Romans and Greeks very plentifully made use of pitch, turpentine, resin, and other potent ingredients for the same purpose. Malt liquors were formerly prepared without the bitter addition of hops; in the present day, however, *habit* has rendered that celebrated bitter so familiar to the taste, that it is on all occasions employed in the preparation of beer and ale. The various kinds of malt liquors now in common use in England are forcible illustrations of the same fact; almost each district having its ale or beer more or less celebrated *for some peculiar flavour or reputed strength*. Long continued use renders these various compounds highly agreeable; physical disorder, indeed, is not unfrequently induced, even by occasional indulgence in another variety of the same liquor. The system habituated to one peculiar kind of inebriating liquor, rejects with natural repugnance stimulants possessing different properties, both in regard to their strength and flavour.

This diversity of character, more or less, applies to inebriating liquors in every part of the globe in which they are used; each nation possessing its favourite liquor to which its inhabitants have become attached, and the use of which, they cannot abandon without feelings of painful deprivation. All of these, however nauseous at first, become not only agreeable, but are eventually considered as necessary to healthful existence. Such is the influence of habit. "Most persons," remarks Dr. Garnett, "have so indulged themselves in this pernicious habit of drinking wine, that they imagine they cannot live without a little every day; they think that their very existence depends upon it, and that their stomachs require it to enable them to perform the necessary functions of digestion. Similar arguments may be brought in favour of every other bad habit, though, at first, the violence we do to nature makes her revolt; in a little time she submits, and is not only reconciled, but grows fond of the habit; and we think it necessary to our existence. Neither the flavour of wine, of opium, of snuff, nor that of tobacco, is naturally agreeable to us: on the contrary, these articles are highly unpleasant at first; but by the force of habit they become pleasant. It is, however, the business of rational beings to distinguish carefully, between the real wants of nature, and the artificial calls of habit; and when we find that the last begin to injure us, we ought to use the most perse-

vering efforts to break the enchantment of bad customs ; and though it may cost us some uneasy sensations at first, we must learn to bear them patiently ; a little time will reward us for our forbearance by a re-establishment of health and spirit."

2. *Habitual and long continued indulgence in the use of inebriating drinks, obtains an almost irresistible influence over both the mental and physical constitution of man.* This change appears to be peculiar in its character, impairing the moral perception, enervating the mind, and deranging all the operations of the physical powers, substituting an artificial and tyrannical condition, in the place of the harmonious and agreeable operations of nature. This condition is so enslaving in its character, that individuals have been known to make the most severe sacrifices, rather than submit to be deprived of the means of sensual gratification. Indeed, many of the victims of strong drink have declared their utter inability to resist its influence—so strong and so painful are the cravings of the intemperate appetite.

It is important to observe, that this peculiar fascination is found to exist, even when the mind is perfectly conscious of the guilt and awful consequences, temporal and spiritual, which inevitably result from perseverance in intemperate habits. The entreaties of friends and relations, the loss of character, the privation of all temporal prosperity, and the positive knowledge of eternal punishment—all such inducements, however powerful in themselves, are often found insufficient to arrest the drunkard in his self-destroying career. Dr. Cheyne, of Dublin, relates a remarkable example of the inveteracy of this evil habit. A gentleman, very amiable in his disposition, and justly popular among the circle of his acquaintance, contracted habits of intemperance ; his friends argued, implored, and remonstrated, but in vain. At last, he thus put an end to all importunity. A friend addressed him in the following strain : "Dear Sir George, your family are in the utmost distress on account of this unfortunate habit ; they perceive that business is neglected, your moral influence is gone, your health is ruined, and, depend upon it, the coats of your stomach will soon give way, and then a change will come too late." The poor victim, deeply convinced of the hopelessness of his case, replied thus : "My good friend, your remarks are indeed too true, but I can no longer resist temptation. If a bottle of brandy stood at one hand,

and the pit of hell yawned on the other, and if I were convinced that I were to be pushed in, as surely as I took one more glass, I could not refrain; you are all very kind; I ought to be very grateful for so many kind good friends, but you may spare yourselves the trouble of trying to reform me—the thing is now impossible.”\*

The pages of history record numerous examples of similar infatuation. Dionysius the younger, according to Aristotle, would sometimes continue in a state of intoxication for ninety days at a time, a habit, the frequent recurrence of which reduced him at last to total blindness. The Emperor Zeno daily drank himself into a state of insensibility. In one of these fits of inebriety, his consort, Ariadne, had him committed to the horrors of the tomb. Returning consciousness revealed the dreadful situation in which he had been placed by his folly and imprudence. His lamentable cries and entreaties, however, were suffered to pass unheeded, and the sensual tyrant, detested alike by his wife and his subjects, was thus left to die a miserable death.

The conduct of Wenceslaus, king of Bohemia, exhibits another instance of the infatuating influence of strong drink. This monarch visited Charles VI. at Rheims, A. D. 1397, in order to treat with him on some important national affairs. The wine of that country afforded him such unexpected pleasure, that rather than be diverted from the excess in which he daily indulged, he consented to make certain important and disadvantageous concessions.†

One of the monarchs of Bamba in Africa, resigned his right to the throne, rather than submit to be removed from the Portuguese settlements, where he had ample opportunities of indulging his fondness for intoxicating liquors.‡

*Shawe O'Neil* the famous opponent of Queen Elizabeth, usually kept in his cellar at Dundrum, two hundred tons of wine, of which as well as of *Usquebaugh*, he drank to such excess that his attendants were accustomed to bury him in the earth chin-deep, until the inflaming effects of inebriation had become dissipated.§

A volume might be filled with similar examples. Innumerable instances in point are of ordinary occurrence at

\* A Statement of Certain Effects of Temperance Societies, 1829, p. 8.

† Journ. de Scav. June, 1706.

‡ Adamson's Voyage to Senegal.

§ Hollinshed. Vol. vi. page 331.

the present period, all of which exhibit the fatally fascinating influence of depraved appetite and the power which it possesses to overcome every motive either of a moral or of a religious character.\*

3. Another characteristic of this vice may be noticed in the fact that *Intemperance is not confined to climate*. The inhabitants of northern climes are on examination found to be equally prone to intemperance with the natives of warmer latitudes. Climate cannot therefore in itself be considered as a *cause* of drunkenness. It has, however, considerable influence in resisting or favouring the effects of Intoxication. The natives of cold countries will indulge with comparative impunity in that *amount* of stimulating liquor, which, in warmer temperatures would be productive of fatal consequences. It must not thence, however, be supposed that indulgence in alcoholic liquors in cold climates is not attended with evil results. In Russia and in Sweden the free use of ardent spirits is well known to have occasioned an appalling degree of mortality.†

The existence of intemperance in one portion of the globe more than another has been remarked by Montesquieu. "Go," says he, "from the equator to our pole, and you will find drunkenness increasing, together with the degree of latitude. Go from the same equator to the opposite pole, and you will find drunkenness travelling south,

\* The following evidence of the "*infatuating nature of the habit*," is the result of an extended experience of Mr. Poynder, late Under-Sheriff of Middlesex, London: "I have observed that when it has once taken possession of the mind and body, it is next to a miracle if it yields to any sense of shame, or any fear of loss. The power with which it retains its hold is really wonderful. A man shall see his property wasting, his health declining, his character departing from him and all in vain; he shall even form the most solemn resolutions of amendment to no purpose, and admit the force and truth of every remonstrance made by his relatives and friends, without being able to abandon the habit; he knows that poison is in his cup, and yet he will drink on. I have known repeated instances of this fact, and so I believe has almost every one else. It is no uncommon case for drinkers, when admonished by those whom they esteem to weep over their own folly; such instances I have myself seen again and again; but how few are the instances where resolutions of amendment do not vanish with such tears! It is perhaps the most fatal circumstance connected with this habit, that it enervates and debases the mind so as to deprive it of its natural vigour, and prevent the success of every effort for its own deliverance. I knew a case in which the preservation of an office of much importance to the possessor, depended upon the abandonment of the habit of spirit-drinking; this person who was much respected by a great number of his superiors, was treated by them with all possible lenity for some years, and every effort was made in the interim to reclaim him from his folly; he always received these attempts with the greatest gratitude, but could not give up his vice, and it was found at last impossible to continue him in his place: his health followed the loss of substance, and his life of both. This is no solitary case.

† Chapter v.



as on this side it travels toward the north." Dr. Macnish, in his *Anatomy of Drunkenness*, affirms that there cannot be a doubt that drunkenness prevails to a much greater extent in northern than in southern latitudes; and immediately afterward adds, "the nature of the climate renders this inevitable, and gives to the human frame its capabilities of withstanding liquor."\*

In reference to the latter statement it may be remarked, that the nature of climate does not interfere so much with the disposition or proneness of mankind for stimulating liquors, which appears to have exhibited a similarity of character in every portion of the globe; but the effects noticed by this writer must be ascribed to the *physical capabilities* or power of resisting foreign influences which varies in the human constitution under different climates. Hence remarks Dr. Macnish—a quantity which scarcely ruffles the frozen current of a Norwegian's blood, would scatter madness and fever into the brain of the Hindoo. Even in Europe, observes the same writer, the inhabitants of the south are far less adapted to sustain intoxicating agents than those of the north.†

A medical writer has expressed himself in the following erroneous manner on the subject in question. "The great estimation," he asserts, "in which spirituous liquors are held by all northern nations, is a sure proof of their necessity and value. Among these a perpetual struggle between the laws of life *within*, and the laws of nature *without*, exists; and, whatever will give a preponderance to the former, will of course, be eagerly sought after. The further we approach to the north, the greater devotedness we find to these liquors. When life and nature are at a low ebb, artificial excitements become indispensable; and the means of obtaining these will be among the chief objects of the people."‡ The existence of a stronger propensity for stimulating ingredients in one part of the world more than another, is not surely a sufficient proof of their value and necessity. The statement of Dr. Sheer, however, is found to be directly opposed to the *known laws of the animal economy*. The system of man is wisely constituted by a beneficent Creator, with such capabilities as enable him to endure not only the vicissitudes of climate, but when requisite to sustain extraordinary exertion of the

\* *Anatomy of Drunkenness*, p. 16. † *Ibid.* p. 17.

‡ Dr. Sheer on the Diseases of the Lower Orders in Dublin.—*Dublin Hospital Reports*. Vol. iii.

animal strength, without serious injury, and supported only by the most simple kinds of nutriment. Alcoholic stimulants in all climates, and under every ordinary circumstance, invariably diminish this capability by injuring and wasting the vital powers of the human frame. Hence the use of stimulating liquors in cold climates in particular, ought to be avoided, because they do not add to the *natural strength* of the system ; but deprive it more or less of that vital energy with which it has been endowed to enable it to resist *external influences*. A proper supply of nourishing food and appropriate clothing, is all that is necessary for the purpose in question. The *quality* and *quantity* of nutriment, necessary for the support of the animal frame, is affected, to a considerable extent, by climate, as may be rendered sufficiently evident by the change which is felt in our own country, during the seasons of winter and summer. The heat of summer diminishes the appetite for that stimulating kind of food, which appears in some degree necessary during the rigorous effects of colder seasons. Hence the necessity of dietetic caution. The same result is found to occur in the various latitudes to which reference has been previously made. The Creator has, however, everywhere placed within the reach of man—such natural food as is requisite, and best adapted to the situation and climate in which he is located. All other indulgence is the result of unlawful gratification, and depraved appetite ; and cannot be attributed to necessary and inevitable circumstances, over which he has no control.

4. *Intemperance is common to savage and to civilized nations, to the illiterate and the educated.* This vice has existed almost in every nation, and among every people, whether belonging to the uncultivated savage, or to those individuals who have enjoyed the advantages of education and refinement.

The history of intemperance, acquaints us with examples of the effect of strong drink on nations, eminent for intellectual qualifications, almost equally atrocious in their character, with those occurring among the most barbarous nations on record. The *consequences* of intemperance, indeed admit of few modifications. They are invariably degrading and unnatural in their character.

Some of the features of intemperance, are considerably modified by education, in particular when combined with a certain amount of moral restraint. The untutored savage, abandons himself to insatiate and unbounded excess

restrained by no principles of shame or propriety. His views of earthly enjoyment, extend little beyond the present moment: no sufficient motive, therefore, presents itself, to oppose his unlimited desire for sensual gratification. Hence arise those horrible and disgusting scenes of bloodshed, so generally resulting from savage excess.

The same effects, however, though perhaps, in different degrees of excess, will, on further examination, be found to attend the operations of intemperance, in more civilized portions of the globe. In proportion, as the animal propensities of man preponderate over his moral and intellectual powers, will be found prevailing among the species, a greater or less amount of ferocious excitement, and savage barbarity.

The drinking practices, however, of civilized nations, in some respects, differ materially from those of the unpolished and unguarded savage. The object of an intemperate member of the former class, is not how he can attain the readiest method of intoxication, but *how he can attain the highest degree of animal and pleasurable excitement, without the exhibition of any visible signs of what is commonly denominated intemperance.*

The moderate intemperance of the present day, (a vice, unfortunately for society, almost universal in its extent) may be considered as an art peculiar in itself, requiring special and long continued training, before it is brought even to comparative perfection. The *morality* of modern refinement, (special occasions excepted,) denounces the vice of *drunkenness*, as odious and disreputable. It has, in consequence, assumed a more *captivating, insidious, and respectable* form, under the indefinite and dangerous designation of *moderate* drinking. It will easily be seen how impossible it is, on any sound or correct data, to define the *nature and limits of moderate* indulgence. In a physiological point of view, this is impossible. It is a well-known fact, that long continued habit will enable one individual to endure, *without the least external symptom of intemperance*, such an amount of alcoholic stimulus as would render another person less inured to the intoxicating draught, in the popular sense of the word, completely *drunk* and even *insensible*. Hence persons may be *chargeable with intemperate excitement* and *really* be under the influence of a greater or less amount of it; and at the same time they may pass through the ordinary circumstances of life with a certain kind of credit and respectability, and



even be looked upon as *temperate* members of society. Let it not, however, be supposed that the practice of modern drinking is unattended with immoral and injurious effects. Experience demonstrates the contrary. The mere animal drinker, as we have seen in the example of the savage, commits under the influence of *excessive* excitement horrible deeds of violence and bloodshed. The *moderate* excitement, however, produced by the drinking habits of refined society, is not much less dangerous and destructive, although, in general, its effects are overlooked, and not unfrequently attributed to other causes. The greater part of the broils which occur in civilized society, seldom take place when the individuals in question are *in a state of visible intoxication*; but at a period when their animal and moral powers have been elevated to a pitch of—controllable excitement, and when credit is given them for having perfect command over their feelings and judgement. In this state the balance of reason is easily overthrown, and the whole force of subdued and accumulated excitement is brought to bear on the first favourable opportunity which may present itself for its full development, and unrestrained operation. The records of domestic history, no doubt, bear melancholy evidence of this fact. The following testimony of the Rev. Dr. Hewitt of America has relation to a similar influence in a national point of view:—“The common people of France,” he remarks, “are burnt up with wine, and look exactly like the cider-brandy drinkers of Connecticut and the N. E. rum drinkers of Massachusetts. If they do not drink to absolute stupefaction, or intoxication, it is because sensuality with Frenchmen is a science and a system. They drink to just that point at which their moral sense and judgement are laid asleep, but all their other faculties remain awake. Hence all the horrors of the French Revolution.” Mr. Hewitt advances this opinion as the result of personal observation and experience.

5. *Intemperance is modified not only by the physical temperament upon which it operates, but by the nature of the inebriating agent by which it is produced.* Various causes contribute to the development of peculiar temperament. Vitiating education, and irregular moral and physical training, present themselves among the most prominent; in addition, perhaps, to a mental or physical conformation natural to each member of the human family.

Macnish, in his *Anatomy of Drunkenness*, specifies seven

varieties of temperament as modified by drunkenness; viz. The Sanguineous, Melancholy, Surly, Phlegmatic, Nervous, Choleric, and Periodical.\* A few general observations will suffice to elucidate the subject in question. Individuals of a *sanguineous* temperament are easily excitable, and noisy, and spirited over their cups. They form the principal source of attraction at meetings of a convivial description, and are soon affected even by moderate vinous indulgence. Their convivial qualifications form a dangerous source of temptation to excess.

Choleric temperaments, like the sanguineous, have highly susceptible nervous systems, as well as physical powers predisposed to inflammatory action.

Other temperaments, on the contrary, are not easily elevated by vinous indulgence. The Phlegmatic class of drinkers, in general, are not roused from their natural lethargy, at a time when the former class are either altogether, or in a great measure overpowered by bacchanalian indulgence.

In addition to these is a variety of shades, in the nature of which, the preceding characters more or less participate. The *Melancholic* drunkard is subject to most distressing paroxysms of despondency, succeeding to, and totally extinguishing all his preceding sensations of pleasure. The lives of some of our eminent literary characters form striking and pitiable examples.†

Many of these varieties are the necessary result of irregular moral and physical education. The early and frequent use of alcoholic stimulants is well known to be a productive source of nervous excitement and irritable temperament.

The use of intoxicating liquor is more particularly dangerous to persons of sanguineous and choleric temperaments, who, under the inflaming influence of strong drink, are readily excited to deeds of a daring and impetuous character. The annals of crime are fruitful with illustrations of this description.

The use of inebriating liquor, in no one instance, benefits these varieties of temperaments. It stimulates the san-

\* Anatomy of Drunkenness, p. 52.

† Burns appears to have been subject to lowness of spirits from an early period; his biographer writes as follows: "Till toward the era of his commencing author, when his growing celebrity occasioned his being often in company, I do not remember to have ever seen him intoxicated, nor was he at all given to drinking. No sooner, however, was he led into intemperance, than his disorder became aggravated, and his *dejection, from being a casual occurrence, became continual.*"

guineous to higher and more dangerous pitches of excitement. The melancholic unhappily and invariably find indulgence succeeded by still deeper shades of depression, while the temperament of the phlegmatic, although temporarily roused, after the fumes of the glass have effectually subsided, again assumes its natural character.

Intemperance is modified to a considerable extent by the inebriating agent by which it is produced.

Alcohol, either in its palpable and visible form, or in its latent and disguised existence, is now universally known to be the great agent of intoxication; and the effects resulting from its use are in proportion to the purity and strength in which it is employed. The use of alcohol, in the form of ardent spirits, is more injurious and exciting than in any other association, because it is more concentrated in that state than in fermented liquors. Malt liquors, for instance, do not contain so much alcohol as ardent spirits; and from the bitter principle with which they are combined, are less stimulating and more sluggish in their effects. The stupifying and deadening operation of malt liquors forms a striking contrast to the more active and all-exciting influence of ardent spirit. These effects are too familiar to require more particular detail in this place, but they will be resumed in succeeding portions of the inquiry.

## CHAPTER II.

## HISTORY OF INTEMPERANCE.

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Boundless intemperance  
In nature is a tyranny: it hath been  
The untimely emptying of the happy throne,  
And fall of many kings.—SHAKESPEARE.

Wine and wassail have taken more strong places than gun or steel.  
CHESTERFIELD.

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THE History of Intemperance presents a most melancholy subject of instruction and warning to mankind. It has been asserted that history is philosophy teaching by examples. The correctness of this definition, is, in no instance, so powerfully exemplified, as in that of intemperance.

The frugal habits of the primitive inhabitants of the earth, exclude as impossible the existence of gross intemperance in early times. Isolated cases at an early period, are recorded in the Old Testament; but these rather present striking examples of human frailty, than illustrations of a vice, general in its existence. Those of Noah and Lot are the earliest instances with which we are acquainted.

At a later period the vine became more generally cultivated, and examples of intemperance were less rare in their occurrence.

The most powerful nations then in existence, were composed of scattered and nomadic tribes, of pastoral and predatory habits. They were accustomed to hold frequent feasts, either to do honour to their gods, or to commemorate signal successes gained over their enemies. Important deliberative concerns were transacted on such occasions, a custom, which, even at the present day, prevails among barbarous nations. Gaal and his brethren, in connexion with the Schechemites, made a feast and conspired against Abimelech.\*

In the instance of Sampson, the Philistines assembled

\* Judges ix. 27.

together to offer a sacrifice to their god Dagon, for having delivered their formidable enemy into their hands. "*When their hearts were merry,*" Sampson was brought into their presence, that they might make sport with him. Sampson called upon the Lord to assist him, and his enemies were destroyed in the midst of their rejoicings.

Another example of intemperance may be found in the instance of Nabal, an inhabitant of Maon, near Carmel. This man having acted churlishly toward David, the latter was only conciliated by timely presents made by Abigail, the wife of Nabal. Abigail on returning home found her husband feasting and "very drunken." The following morning she acquainted him with his fortunate escape. This information had so great an effect on Nabal's frame, debilitated as it was by his previous excesses, that in ten days afterward he died.

In the reign of Saul, the Amalekites made an irruption into the borders of Palestine, and harassed the people of Israel. They indulged freely in intoxicating liquors, for having pillaged Ziklag, the residence of David, the latter pursued and found them "spread abroad upon all the earth, eating and drinking." A few only escaped the avenging hand of their enemies.

In the case of Amnon the son of David, and of Elah, King of Israel, signal examples are presented of the evils which befall those who indulge in strong drink. The domestics of Absalom slew Amnon when his heart was "merry with wine:" and Elah, when he was "drinking himself drunk" was slain by his servant Zimri. The Syrians also were more or less addicted to intemperance. When Benhadad, King of Syria, besieged Samaria, Ahab, by direction of the prophet, surprised and defeated this warrior, whom he found with thirty-two kings "*drinking themselves drunk in the pavilions.*" One of the books of the Apocrypha acquaints us with an interesting example of the effects of intemperance on the Assyrians, who, but for the event in question, had every reasonable prospect of making conquest of Judea. Bethulia was closely besieged by Holofernes, chief captain of Nabuchodonosor, King of the Assyrians. Destruction, either by thirst or by the sword, to all human foresight, appeared inevitable. A powerful army had assembled before the gates of the city, and the fountains from which they had obtained a supply of water, by a device of the enemy, were rendered un-availing. Judith, a woman of wonderful courage and sur-

passing beauty, happily effected their deliverance. In company with her maid she visited the tent of Holofernes, and cunningly held out to him hopes of effecting the speedy and easy capture of the city and its inhabitants. Holofernes fascinated by the charms of her person, prepared for his fair guest a feast, at which he "drank much more wine than he had drunk at any time in one day since he was born." In the hour of night Judith approached the couch of the chief who was "filled with wine," and cut off the head of the intended destroyer of her kindred and nation. The Jews greatly encouraged by this event, suddenly fell upon the Assyrians, who were in utter amazement and fright, and slew them with a terrible slaughter.\*

In Isaiah and the succeeding prophets, there is found ample evidence of the declining morality of the Jews. The prophets frequently exclaim in the most energetic language against the intemperance which prevailed, and present in glowing language the awful consequences of this debasing vice. A most characteristic feature of the intemperance of the Jews, was the fact of their mixing strong spices and other aromatic ingredients with their wine, for the purpose of increasing its stimulating potency. In this state it was variously denominated *strong drink*, *mixed wine*, and *mingled wine*.†

The Ephraimites,‡ a people remarkable for their drunkenness, were peculiarly favoured by the fertility of their land, and the beauty of its situation. The prophet Isaiah, thus strongly exhibits their abuse of the bounty of Providence:—"Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower; which are on the heads of the fat valleys of them that are overcome with wine."§ The intemperance of the times is further seen in the drunkenness of their king:—"In the days of our king, the princes have made him sick with bottles of wine."||

The most awful feature of these times is witnessed in

\* Apocrypha. The Book of Judith.

† Isaiah lvi. 12; v. 11, 12; xxiv. 9; v. 22; Proverbs xxiii. 29, 30.

‡ "Sichem, called by the Hebrews, Sichar, was the capital of Ephraim, and was situated between the mountains Gerizem and Ebal. The name of Sichar was a term of reproach which the Jews gave this city in allusion to that passage of Isaiah, 'Wo to the drunkards of Ephraim,' for the Hebrew word the prophet here makes use of, comes from *Sachar*, which signifies to get drunk; and St. John, therefore, calls this city by the name the Jews used to do."—*Fleury's Manners and Customs of the Israelites*, p. 266. Clarke's Edit.

§ Isaiah xxviii. 1.

|| Isaiah xxxviii. 7, 8.



the intemperance of the priesthood. Even that sacred office was profaned through the influence of strong drink. "But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgement. For all tables are full of vomit and filthiness, so that there is no place clean."\*

In the prophet Jeremiah it is written, "Thus saith the Lord, behold I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem with drunkenness."†

The Nazarites, a people specially pledged to abstain from wine, indulged in strong drink. "But ye gave the Nazarites wine to drink."‡

No more decisive proof can be adduced of the indignation of God against those who indulged in strong drink, than the symbolical and threatening language of the prophets. In speaking of Jerusalem, they evidently allude to the medicated wines then in common use. Their predictions were awfully fulfilled in the case of Babylon. Babylon was the mightiest among the nations of the earth. Her kings, and rulers, and people, were immersed in luxury and dissipation. Their example was injurious to surrounding nations, who, as in the instance of the Jewish people, drank of her wine and were made mad. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken. The nations have drunken of her wine, therefore the nations are mad."§

The active and warlike habits of the people of Babylon were soon abandoned for effeminate indulgences, and eventually this renowned race became a by-word and reproach in the land. "The mighty men of Babylon have forborne to fight; they remained in their holds; their might hath failed, they became as women."||

Cyrus was the chosen instrument in the hands of the Almighty, for punishing the riotous Babylonians. Their king, Belshazzar, was engaged in one of the numerous feasts which were held in that immense city. Prophecy was never more signally fulfilled. "In their heart I will make their feasts, and I will make them drunken, that they

\* Hosea vii. 5.

§ Jeremiah li. 7.

† Jeremiah xiii. 13.

|| Jeremiah li. 30.

‡ Amos ii. 12.

may rejoice and sleep a perpetual sleep, and not awake, saith the Lord."

Cyrus, who had taken measures for surprising the city, came upon them with his army during the continuance of their revels, which had been prolonged to a late hour, and slew the king, with those who attended him. Many, no doubt, in a state of drunken lethargy, would sleep a perpetual sleep. The city was taken without difficulty, and the Babylonish empire fell an easy prey to her intrepid conquerors.

Cyrus was the illustrious founder of the Medo-Persian empire. At first possessed of a country containing only about 100,000 inhabitants, he became by his temperate example and warlike abilities, the head of a nation, at that time considered almost boundless in its extent, and certainly unrivalled in its power. The victories of Cyrus, however, laid the foundation of the ruin of the empire. Luxurious habits, the bane of national prosperity, had been partially introduced before his death; and there are grounds for believing that the conqueror himself was cognizant of their introduction. The union of the Medes with the Persians, had considerable influence in producing this change. The Medes were a people of luxurious habits, and differed in most respects, from the temperate and warlike Persians. The possession of Babylon also contributed to corrupt the manners of the Persians, who in a short space of time, became as remarkable for their effeminacy and intemperance, as they had previously been conspicuous for sobriety and physical strength. Hence, they fell an easy prey to the Macedonian king. Herodotus relates, that in his time they drank profusely. "They are accustomed," says he, "to deliberate on matters of the highest moment when warm with wine; but whatever they in this situation may determine, is again proposed on the morrow, in their cooler moments, by the person in whose house they had before assembled. If at this time also it meets their approbation it is executed; otherwise it is rejected." "Whatever also," says the same writer, "they discuss when sober, is always a second time examined after they have been drinking."\*

\* The Persians, in abstinence from wine, have been less strict followers of Mahomet than some other nations that have adopted his creed. Persia, with its tributary Georgia, is remarkable for the variety of delicious fruits which it produces. The grape in that country has been brought to a high state of perfection; and the Persian wines have always been celebrated for their strength and richness of flavour. Sir J. Chardin, who travelled exten-



In more recent times, the Persians have displayed a similar fondness for intoxicating liquors, although under Mohammedan sway, and in general professors of the religion of Mahomet, which forbids the use of wine.

Sir J. Chardin, in his travels, frequently alludes to the drinking customs of this nation. "We may assert with boldness," says he, "that there is no country where they drink more or better wine."\*

Hafiz, the favourite poet of the Persians, frequently made the praise of wine the subject of his poetical effusions. His predilection for this liquor may be seen from the following verses:—

"I am neither a judge, nor a priest, nor a censor, nor a lawyer, why should I forbid the use of wine ?

"That poignant liquor, which the zealot calls the mother of sins, is pleasanter and sweeter to me, than the kisses of a maiden.

"Give me wine ! wine that shall subdue the strongest, that I may for a time forget the cares and troubles of the world.

"The roses have come, nor can anything afford so much pleasure as a goblet of wine.

"The enjoyments of life are vain ; bring wine, for the trappings of the world are perishable."

Tavernier relates that in Armenian Persia, after they have removed the cloth and given thanks, they proceed to drink to excess. The man who gives an entertainment, thinks that he has not done well, till he has made his guests so drunk, that they cannot find their way out of the room. The more they tumble about, the less reason, he thinks, he has to regret the expense.†

The same author testifies that the Persian Georgians are also very great drinkers. "They love," says he, "the strongest drinks best, for which reason, both men and women drink more *aqua vitæ* than wine." "It is also observable," he remarks, "that at the women's festivals, there is more wine and *aqua vitæ* drunk than at the men's." The use of stimulants is so common, that on entering the dining-room, each guest is presented with a half glass full of *aqua vitæ* to excite his appetite.‡

sively in that country, in the seventeenth century states that as much as a horse could carry of their best wines could be purchased for twelve shillings, and that the more common sorts did not cost more than half the money.

\* Travels in Persia. London Ed. 1686, p. 189.

† Tavernier's Persian Travels, vol. i. p. 243.

‡ This celebrated traveller was present at an entertainment to which he

The ancient Macedonians were warlike in their habits, and, under Philip and Alexander, successful in their enterprises. Philip was one of the most subtle politicians of the age in which he lived; and, as a general, displayed great superiority in the discipline of his army. This celebrated monarch, however, became a slave to intemperance, and frequently abandoned himself to the most disgusting excesses. He is said to have passed much of his time at dissipated feasts, and to have associated with debauchees of the most profligate character. At a late period of his life, Philip became enamoured of a lady named Cleopatra, whom he eventually married. A feast was held to celebrate the joyful event, at which were present Alexander and Attalus her uncle. Attalus became inebriated, and insulted Alexander, by requesting the Macedonians to unite in prayer, that this marriage might produce a *legitimate* heir to the throne. Alexander irritated at this insolence, retorted by throwing his cup at the offender's head. Philip in a passion now interfered, and drawing his sword made toward his son. Anger and wine, however, had so enervated him that he fell in the attempt. Alexander took advantage of this event, and cried aloud, "Men of Macedon, see there the man who was preparing to pass from Europe into Asia! he is not able to pass from one table to another without falling."

The following anecdote is related of Philip: A woman requested justice from him for some alleged injury, and in detailing her case made statements which were not pleasing to the king. Philip, after hearing her arguments decided the case against her. The woman possessed a resolute character, for on hearing the decision, she replied with great calmness, "I appeal!" "How," said Philip, "from your king, to whom then?" "To Philip, when sober," was the spirited reply. The conduct of the king on

was invited, at the house of a royal prince. Their manner of drinking was as follows: The prince's nearest relations selecting about eight in number, were first presented with vessels of wine, which they drank standing up. The same bowls being filled again were carried to the next persons, and so on, until the health had been drunk round. After this, the next health was drunk in larger cups, for it was the custom of the country to drink the healths of great personages in large vessels. This was done on purpose to make their guests more effectually drunk. This desired climax would soon be attained, when we consider the size of their glasses. The first glasses used were of the common sort, but the last contained about a pint and a half of wine. This feast continued until the following morning. The capuchins and Sir J. Chardin were exempted from drinking—"for," declares the latter, "had I drank as much as my neighbours, I had died upon the spot."—*Sir J. Chardin's Travels*. pp. 228-9.

this occasion, was worthy of a more virtuous man. He took the case a second time into consideration, repented of his previous injustice, and rendered the woman redress for her grievances.

Philip fell by an assassin's hand, in the midst of his triumphant career, the indireet victim of intemperance. Attalus, uncle of Cleopatra, when highly excited by wine, at one of the frequent carousals which Philip patronized, grossly insulted a young noble named Pausanias. The latter demanded justice on the person of Attalus, but the king denied his request. Irritated at this disappointment, the young man refused to be pacified by the honours which were conferred upon him with that intent, and under the influence of exasperated feelings, resolved to murder his sovereign. This deed was perpetrated on the day when the king was celebrating, with unusual splendour, the marriage of his daughter. Not content with other demonstrations of his greatness, Philip had ordered twelve representations of gods to be publicly displayed in the proeession, in addition to which was another more magnificent than the rest, whereby he asserted to the public his claim to divine honour. While receiving the acclamations of surrounding multitudes, and unusually elated with pride, the dagger of Pausanias, with fatal aim, at once put an end to the monarch's life.

Alexander, who succeeded his father as king of Macedonia, became remarkable not only for his military success, but for his intemperance, to which vice he ultimately fell a victim. In early life he displayed considerable promise of that greatness which he afterward attained. Love of military fame ever appeared to be the impulse of his conduct; and to accomplish his purpose, he sacrificed every minor means of gratification. In the commencement of his public career, Alexander, in general, was temperate in his diet. When a variety of choice dishes was sent to him by the Queen of Caria, together with some excellent cooks and bakers, he remarked, that he had no need of them; for he had been supplied with better cooks by his tutor Leonidas; viz. "a march before day to dress his dinner, and a light dinner to prepare his supper." "Nor was he," says Plutarch, "so much addicted to wine as he was thought to be. It was supposed so, because he passed a great deal of time at table; but that time was spent rather in talking than drinking; every cup introduced some long discourse." His contempt of luxury may be ascertained from his ex-

amination of the tent of the conquered Darius, when he expressed his surprise that such effeminacy should occupy the attention of a king. It would have been fortunate for Alexander had he always remained thus uncorrupted by Persian luxury. The unparalleled success, however, which attended his arms, so intoxicated his mind, that he frequently committed acts, which, in others, would have been deemed evidences of insanity.

Alexander subsequently indulged in repeated acts of intoxication, under the influence of which, he so far forgot himself, as in his sober moments, to excite in him bitter regret. It was during one of these fits of inebriation that Alexander attempted to burn the ancient palace of Xerxes. His friends were enjoying the royal feast, at which they drank to intoxication. Courtezans were present at the sparkling board, and one of the most celebrated urged the conqueror to end the carousal by burning the palace of Persepolis; Alexander madly complied with her wish; and with the drunkard's garland on his head, and a lighted torch in his hand, proceeded to execute his purpose. The king, however, repented of his folly; for, before it was too late, he commanded the fire to be extinguished. Soon after this event, Alexander, under the excitement of wine, killed his friend Clitus. Having supped with the king, and when both were "warmed with drinking,"\* Clitus uttered some remarks which were displeasing to Alexander; recrimination followed; and although the friends of Clitus had dragged him away, he soon returned to the scene of disagreement. Alexander, irritated by his boldness of speech, snatched a spear from one of the guards, and ran it through the body of Clitus, who immediately expired. The rage of Alexander now quickly settled into the deepest sorrow, insomuch that, but for his attendants, he would have destroyed himself; and for several days he remained in a state of the most lamentable depression.

The triumphant career of this monarch in India was marked by scenes of gross dissipation. His entrance into Carmania indeed appears to have resembled a bacchanalian procession. Alexander and his generals were placed upon a lofty platform, elevated upon a magnificent carriage, which was drawn by eight horses. They were followed by carriages, wherein were placed others of his associates and friends, crowned with garlands, and noisy with wine.

\* Plutarch. Life of Alexander,

The entire army appears to have been in a similar plight. Plutarch remarks that, "in the whole company there was not to be seen a buckler, a helmet, or a spear; but instead of them, cups, flagons, and goblets; these the soldiers dipped in huge vessels of wine, and drank to each other; some as they marched along, and others seated at tables, which were placed at proper distances on the way. The whole country resounded with flutes, clarionets, and songs; and with the dances and riotous frolics of the women. This disorderly and dissolute march was closed with a very immodest figure, and with all the licentious ribaldry of the bacchanals, as if Bacchus himself had been there to carry on the debauch."

After their arrival at the capital of that country, Alexander prolonged this scene of dissipation by making feasts and public entertainments. At one of these, when in a state of inebriation, he had to submit to an insult which must have considerably annoyed him and convinced him of the folly of such degrading proceedings. A favourite chorus dancer having won the prize of dancing, felt so elated as to move across the theatre in his ceremonial dress, and seat himself beside Alexander. The Macedonians applauded this audacious act and obliged the unwilling king, by means of the customary salutations, to express similar approbation.

Shortly afterward Alexander visited Persia, and near the tomb of Cyrus encouraged a scene of drunkenness more degrading, if possible, than any of the preceding. Calanus, an Indian philosopher, labouring under physical indisposition, ordered the erection of a funeral pile, and having requested the king and his friends to pass the day in gayety and drinking, threw himself upon the fire, and fell a sacrifice to this idolatrous practice of his nation. At the conclusion of the ceremony, Alexander made a feast, and held out inducements to excess by promises of reward. Promachus obtained the principal prize, having drunk four congii of pure unmixed wine, being equal to fourteen quarts, British measure. This wretch, however, survived his victory only three days. Athenæus and Ælian inform us, that thirty of these bacchanalians died on the spot, and soon afterward six more of them expired in their tents. Plutarch also attests this circumstance on the authority of Chares, stating that forty-one of them lost their lives from intoxication, and the coldness of the weather.



The intemperance of Alexander soon put a stop to his victorious career. Previously to his death, his mind had been much depressed by superstitious forebodings. Plutarch relates that Medias called upon him one day, and persuaded him to engage in a carousal which was then about to take place. "There," remarks that writer, "Alexander drank all that night and the next day, till at last he found a fever coming upon him." Other authors relate that Alexander drank out of the cup of Hercules, containing about two congii, to the health of Proteas. The latter, according to the custom of the country, ordered a bowl of similar size to be filled with wine, which he immediately drank off. Alexander, resolutely adhering to the convivial laws at that time so strictly observed, again pledged Proteas in the same vessel. The effect of this indulgence was so powerful on his previously debilitated frame, that as Athenæus relates, he let the cup drop from his hand, fell back on his pillow, and never afterward recovered. Aristobulus states, that during the violence of the fever which afterward ensued, Alexander being tormented with thirst, swallowed a draught of wine which hastened his end.\* Thus died Alexander the Great, a man naturally possessed of many good qualities; in war almost unparalleled; and in private life generous and humane. "Here," says Seneca, "is this hero invincible by all the toils of prodigious marches, by all the dangers of sieges and combats, by the most violent extremes of heat and cold, here he lies conquered by his intemperance, and struck to the earth by the fatal cup of Hercules."

The Thracians, a people who resided in a large tract of country to the north of the Archipelago, and adjoining Scythia, were also notorious for their intemperance. They were universally characterized as hard drinkers. Horace says,

"Natis in usum lætitiæ scyphis  
Pugnare, Thracum est: tollite barbarum  
Morem, vercundumque Bacchum  
Sanguineis prohibete rixis."†

Again,

"Non ego sanius  
Bacchabor Edonis."‡

The Scythians, during the earlier part of their history, were distinguished for their sobriety and bodily strength.

\* Plutarch's Lives.

† Horace, lib. i. 27.

‡ Lib. ii. 7.

They do not at that period seem to have made feasts, except upon rare occasions. Plutarch alludes to this in his banquet of the seven wise men, where he says, the Scythians had neither wines nor instrumental performers, nor public games. By their valour they obtained the principal possession of Asia, which they retained for the period of twenty-eight years. Of this advantage however they were deprived, by their subsequent licentious conduct. The primitive habits which formed their principal safeguard, rapidly disappeared before a taste which they acquired for intoxicating liquors. The extent of their intemperance may be conceived from the conduct of Cleomenes, prince of Sparta, during a visit which he made to the Scythians. The Spartans assert "that communicating with the Scythians he became a drinker of wine; and that this made him mad." "From which incident," says Herodotus, "whoever are desirous to drink intemperately, are said to exclaim 'Episcythison, Let us drink like Scythians.'"\* After retaining possession of Asia for twenty-eight years, Cyaxares, king of Media and Persia, invited the Scythians to a feast, where the greater part of them became intoxicated, and in that state were destroyed. Cyaxares thus obtained possession of Asia.

The drinking propensities of the Thracians and Scythians were such, that according to Athenæus, *γυναικὲς τε καὶ πάντες αὐτοὶ τῶν ἱματιῶν (ἄκρατον) καταχέμενοι, καλὸν καὶ εὐδαίμον ἐπιτήδειμα ἐπιτηδεῖν νενομικασί*, the women, and all the men, thought it a most happy life to fill themselves with unmixed wine, and to pour it upon their garments.† On this account by the *Thracian way of drinking*, *Θρακία προποσις*, was understood *ἄκρατοποσις*, *drinking wine not mixed with water*.‡ It appears also that the Grecians, and particularly the Lacedæmonians, sometimes used *ακραϊστερονπιειν* *to drink wine with little or no water*, which practice they termed *ἐπισκυθισαι*, "*to act like a Scythian*," because the Scythians were much addicted to drunkenness, and drank wine without admixture with water.§

In the history of the Thracians may be found one of those revolting acts of treachery, which, among barbarous nations, were not unfrequently committed at feasts. In the time of Tiberius, the kingdom of Thrace was divided into two parts, over one of which reigned the late king's

\* Herod. b. vi. sect. 84; also Athenæus, b. x. c. 7.

† Athenæus, lib. x. sub finem cap. 9.

‡ Pollux, lib. vi. cap. 3.

§ Potter's Archæologia Græca, vol. ii. p. 360.

brother, Rhescuporis; the other part was governed by his son Cotys. Rhescuporis a man of ungovernable passions, conceived a violent hatred against his nephew; and burned with the desire of gaining possession of his more fertile dominion. On the first favourable opportunity he broke out into open and daring aggression. Tiberius interfering, Cotys disbanded his army, and in his usual conciliatory spirit, displayed every wish to promote a friendly re-union. Rhescuporis however met him in the spirit of treachery. Tacitus informs us, that the latter proposed a banquet at which they might ratify preliminary measures. The parties met, and protracted their festivities until a late hour of the night. Amid the joys of wine and in the moment of revelry, Rhescuporis treacherously attacked his unsuspecting and innocent nephew, who urged in vain the laws of hospitality. He was loaded with chains, and subsequently put to death. The treacherous uncle ultimately became the victim of his cruel and dishonourable practices.

An instance of intemperance and its effects may be found in the history of the Gauls. Under their chief Brennus, the Gauls overrun the Roman Empire, and finally took possession of its capital; setting fire to various parts of it, and destroying great numbers of its inhabitants. A brave band, however, still retained possession of the capitol. Provisions being scarce the Gauls divided themselves into foraging parties. A large and select division proceeded to Ardea, where Camillus, the Roman hero lived in retirement. Camillus conceived the design of surprising them, and for that purpose assembled a band of brave associates. The victorious career of the Gauls had inspired them with confidence, and they were thus emboldened to ramble about in a disorderly manner. Having loaded themselves with provisions, they encamped on the plains, and drank so freely of wine, as to neglect the usual precaution of guarding the camp. Camillus being informed by his spies of their disordered state, came upon them suddenly in the night. The greater part of them were drunken and asleep; the others were too much surprised to resist, and most of them were put to death. The few who escaped were easily found the next morning, and suffered the fate of their unfortunate companions.

The Germans, in all ages, have been noted for their excessive indulgence in strong drink. The works of ancient authors afford ample proofs of their habits in former



times. They were a vigorous, enterprising, and warlike people; and generally successful in their campaigns. Their attachment to intoxicating liquors, however, frequently produced a reverse of fortune. Germanicus, the celebrated Roman general, achieved a victory over the Marsi, a German tribe, principally in consequence of their intemperance. That commander had learned, by means of scouts, that the enemy intended to spend the approaching night in celebrating a festival. These festivals were almost always passed in dissipation and riot. Germanicus came upon them unawares, "The barbarians were sunk in sleep and wine, some stretched on their beds, others at full length under the tables; all in full security; without a guard, without posts, and without a sentinel on duty. No appearance of war was seen, nor could that be called peace, which was only the effect of savage riot; the languor of debauch."\* Almost the whole of them were slaughtered, without the Romans suffering the loss of a single life.

The bravery of the Germans, when unsubdued by strong drink, rendered them wonderfully successful. Tacitus, however, remarks: "Indulge their love of liquor to the excess which they require, and you need not employ the terror of your arms; their own will subdue them." Their drinking customs bore much similarity to those of the Persians, and particularly in the discussion of important matters, at their feasts. Tacitus thus describes their proceedings: "having finished their repast, they proceed, completely armed, to the despatch of business, and frequently to a convivial meeting. To devote both day and night to deep drinking, is a disgrace to no man. Disputes, as will be the case, with people in liquor, frequently arise, and are seldom confined to opprobrious language. The quarrel generally ends in a scene of blood. Important subjects, such as the reconciliation of enemies, the forming of family alliances, the election of chiefs, and even peace and war, are generally canvassed in their festival carousals. The convivial moment, according to their notion, is the true season for business; when the mind opens itself in plain simplicity, or grows warm with bold and noble ideas. Strangers to artifice, and knowing no refinements, they tell their sentiments without disguise. The pleasures of the table expand their hearts, and call

\* Tacitus, b. i. sect. 50.

forth every secret. On the following day, the subject of debate is again taken into consideration: and thus, two different periods of time have their distinct uses; when warm, they debate; when cool, they decide.”\*

At a more recent period, the Germans have displayed equal attachment to this national vice, in proof of which, evidence may be cited from the works of celebrated travellers. The following statement is found in the *Memoirs* of Mons. Aug. de Thou, who was a witness of the scenes he describes: “There is before Mulhausen, a large place or square, where, during the fair, assemble a prodigious number of people of both sexes, and of all ages: there one may see wives supporting their husbands, daughters their fathers, tottering upon their horses or asses, a true image of a Bacchanal. The public houses are full of drinkers, where the young women who wait, pour wine into goblets, out of a large bottle with a long neck, without spilling a drop. They press you to drink, with pleasantries the most agreeable in the world. People drink here continually, and return, at all hours to do the same thing over again.”†

Duke de Rohan, bears similar testimony in his account of a visit to Trent: “I am well satisfied,” says he, “that the mathematicians of our time, can nowhere find out the perpetual motion, so well as here, where the goblets of the Germans are an evident demonstration of its possibility—they think that they cannot make good cheer, nor permit friendship or fraternity, as they call it, with any, without giving the seal brimful of wine, to seal it for perpetuity.”‡

The drinking power of the Germans, has been commemorated by Owen, in the following lines, which refer to the popular adage—“In vino veritas,”

“Si latet in vino verum, ut proverbia dicunt,  
Invenit verum Teuto vel inveniet.”

The Grecians and Romans like the effeminate Persians,

\* “At the beginning of this century, Germany saw three empty wine-casks, from the construction of which no great honour could redound to our country among foreigners. The first is, that of Tübingen; the second, that of Heidelberg; and the third, at Gruningen, near Hülberstade; and their dimensions are not greatly different: the Tübingen cask is in length 24, in depth 16 feet; that of Heidelberg, 31 feet in length, and 21 deep; and that of Gruningen 30 feet long, and 18 deep. To complete the disgrace of Germany, in the year 1725, a fourth was made at Königstein, larger than any of the former.”—*Keyster’s Travels* vol. i. p. 97.

† *Memoir de Thou*, liv. 11.

‡ *Voyage*, p. 27, Ed. 1646,

during the earlier period of their history, were as remarkable for their temperate habits and bodily vigor, as in after ages, they were enervated by their luxury and excess. The history of these nations, presents many curious facts in the annals of intemperance.

The victories of the Greeks and Romans, unfortunately proved in the end their ruin. Their intercourse, in particular, with the Asiatic nations which they had conquered, was the occasion of their acquiring habits of dangerous indulgence. Thus, their morals and patriotism became gradually corrupted, and the foundation of future decline was but too securely laid. The bodily prowess and warlike achievements for which the Greeks and Romans were most highly esteemed, gradually gave way to an increasing taste for animal gratifications and effeminate luxury. To attain these objects no expense was spared. The culinary occupations which had formerly been considered exceedingly degrading, became the most important of the household; so much so, that Pliny remarks, that the expense of a cook was equal to the cost of a triumph. Incredible sums of money were expended in the purchase of rare and unnecessary articles of diet. Immense sums were lavished in the erection of baths, which, though at first used for cleanly purposes, became eventually an important means of gratifying their effeminate propensities. But on no caterings for luxury did they expend so much money and time as in the preparation of various kinds of wines, of which ancient writers specify at least 200 varieties. Some of the most remarkable scenes recorded in Grecian and Roman history are more or less connected with the drinking habits of the people.

Archias, a chief magistrate of Thebes, was engaged in drinking at a feast, surrounded by his dissolute companions, when a messenger arrived in great haste, with letters informing him of a conspiracy against his life. "My lord," said the messenger, "the person who writes these letters conjures you to read them immediately, being serious things:" "Serious things to-morrow," replied the infatuated Archias, in a gay tone, placing the letters under the pillow of the couch on which he was reclining. The delay proved fatal. The Patriots, who had conspired for their country's weal, made every necessary preparation, rushed that evening into the banquet-room, and slew Archias and all his guests.

Sumptuary laws were enacted by Roman legislators for

the purpose of restraining these luxurious habits. Those laws, however, were more or less infringed by characters high in public estimation; and it cannot, therefore, excite much surprise that the people generally imitated their example.

Many of the kings, and other rulers of these nations, were notorious for their intemperate habits. Innumerable instances of tyranny, rapine, and confusion, are recorded. Vitellius obtained possession of the Roman throne by means of his notorious vices. By pandering to the vicious propensities of the preceding emperors, he attained to those dignities and powers which eventually enabled him to accomplish his object. After gaining the celebrated victory over Otho, he conducted himself in the most odious and degrading manner. Regardless of the dead, he held several feasts of the most extravagant description on the field of battle, where himself and his debauched companions gratified their intemperate lusts. Such conduct soon disgusted the people, who conspired against the obnoxious tyrant, and put him to a disgraceful death. Lucius Vitellius, brother of the Emperor of the same name, gained possession of the city of Terracina, in consequence of the intemperance of its inmates. The garrison was under the command of Julianus and Appolinaris, "two men," says Tacitus, "immersed in sloth and luxury; by their vices, more like common gladiators than superior officers." "No sentinels stationed, no night-watch, to prevent a sudden alarm, and no care taken to guard the works, they passed both night and day in drunken jollity. The windings of that delightful coast resounded with notes of joy, and the soldiers were spread about the country to provide for the pleasures of the two commanders, who never thought of war except when it became the subject of discourse over the bottle."\* Vitellius, acting under the direction of a renegade slave, surprised the city. A most dreadful slaughter ensued, and one of the commanders was put to an ignominious death.

In the civil dissensions which soon afterward took place, the most dreadful scenes occurred. The city of Rome was the arena of all the calamities attendant upon slaughter and dissipation. While the soldiers of Vitellius and Vespasian were butchering each other, the people were at one time savagely exulting in the bloody exhibition; and at

\* Tacitus, b. iii. sect. 76.

another, actively engaged in riot and debauchery. "The whole city seemed to be inflamed with frantic rage, and at the same time intoxicated with bacchanalian pleasures." Tacitus further remarks, that "Rome had thrice seen enraged armies under her walls, but the unnatural security and inhuman indifference that now prevailed were beyond all example."

At a later period, we find the same attachment to strong drink existed among the Roman people. Ammianus Marcellinus, in the life of Constantius and Gallus, relates that seditions not unfrequently took place in the city during a scarcity of wine.\*

The inhabitants of Tarentum are celebrated for their excesses in Bacchanalian pleasures.† Their frequent intercourse with Greece enabled them to gratify their luxurious desires, insomuch that the "Delights of Tarentum," became a proverbial expression.

The Parthians, a celebrated people inhabiting a part of Asia, are described by ancient authors as having been addicted to numerous vices, and to none more so than that of drunkenness.‡

The Tapyrians, according to Ælian, indulged to great excess in intoxicating liquors.§

The Illyrians also are said to have been an intemperate people.||

The Carthaginians and Lydians were both, according to Athenæus, much attached to drinking.¶

The Cambrians were a fierce people, unaccustomed to eating flesh dressed at the fire, or drinking intoxicating liquors. Florus relates, that after their expedition over the Alps, and subsequent to their indulgence in these hitherto unknown luxuries, they lost their ferocity, and became more easily conquered by Marius.\*\*

The Byzantins, and other nations of less importance among the ancients, might be here mentioned in the catalogue of those whose habits were intemperate.††

The examples presented in this chapter, sufficiently prove that intemperance existed to a considerable extent among the ancients, and that it was attended with the most deplorable consequences, affecting both individual and national welfare.

\* *Seditiones sunt concitatae graves ob inopiam vini.* Hist. Aug. Script. ed. 1609, exp. 425.

† Vide Ælian, lib. xii.

‡ Erasm. Adag.

§ Ælian, lib. iii. cap. 13.

|| Lib. ii. c. 15.

¶ Ibid. x. c. 10.

\*\* Florus, b. iii. c. 3.

†† Ælian, lib. iii. cap. 14.

## CHAPTER III.

## HISTORY OF INTEMPERANCE CONTINUED.

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“Righteousness exalteth a nation ; but sin is a reproach to any people.”  
—PROVERBS xiv. 34.

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A KNOWLEDGE of the manners and customs of the aboriginal inhabitants of the British Islands, can only be acquired from some of the Roman historians, and the well-known practices of other nations, similar in their habits and descent. They have been described as frugal in their diet, possessing much personal beauty, and great hardness of body. The ancient Britons were not, however, proof against the influence of luxury and refinement. “From using,” says Tacitus, “our language and dress, they proceeded, by degrees, to imitate our vices and luxuries; our porticos, baths, and sumptuous entertainments.”\*

It has been seen, that the Celtic nations were in the habit of indulging freely in intoxicating liquors; and it may reasonably be supposed, that the British, who were of the same descent, indulged also in this injurious practice. These barbarous nations, in particular, were in the habit of holding great feasts, on every important occasion. Pelloutier, thus alludes to this practice: “Among these nations, there is no public assembly, either for civil or religious purposes, duly held; no birthday, marriage, or funeral, properly celebrated, no treaty of peace or alliance rightly cemented, without a great feast.† These feasts generally lasted several days, and Athenæus records one which continued for the period of twelve months.

The most important affairs were transacted at these festivals; and it has already been shown, in the instance of the Germans, that not unfrequently they were the scenes of bloodshed and murder.

Diodorus Siculus, describes the Gauls, in particular, as being passionately fond of intoxicating liquors. “Of

\* Tacit., vita Agricolaë, c. 21.

† Pelloutier. Hist. Celt. b. ii. c. 2. p. 2277.



wine," says he, "which is imported to them by merchants, they are fond to distraction, and drink it to excess, until they are either overpowered by sleep, or inflamed with madness."\*

At one of these feasts, two British princes, in a state of inebriation, quarrelled, and fought with such virulence, that they both died by the wounds they received.

Attila, the cruel King of Hungary, at his marriage-feast indulged so freely in intoxicating liquor, that he was found at night, suffocated. This happened, A. D. 453. With the death of Attila, terminated the important empire of the Huns.

The ancient custom of pledging healths, by some writers, is said to have been derived from circumstances which occurred during the invasion of England by the Danes. These haughty conquerors, would not permit an Englishman to drink in their presence, without special permission, death being the penalty of disobedience. Their cruelty so intimidated the English, that even when permission had been given, they would not take advantage of it, until the Danes had *pledged* themselves not to endanger their lives while partaking of the liquor.

The intimate intercourse which, afterward took place between the Anglo-Saxons and Danes, and the frequent festive meetings which they established, became a fruitful source of intemperance. Henry remarks, that the laws of these times, strongly corroborate this fact, for they did not prohibit excess, but rather encouraged it, and only restrained the commission of certain abominable crimes, which were the result of excessive drinking.

William of Malmsbury adds his testimony to the excessive drinking habits of the Anglo-Saxons and Danes. "The nobility were much addicted to lust and gluttony, but excessive drinking was the common vice of all ranks of people, in which they spent whole nights and days, without intermission."†

Many instances are recorded, of bloodshed occurring at their feasts; it was at one of these that King Edmund I. perished by the hand of an assassin. His courtiers were in such a state of intoxication, as to be unable to render him any assistance.

The long continuance of peace, during the reign of Edward the Confessor, was, according to William of

\* Diod. Sicul. lib. v. c. 29, 30.

† W. Malmsbury, b. iii.

Malmsbury, marked with the luxury and vicious manners of the English. Much pains were taken in the preparation of their drinks, which principally consisted of Mead, Ale, Cyder, and similar fermented liquors. The conquest of England by the Normans appears to have been less owing to the prowess of arms than to the effects of intemperance. Previous to the battle of Hastings, the victorious Normans passed the night in fasting and prayer; the Anglo-Saxons devoted the same period to drunkenness and debauch. The Norman soldiers were as inferior to the English in numbers, as the latter sunk in comparison with their invaders in point of temperance. "For," remarks a quaint writer,\* "the English, being revelling before, had in the morning their brains arrested for the arrears of the indigested fumes of the former night, and were no better than drunk when they came to fight."† In succeeding reigns, there is sufficient evidence upon record, that the English did not lose their relish for intoxicating liquors. Wines in particular, became important articles of commerce; and a considerable revenue was derived from their importation. The marriage of Henry II. with a French princess, who possessed extensive vineyards in the south of France, contributed not a little to the increase of this branch of commerce. In the reign of King John, it had become so important, as to cause the appointment of officers in every town, to regulate the prices of wines, and other matters connected with their sale. Hoveden, the historian of those times remarks, that "by this means, the land was filled with drink and drunkards."‡

The Norman conquerors of England were, it appears, of comparatively sober and temperate habits, until vitiated by their intercourse with the less sober English. William of Malmsbury, who may be considered as the most correct historian of that age, writes thus: "The English were much addicted to excessive eating and drinking, in which they sometimes spend both day night, without intermission. The Normans were very unlike them in this respect, being delicate in the choice of their meats and drinks, but seldom exceeding the bounds of temperance. By this means, the Normans lived with greater elegance and at less expense, than the English."§

\* Fuller's Church History of Britain. B. iii. sect. 1.

† *Manè adhuc ebrii contra hostes incunctanter procedunt.*—M. PARIS.

‡ Hoveden Annals.

§ W. Malmsbury, b. iii.



This sobriety, however, unfortunately did not long continue. The Normans gradually adopted the vicious practices of the English, and a corresponding deterioration in their general character immediately succeeded. Peter of Blois, in one of his letters thus remarks: "When you behold our Barons and Knights going upon a military expedition, you see their baggage-horses loaded, not with iron, but wine; not with lances, but cheeses; not with swords, but bottles; not with spears, but spits. You would imagine they were going to prepare a great feast, rather than to make war."\*

The same author goes on to say: "There are even too many who boast of their excessive drunkenness and gluttony: and labour to acquire fame, by swallowing great quantities of meat and drink."†

King Henry I., commonly called Beauclerc, in the midst of his prosperity, received from an act of intemperance, a shock, which ever afterwards rendered him miserable. This was the death of his only son, a prince on whose education he had bestowed the greatest care, and who was he expected to succeed him on the throne.

The marriage of the young prince, to a princess of France, and the possessions he thereby obtained had unfolded to him prospects of great wealth and honour. He embarked for England, in a vessel with fifty rowers, from Harfleur on the coast of Normandy. Turner thus describes the melancholy catastrophe, and its cause: "Unfortunately the sailors solicited him for wine, and in the gayety of youth he distributed it profusely. The seamen, the captain, his friends, all became intoxicated, and in this state a giddy desire arose to pass by every ship that was before them. The emulatory whim was instantly adopted; every arm was exerted, every eye was intent on this single object, and the ship was flying with all the velocity that unusually exerted strength could give her, in a fine calm moonlight night; when by the heedlessness of the inebriated helmsman, she struck suddenly on a rock near the shore, then covered with water, but known and visible at low water. The shock burst through two planks on the left side of the vessel, and the sea entered fast. The prince got into a little boat, and was escaping, when he heard the voice of his sister shrieking to him to help her; he put back to the ship to take her in, but at the same

\* P. Blescus, Ep. 24.

† Ib. Ep. 86.

time so many leaped into it, that it sunk, and every one on board perished. The ship soon disappeared under the waves with all its crew, 300 in number, excepting two persons, a young nobleman and a butcher, who held clinging to the top of the mast." The butcher only, however, escaped to tell the woful disaster to the king, who is said to have been so depressed by the news as to have "never smiled again."

During several centuries immediately succeeding this period, it does not appear that the English became more temperate in their habits. The immense quantities of food and drink consumed at feasts, which were frequently held, appear almost incredible, were it not for authentic records, wherein an accurate description of them is given.

Henry II., A.D. 1216, issued a proclamation wherein it is stated that "the outrageous and excessive multitude of meats and dishes which the great men of our kingdom have used and still use, in their castles and by persons of inferior rank, imitating their examples beyond what their stations require, and their circumstances can afford, many great evils have come upon our kingdom, the health of our subjects has been injured, their goods have been consumed, and they have been reduced to poverty." This ordinance restricted the number of dishes to be used by the great men of the land, and attached severe penalties to every transgression. In the reign of Edward III., A.D. 1363, sumptuary laws were enacted for arresting the progress of extravagant living among various ranks, but historians remark that they produced little beneficial effect. Immense quantities of wines were consumed at these feasts, and the utmost care was taken to procure them of the richest quality. It appears from Hollinshed, that the strongest wines were in most repute at this period, the weaker sort, such as claret, not being in common demand.

At a later period, Sir John Fortescue, while illustrating the diet of the rich, and with the view of exhibiting the comparative comforts and privileges enjoyed by the English people, thus remarks: "They drink no water, except when they abstain from other drinks, by way of penance, and from a principle of devotion." At this period, the clergy in particular indulged in luxurious habits, and converted religious festivals into intemperate carousals. In the Northumberland Family Book, are found the following curious items, for the Earl and Countess, during the Lent fast-days, viz.: "a loaf of bread on trenchers, two man-

chetts, (small loaves of white bread) a quart of beer, a quart of wine, half a chyne of mutton, or a chyne of beef boiled." The evening repast of the same lady and lord, was as follows: "Two manchetts, a loaf of household bread, a gallon of beer, and a quart of wine."

The feasts which were held at this period, on all particular occasions, displayed great magnificence, and profusion of provisions of various sorts; and were plentifully supplied with intoxicating liquors. It can scarcely be supposed that temperance was a virtue practised on these occasions.\*

At a magnificent feast given to Queen Elizabeth, by the Earl of Leicester, at Kenilworth Castle, in addition to other stores of intoxicating liquors, 365 hogsheads of beer † alone were drunk. Sumptuary laws were made at this time to restrain excesses; but when the highest authorities in the land set so bad an example, the more humble classes of society might naturally be expected to imitate them. In fact, during a considerable portion of the sixteenth century, intemperance appears to have been the common vice of the country. The citizens of those days were much addicted to drunkenness. Some writers of that period, strongly advert to this fact. The most noted taverns are even named, with their situations and qualifications.‡

Stubbs, in his "Anatomic of Abuse,"§ asserts that the public-houses in London were crowded from morning to night with inveterate drunkards. A French writer in a similar account, states, that the artizans, such as hatters and joiners, on holidays, were perpetually feasting in taverns, on rabbits, hares, and such sorts of meat. || The tippling propensity, with its evil consequences, moral and physical, is well described in a song, published A.D. 1551, and said to have been the first drinking song of merit, written in this country. ¶

The two first verses of this song are inserted for the information of the reader:—

I cannot eat but little meat,  
My stomach is not good;

\* The following were the items for drink at the installation feast of George Nevill, Archbishop of York. A. D. 1466. "Goodly provision, made for the installation feast," &c.

In Ale, Tuns . . . . .	300
In Wine, Ditto . . . . .	100
In Ipoerass Pipe . . . . .	1

† Twenty-three thousand gallons.

‡ Vide Contin. to Henry's Hist. of England, vol. ii. p. 269.

§ Page 73. || Henry's Contin. vol. ii. p. 257.

¶ Vide Warton's History of English Poetry, vol. iii.

But sure, I think, that I can drink,  
 With him that wears a hood.  
 Though I go bare, take ye no care,  
 I nothing am a colde;  
 I stuff my skin, so full within,  
 Of jolly good ale and olde.

## CHORUS.

Backe and side, go bare go bare,  
 Both foot and hand go colde;  
 But belly, God send thee, good ale enoughe,  
 Whether it be new or olde.

In the following verse, the delicate appetite of the drunkard is still further portrayed.

I love no rost, but a nut-brown toste,  
 And a crab laid in the fire;  
 A little bread shall do my stead,  
 Muche bread I noght desire.

No frost no snow, no winde I trowe,  
 Can hurt me if I wolde;  
 I am so wrapt and thorougely lapt,  
 Of jolly goode ale and olde.

Backe and side, &c.

The last verse, in reference to those "good soules, that have scoured bowles," concludes thus:—

' God save the lives of them and their wives,  
 Whether they be younge or olde.'

Camden and Baker, both agree that the English indulged more in intemperance after the Dutch war. Baker states, that after this war, the English learned to be drunkards, and so much deluged the kingdom with this vice, that laws were obliged to be enacted for repressing it.\*

From the following statement of Camden, it may be inferred, that that learned writer looked upon the vices of the English, at a previous period, as not so venial as others have represented. "The English, who hitherto had, of all the northern nations, shown themselves least addicted to immoderate drinking, and been commended for their sobriety, first learned, in these wars in the Netherlands, to swallow large quantities of intoxicating liquors, and to destroy their own health, by drinking that of others.†

Similar luxurious habits existed in succeeding reigns. Many and severe complaints were made against the clergy, in particular, some of whom are described as having led dissolute lives. This bad example, may be supposed to have had a corresponding influence on the people, who in general have been found but too willing to imitate vices

\* Baker's Chronicle.

† Camden's Annals, 1581.

sanctioned by the practice, though opposed to the precepts, of their spiritual pastors and teachers.

Numerous historical notices are recorded of the intemperate habits of the people in the seventeenth century. During the reign of James I., intemperance was no less prevalent than it had been under former monarchs. James, on his accession, rather encouraged this vice, by the passing of laws for the increase of houses appropriated to the sale of intoxicating liquors; but, as will afterward be found, the result so clearly proved the injurious nature of these measures, that he subsequently passed enactments for the punishment of drunkenness. These checks however were far from proving effectual; and in the reign of Charles I. drunkenness prevailed to such an extent as to call for additional regulations for its suppression. During the period of the commonwealth, drunkenness was the prevailing vice of the land; indeed this was so generally the case, that by other nations, England was denominated "The Land of Drunkards." Intemperance, however, was strongly denounced at this period by ministers of the gospel, and by others, who viewed this degrading vice with detestation and alarm. There are several characteristic pamphlets, the production of their pious zeal, still extant, wherein the folly of drunkenness is forcibly portrayed, and the dreadful extent of its ravages exhibited. These efforts however were of little effect in checking its progress, and the vice, with all its attendant evils pursued its devastating course.

In the reign of William and Mary, drunkenness was very prevalent, and in fact was indirectly promoted by an act, passed "for the encouragement of distillation," under the plea of benefitting the agricultural interests of the country. The pernicious consequences which ensued, and especially the alarming demoralization of the lower classes, soon induced the enactment of other laws for the restriction of the sale of intoxicating liquors. The celebrated De Foe has recorded some characteristic sketches of the intemperance of these times. "If the history of this well-bred vice," says he, "was to be written, it would plainly appear that it began among the gentry, and from them was handed down to the poorer sort, who still love to be like their betters. After the Restoration, when [drinking to] the king's health became the distinction between a 'Cavalier' and 'Roundhead,' drunkenness began to reign. The gentry caressed the beastly vice at such a rate that, as companion, no servant was thought proper unless he could bear a

quantity of wine ; and to this day, when you speak well of a man you say, ' he is an honest drunken fellow ; ' as if his drunkenness was a recommendation to his honesty. Nay, so far has this custom prevailed, that the top of a gentlemanly entertainment has been to make his friend drunk ; and the friend is so much reconciled to it, that he takes it as the effect of his kindness. The further perfection of this vice among the gentry, appears in the way of their expressing their joy for any public blessing. ' Jack,' said a gentleman of very high quality, when after the debate in the House of Lords, King William was voted into the vacant throne, ' Jack, go home to your Lady, and tell her we have got a Protestant King and Queen, and go make a bonfire as big as a house, and bid the butler make ye all drunk, ye dog. ' Here,' continues De Foe, ' was sacrificing to the devil for a thanksgiving to God.'\*

In the eighteenth century ample testimony is on record to exhibit the awful ravages of drunkenness in Great Britain. The facilities afforded by government, for the sale of spirits, and the cheapness of these pernicious liquors, placed within the reach of the poor, at a trivial expense, the means of gratifying their depraved appetites. Insubordination, riots and other disastrous effects of this sinful and degrading indulgence, followed ; and in London in particular, in 1736, the magistrates of Middlesex, found it absolutely necessary to petition parliament for some restrictive measures against its increasing devastations. The House took the subject into serious consideration, and a heavy sum, amounting almost to a prohibition of its sale, was affixed to the taking out of a license for the vending of the liquid fire. Yet the celebrated debates of 1743, show that even this enactment was productive of little good. The appetite for strong drink had become too general and uncontrollable to be easily removed, and the people, when deprived of the usual means of gratifying their sensual inclinations, immediately resorted to illegal expedients to obtain a supply. Extensive smuggling was carried on, in defiance of the most severe measures adopted for its suppression ; and drunkenness raged as much as ever, until several modifications of the law made this illegal traffic a less profitable pursuit.

Perhaps no circumstance is more illustrative of the intemperance of these times than the disgusting manner in which the sellers of these poisonous liquors endeavoured

\* De Foe's " Poor Man's Plea,"



to extend their trade. A contemporary publication has inserted the following notice, for the year 1736: "We have observed some signs where such liquors are retailed, with the following inscription: '*Drunk for a penny, dead drunk for two-pence, clean straw for nothing.*'\*" Smollet makes the following remark upon this fact: "They accordingly provided cellars and places strewn with straw, to which they conveyed those wretches who were overwhelmed with intoxication: in those dismal caverns they lay until they recovered some use of their faculties, and then they had recourse to the same mischievous potion; thus consuming their health and ruining their families, in hideous receptacles of the most filthy vice, resounding with riot, execration, and blasphemy."†

The host of petitions which were sent in from various parts of the kingdom, at length induced the government to pass more restrictive measures, which had some effect in reducing the consumption of these liquors; but the appetite for them had been created, and to the present day this unhappy country is still groaning under a torrent of evils originating in the same cause.

Many examples might be adduced in evidence of the existence of intemperance at various times, in the Scottish nation. In its early history, many of the national habits and customs bear a great similarity to those of the Ancient Britons. A respectable author thus describes the mode in which their drinking feasts were conducted: "The manner of drinking used by the chief men of the Isles, is called in their language, streak, *i. e.*, a round; for the company sat in a circle: the cup bearer filled the drink round to them, and all was drunk out, whatever the liquor was, whether strong or weak. They continued drinking sometimes twenty-four, sometimes forty-eight hours. It was reckoned a piece of manhood to drink until they became drunk; and there were two men attending punctually with a barrow on such occasions. They stood at the door until some became drunk, and they carried them upon the barrow to bed, and returned again to their post, as long as any continued; and so carried off the whole company one by one, as they became drunk."‡

In the sixteenth century, the hospitality of the Scots induced them to indulge in excessive drinking. A writer of

\* Historical Miscellany, Gentleman's Magazine, 1736.

† Smollet's History of England, *passim*.

‡ Martin's Description of the Western Islands, p. 196.



that period speaks of the courtiers, merchants, and country gentlemen, as much given to intemperance.\*

In the middle of the eighteenth century, excessive drinking was extremely prevalent among the higher classes of Scotland. The more humble portion of society, was not at that period addicted to the free use of intoxicating liquors. Mr. Dunlop relates, that the then member of parliament for Renfrewshire, was accustomed to drink ardent spirits at a small ferry-house, for three weeks together; and that a dispute having taken place at a fair in Ayrshire, the parties went to the mansion of a neighbouring magistrate, to seek an adjustment of their differences, when they found three justices of the peace dancing naked, before the door in a state of intoxication. These were three of the principal men of the county. Similar stories, remarks Mr. Dunlop, are to be found in every parish in Scotland, indicative of the inebriation of the upper ranks during the last century.†

It may readily be supposed, that so injurious an example had a corresponding influence on the humbler classes of society; and more recent history displays incalculable injury thereby resulting to the morals, health and happiness of that country.

In Ireland, the most terrible results have attended the use of intoxicating liquors. These have been more especially displayed since the introduction of ardent spirits into general use. During the eighteenth century, the most dreadful consequences resulted from this cause. The government of the country soon had reason deeply to lament the encouragement which it had given to distillation. Several laws were passed with the intent of restricting the use of ardent spirits; but the taste for such stimulants had been created, and illegal means of obtaining them were extensively resorted to. Ireland has, for the last century, witnessed insubordination, crimes and immorality, raging to an almost incredible extent, most of which may be attributed to the influence of intemperance. It is, however, to be hoped, that a brighter day will yet dawn upon that unfortunate nation.

The history of other countries shows, that intemperance is not peculiar to Great Britain and Ireland. The inhabitants of many countries in a semi-barbarous state, previous to their connexion with the Christian world, had discovered

\* Fynes Moryson's Itinerary, p. 56.

† Parliamentary Evidence, p. 408.

the art of producing intoxicating substances, in various ways. Others learned the habit of inebriation from European nations, who at the same time supplied them with the pernicious articles for consumption. All of these, however, have more or less experienced the dreadful evils resulting from intemperate habits.

The Nubians, are described by Burekhardt, as excessively addicted to drunkenness, and during his abode at Berber, in 1816, several quarrels occurred from intemperance, most of which ended in the shedding of blood.\*

The inhabitants of Ashantee, Congo, and other African nations, are described by travellers as indulging freely in the use of strong drink, for which they are doubtless more or less indebted to their intercourse with European nations; and, especially to their accursed trade in human flesh.†

In the Nicobar Islands, the natives drink freely of Arrack at their feasts; and in general, until their sight is gone, and they are completely stupified.

The Otaheitans indulge freely in an intoxicating liquor called Ava, prepared in a peculiar manner from the expressed juice of a plant. The injurious effects of this deleterious liquid, upon the morals and health of these tribes, are feelingly described by Cook and others.‡

The natives of New South Wales, have suffered greatly from the use of ardent spirits. It is to be lamented, that the inhumanity of professing Christians, has sanctioned and promoted the introduction of strong drink into that interesting colony, where scenes of bloodshed are of frequent occurrence among the natives, when in a state of inebriation. Scarcely, says Arago, do the intoxicating fumes get into their heads, when they breathe nothing but battle, and shout forth their war cries. Impatient for murder, they seek antagonists, provoke them by ferocious songs, and demand death in the hope of inflicting it. They find but too readily the opportunities they provoke; and their 'war-whoop' is answered by whooping not less terrible. Then the combatants drawn up in two lines, perhaps twenty steps from each other, threaten mutually with their long and pointed spears, launch them at their adversaries, with wonderful strength and dexterity, and, finally attack

\* Burekhardt's Travels in Nubia, 4to. p. 143-4.

† Voyage to Congo, Part I, p. 564, apud Churchill. Bowdich's Ashantee, p. 386.

‡ Cook's Voyage, vol. i. p. 350.

each other with ponderous and formidable clubs. Limbs are fractured, bones smashed, skulls laid open: no exclamation of pain escapes from these ferocious savages; the air resounds only with frightful vociferations. He who falls without having found a victim, dies rather from despair than from the hurts he has received; and the warrior who has laid low a few enemies, soon expires without regretting the loss of life.\*

Among the American savages, the free use of intoxicating liquors has produced dreadful ravages. The French found this practice of advantage in their trading transactions.

Charlevoix describes some awful scenes which he witnessed in the streets of Montreal, occasioned by intoxication. Husbands, wives, fathers, mothers, sisters and brothers, were frequently seen in this state worrying each other, like so many wolves.

This writer says, that the Europeans when they settled in North America, soon found that supplying the natives with spirituous liquors, promoted their trading interests, by making them incapable of attending to business, so "they waged a war," he remarks, "of gin and brandy against the various tribes, some of which have been subdued, and others almost wholly extirpated by their own drunkenness."†

The Rev. Mr. Andrews thus describes the effect of intoxicating liquor upon the Mohawk Indians. "They grow quite mad, burn their own little huts, murder their wives and children, or one another, so that their wives are forced to hide their guns and hatchets, and themselves too, for fear of mischief."‡

Among the American savages, when any business of importance is transacted, they appoint a feast, of which almost the whole tribe partakes.

The Brazilian savages differ very little in this respect from their brethren in the North. When they hold a feast they proceed from house to house, consuming the liquor until they become quite infuriated, and in this state commit the most dreadful excesses. Speaking of Chili, Raynal says, "The natives had, like most savages, become excessively fond of spirituous liquors, and when intoxicated used to take up arms, massacre all the Span-

\* Arago's Voyage.

† Charlevoix. *Journal of a Voyage to North America*, Letter viii.

‡ Pinkerton's *Voyages*, vol. xii. p. 415.

wards they met with, and ravage the country near their dwellings.”\*

Similar practices are found among the Araucano Indians in South America. A recent observer says: “On their great feasts they drink large quantities of a very intoxicating liquor called Chicha, made from maize, which they sow for this purpose, although no other signs of agricultural cultivation are to be found among them. The elder females of the tribe prepare this beverage by chewing the maize, which they afterward collect in a trough resembling a canoe, and having added a sufficient quantity of water to the masticated roots, leave it to ferment, covering the trough carefully with mats. Previous to these feasts which end in premeditated intoxication, they voluntarily surrender their spears and knives to the women, who secrete them in the woods, as they are conscious of their propensity to quarrelling and fighting when excited by liquor. A guard is always appointed from among the warriors, who retain their weapons and taste no chicha until the next day. On particular occasions of rejoicing they drink this beverage mingled with horse’s blood, which they believe endows them with preternatural strength and agility.”†

The Russians are very much addicted to the free use of ardent spirits. Brandy is their favourite liquor. Distillation is encouraged by the Government of that country, and forms a fruitful source of revenue. Morewood‡ calculates its annual consumption at 5,500,000 vedros,§ or 27,500,000 gallons. The same author relates, that in one province and the adjoining districts called Penza, there are no less than 397 stills at work, which are wrought by 982 men.

The natives of Kamschatka are exceedingly attached to inebriating liquors, and the traders frequently tempt them to part with valuable sables and other furs for small quantities of brandy. This infamous practice has been successfully adopted by designing and avaricious traders.

The Swedes have a strong propensity to intoxicating liquors, and indulge in them freely. This may be in a great measure attributed to the injurious patronage of the

\* Raynal’s Hist. of East and West Indies. London, 1788, vol. iv. p. 209.

† Campaigns and Cruises in Venezuela and New Grenada, p. 391.

‡ Morewood’s Essay on Intoxicating Liquors, p. 248.

§ Vedro, a measure containing from 15 to 20 quarts.

sale of ardent spirits by the Government of that country, about the latter part of the last century.

Drinking is now associated with all their customs, and even among the temperate members of society, a dram is in general taken before every meal. A German paper lately stated the astonishing fact, that not more than 40 years ago the Swedish people consumed only five millions of bottles of brandy, whereas now 22 millions are scarcely sufficient for their annual consumption.

Statistical calculations prove that three-fourths of the crimes committed in that country are to be attributed to intemperance. It is the custom for women of certain villages in the country, on occasions of great feasts, to put on graveclothes, when they go to fetch their husbands, in order to have them ready in case of necessity.\*

The Laplanders are also much attached to intoxicating drink; indeed, so much so that they have been known to exchange their valuable animals for small quantities of spirits. The habit of drinking is also associated with many of their social customs, and is of course productive of most injurious consequences both to themselves and their families.

\* Morning Advertiser, Dec. 28, 1835.

## CHAPTER IV.

## THE HISTORY OF INTEMPERANCE IN CONNEXION WITH THE PROFESSION OF RELIGION, AND ITS EFFECTS ON RELIGIOUS WELFARE.

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“Wo to them that are at ease in Zion, that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.”—AMOS vi. 1, 6.

“But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgement.”—ISAIAH xxviii. 7.

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EVERY thing which has connexion with the sanctity of religion necessarily possesses peculiar importance. Hence arises the necessity of separating from the profession of religion all practices not sanctioned by the Divine authority, but associated with its various ordinances by the vitiated habits of degenerate times. No practice has been more intimately connected with the ordinances of religion, in all ages of the world, than the use of strong drink.

In this stage of our inquiry, it is intended to ascertain the origin and progress of this custom, and its consequences in relation to religious welfare. In the course of this investigation, some singular elucidations will transpire in reference to a striking similarity which exists between the drinking habits of the people, both of Heathen and of Christian nations.

1. *Intemperance in connexion with the Religious*

## CEREMONIES OF THE HEATHENS.

The religious rites and ceremonies of the ancient heathens greatly contributed to foster the vice of intemperance. The numerous festivals held by these nations, formed a fruitful source of temptation to this sin. Athenæus informs us, that all their luxurious entertainments were occasioned by devotion to the gods, *Πασα συμπόσιου συναγωγή την αιτιαν εις θεον ανεφερε.*

These religious festivals were at first conducted with temperance and decorum, except when they were desirous



of making special acknowledgement for some signal mark of divine favour. On such occasions they indulged freely in wine, for which reason the feast was called *Θορναι*, because they imagined they were obliged at those times *to be drunk in honour of the gods!* *οτι δια τους θεους οἶνονοθαι δεῖν ὑπελαμβάνον.*

The most important of these festivals was the one held at the conclusion of the vintage, or gathering in of the grapes. At this time they were accustomed to drink freely, esteeming it as an honourable offering of the first fruits to the gods. *Seleucus*, in *Aristotle*, states that the words *θαλια* and *μεθη* were similarly derived. *Του τε οινον επι πλεῖον και την αλλην ηδυπαθσιαν θεων ενεκα προσφερεσθαι, διο και θοινας και θαλιας και μεθας ωνομοσθηναι; because it was usual at those times to consume great quantities of wine and other provisions, in honour of the gods.\**

These profane notions were but too much in unison with the inclinations of the people, among whom they obtained. The frugality with which their more ancient festivals had been conducted, gradually disappeared. As the heathens increased the number of their gods, so was the number of their festivals enlarged, until, in progress of time, these, originally solemn occasions, were regarded as privileged opportunities of sensual indulgence. It may be stated that, the festivals under consideration, were more or less common to all the heathen nations. *Strabo* informs us, that “the practice was *common both to Greeks and barbarians.*”

Among the most numerous of these festive occasions were those held in honour of *BACCHUS*, the *God of Wine*. At Athens, the very focus of heathen wisdom and idolatrous abominations, the bacchanalian orgies were celebrated with great splendour, and in particular those which were denominated *Dionysia*. Some idea may be formed of the estimation in which they were held, when it is known that the archons, or chief magistrates, patronized the proceedings, and had a share in their management. During the processions, which were always held on these occasions, various ceremonies were performed, in the course of which the grotesque gestures of the drunkard were imitated. These proceedings invariably closed with the most disgusting, drunken, and licentious scenes of degrading debauchery. *Plato* informs us, that he witnessed the whole of the city of Athens drunk, during the Bacchic festivals.†

The ancients erected statues in honour of *Bacchus*, who

\* *Potter's Grecian Antiquities*, vol. i. p. 418.

† *Plato lib. i. de leg.*

was frequently represented as an effeminate young man, in allusion to the joyous feasts which were held in honour of him ; and at other times, as an old man, from the effect of vinous liquors in bringing on premature old age.

The Greeks had many festivals in honour of this god. Those called *Anthesteria* continued three days, during which time drunkenness greatly prevailed ; indeed, rewards were held out as inducements to intemperate drinking.

Similar festivals were held among the Romans, and ultimately became the most common source of intemperance and immorality. The impurities, however, connected with these proceedings, and the consequent demoralization of the people, were so obvious in their character, that the senate was constrained to interfere, and to put a stop to their continuance. At this time the festivals held at Rome were celebrated by not less than 7,000 souls of both sexes, promiscuously arranged. They invariably took place in the darkness of the night.

Among other licentious festivals of the Ancients, were those of Cotytro, the goddess of debauchery, thence called Cotytia. They were principally celebrated by the Athenians, Thracians, and Corinthians. Intemperance, with gross debauchery, always characterized the solemnities.

Similar practices existed at the festivals held in honour of *Comus*, the god of feasting and revelry. This deity was usually represented as a young man, in a state of intoxication, and crowned with the drunkard's garland.

The Persians also had festivals of a similar description. One of the principal of these was held in honour of *Anaitis*, an Armenian goddess. Both sexes assisted at the ceremony, and inebriated themselves to such a degree, that the whole was concluded by a scene of the greatest lasciviousness and intemperance.\* Orgies, worthy of the deities to whose worship they were consecrated, and for whose honour they were instituted.

The evils of intemperance, as it existed among the heathens, present many deplorable features, but how much more are they to be lamented when prevailing among a people possessed of superior light and instruction ! The Church of the true God will be found in all ages to have severely suffered from the influence of strong drink. A view of its ecclesiastical records but too evidently demonstrates the truth of this statement.

\* Lempriere Bibliotheca Classica.

## 2. *Intemperance in connexion with the Jewish Church.*

From a careful examination of the writings of the Old Testament it is seen, that the Jews, at various times, manifested considerable religious declension, and followed idolatrous practices. The reasons for this dereliction were various; but, among other causes, intemperate indulgence occupies a most prominent place. The association of Idolatry and Intemperance, and the consequences of the latter vice, are strikingly depicted in the Book of Exodus. The circumstance there especially alluded to occurred at the time when Moses was on the mount, in conference with the Almighty. The Israelites, on finding that Moses delayed his return, made for themselves false gods, and prepared a feast of suitable offerings for idolatrous worship. The consequences were shortly afterwards seen. "The people sat down to eat and drink, and rose up to play."\* At a subsequent period, Moses, after giving to the Children of Israel the Commandments, which he had received on Mount Sinai, strongly exhorts them to obedience to those laws, and faithfully warns them against giving way to sensual temptations, when they should become possessed of the country which the Lord had promised them. After enumerating the advantages they would obtain thereby in securing the possession of land and cities, houses and wells, vineyards and olive-yards, for which they had not laboured, Moses adds: "When thou shalt have eaten and be full, then beware lest thou forget the Lord," &c.† That wise legislator had previously witnessed the awful effects of sensuality in turning the heart from God. He feared also the consequences of intercourse with surrounding heathen nations, whose practices were highly sensual and ensnaring.‡ As if these allusions and exhortations, however, were not sufficiently strong, Moses soon afterwards repeats his warning: "Lest when thou hast eaten and art full, then thine heart be lifted up and thou forget the Lord."§ Shortly after this event, Moses bewails the stubbornness of the people, and expresses his prophetic fears of the consequences of their indulging in plenty: "For when they have eaten and filled themselves, and waxen fat, then will they turn unto other gods and serve them, and provoke me and break my covenant."|| These warnings were verified at an early period; for in the succeeding chapter,

\* Exodus xxxii. 6.    † Deut. vi. 11, 12.    ‡ Id. xiv. and following chap.  
§ Idem, viii. 10, 13.    || Idem, xxxi. 20.

Moses alludes to the departure of the luxurious Israelites from the worship of the true God: "But Jeshurun (Israel) waxed fat and kicked; then he forsook God which made him, and lightly esteemed the Rock of his Salvation."\*

In succeeding centuries, the use of intoxicating liquor was found to be highly inimical to the religious welfare of the Jews, and the prophets of the Most High allude to it in terms of strong disapprobation. Even the Holy Sanctuary did not escape its contaminating influence. "And they drink the wine of the condemned in the house of their God."† Perhaps, however, no example more forcibly depicts the intemperance of those times, and the evil effects of strong drink on the conduct of some of the chosen people of God, than the fact of the Nazarites being tempted to indulge in wine by the posterity of Israel. The Nazarites were a people specially devoted to the Lord, and scrupulous in abstaining from the use of wine. "And I raised up your sons (that is of Israel) for prophets, and of your young men for Nazarites. Is it not even thus, O ye Children of Israel, saith the Lord. But ye gave the Nazarites wine to drink, and commanded the prophets, saying, prophesy not."‡

The same inspired writer subsequently characterizes, in decisive language, some of the distinguishing traits of intemperance; and, in particular, the selfish feelings and disregard of religion which the habit induces. He pronounces wo against them that are at "*ease in Zion*,"—"that put away the evil day" and cause the *seat of violence to come near*; that *drink wine in bowls*, and *anoint themselves with the chief ointments*; but are not grieved for the *affliction of Joseph*."§

The prophet Hosea adverts to the effects of luxury in turning the heart from God. "The Children of Israel look to other gods, and love flagons of wine." In the fourth chapter of that book, idolatry is constantly associated with satiety and intemperance. "Ephraim is joined to idols; let him alone. Their drink is sour, they have committed whoredom (toward God) continually."||

The prophet Isaiah frequently bewails the luxury and intemperance of the times in which he lived, and their effects on religious prosperity. After describing the feasts of the intemperate, he expressly declares, that they "*regard*

\* Idem, xxxii. 15.

† Amos ii. 11, 12.

|| Hosea iv. 17, 18.

‡ Amos ii. 8.

§ Idem, vi. 3, 6.

*not the work of the Lord, neither consider the operation of his hands.*" "Therefore," he immediately adds, "my people are gone into captivity, because they have no knowledge; and hell hath enlarged herself."\*

At a later period intemperance prevailed to an alarming extent among the Jews; and in particular among the inhabitants of Ephraim. "Wo to the crown of pride, to the drunkards of Ephraim," &c.† This fearful vice even extended to the expounders of the word of God. The priests and prophets, against whose indulgence in strong drink there were strict laws, participated in the general declension of the times. "The priests and prophet have erred through strong drink; they err in vision, they stumble in judgement.‡

Under these degrading circumstances, well might the prophet Isaiah exclaim: "Whom shall he teach knowledge, and whom shall he make to understand doctrine?" The infatuated people had "made a covenant with death," and "with hell were in agreement," and had flattered themselves that their conduct would escape the judgement of a just God.§

Hosea, in reference to the wickedness of the Ephraimites, feelingly exclaims: "I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled, they were filled, and their heart was exalted, therefore have they forgotten me."||

These examples of irreligion and intemperance, present fearful warnings to future generations against sensual indulgence. The hearts of men are naturally obstinate and disobedient; but when under the influence of foreign excitement, they are rendered doubly careless as to future consequences. The children of Israel indulged freely in sensual pleasures, and became estranged from God. Their illustrious king Agur, evidently felt, and strongly inculcated the importance of exercising proper control over the appetites when he exclaimed: "Feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord?"¶

From the preceding observations we are led to conclude, that at certain periods, intemperance prevailed to a greater or less extent among the Jews. There is no evidence, however, to prove, that *at any period* this degrading vice

\* Isaiah, v. 11—14, &c.

† Idem, xxviii. 7.

|| Hosea, xiii. 5, 6.

† Isaiah xxviii. 1.

§ Isaiah xxviii. 9, 15.

¶ Prov. xxx. 8, 9.



even approached to the same extent to which it has been carried in the present day. On the contrary, the Jews, considered as a nation, with the exceptions alluded to, were in general *temperate* in their habits. Drunkenness was looked upon by the great majority with great abhorrence, and in the earlier periods of their commonwealth severe laws were enacted against it. It was this feeling which caused the prophets to utter such strong and pointed denunciations against it. The language of these men of God appears, however, in many instances, to be directed, in terms the most forcible, against the vice itself, as practised among a few, and not in relation to a custom to which the people were generally addicted. If the disapprobation of the Almighty was so strongly excited at the partial intemperance of those times, what would be the language of the prophets, had they lived to witness the almost general habits of drunkenness prevailing among professed "Christians" in the present day.

3. *Intemperance as associated with the profession of Christianity, and in connexion with Christian churches.*

In the New Testament, denunciations and warnings against intemperance are frequent and pointed. These, however, were directed more against the converted heathens than the Jews, who at that period were, in general, more temperate in their habits, than they had been in previous ages. This evidently appears from the absence of those reproofs for intemperance by the Saviour, which, doubtless, under other circumstances, he would have given. The Saviour's labours were altogether confined to that people; and in one instance only did he allude to the effects of intemperance; and that rather as a warning against a possible contingency even among his own disciples, than as a generally prevailing vice in the nation.

The heathens were much addicted to intemperance at the time when the Gospel was introduced to their notice. It appears highly probable, that those who were converted by its influence were subject to frequent temptations to recur to their former dissolute practices. Hence the anxiety manifested by the apostle Paul in his epistles to the converted Gentiles. The heathens not unfrequently invited them to be present at their festivals and to partake of their sacrifices, which have already been shown to be most intemperate in their character. St. Paul appears to allude to this practice in his epistle to the Corinthians: "Ye cannot drink of the cup of the Lord and the cup of



devils;”\* thereby intimating that participation in the idolatrous festivities of their heathen countrymen, would totally disqualify them for faithful communion at the table of the Holy Eucharist.

This injudicious intercourse formed at a later period a subject of deep regret to all sincere followers of a crucified and self-denying Master; and hence the canons of the primitive churches, contain frequent and strong allusions to the dangerous tampering with principle which it necessarily involved.

The canons alluded to, exhibit unimpeachable evidence of backslidings of those who professed Christianity at that early period. Among these enactments are not unfrequently found laws prohibiting not only the laity, but the clergy also, regular or irregular, and priesthood of all ranks, from meeting together for the purpose of intemperate indulgence.

A strong inducement to intemperance among the Christians of early times, was the practice of holding feasts in commemoration of important events on Christmas, Shrove-tide, Easter, and other days of like interest. In course of time, similar festivities were instituted in honourable remembrance of persons distinguished for piety and worth. These celebrations appear to have been attended frequently with lamentable and degrading results. Like those of the idolatrous ancients, they were at first conducted with frugality, decency, and temperance; but they gradually degenerated into scenes of intoxication, riot, and debauchery. Some have supposed, that the same love of luxurious living, which prompted the heathens to multiply their profane feasts, influenced the Christians to add to the number of their sacred festivals, until at last they became exceedingly numerous. The works of the Fathers abound in denunciations against those instances of intemperance; and point out, in strong language, the evils which resulted from such practices. In the writings of Constantine, St. Gregory Nazienzen, St. Chrysostom, and others, these anti-christian irregularities are forcibly exhibited and deeply deplored.

St. Augustin, in particular, adverts to the frequency of intemperance at these feasts, and the indifference with which it was viewed by all parties: “Drunken debauches,” says he, “pass as permitted among us; so that people turn them into solemn feasts, to honour the memory of the

\* 1 Cor. x. 21.

martyrs ; and that not only on those days which are particularly consecrated to them, (which would be a deplorable abuse, to those who look at these things with other eyes than those of the flesh,) but on every day of the year.\*

The same evidence is given in writings attributed to St. Cyprien. "Drunkenness," says that writer, "is so common with us in Africa, that it scarce passes for a crime. And do we not see Christians forcing one another to get drunk to celebrate the memory of the martyrs?"†

At the African Synod (A. D. 418, 9.) the lascivious feasts of the Gentiles were prohibited, and in particular such as were held on the natiivities of the martyrs, and in sacred places ; and heathens were commanded not to force Christians to join with them, as it would be deemed a persecution under Christian emperors.

The canons of the Synod of Trullus present equally strong evidence of the existence of intemperance in connexion with the Greek church in the seventh century. In corroboration of this fact it may be stated that the Bacchanalia were interdicted, to the clergy upon pain of deposition, to the laity upon pain of excommunication.‡

In the records of church history, at a more recent period, is found ample testimony, of the corruption produced by the influence of luxury and intemperance. The dark ages in particular of the Roman Catholic church, exhibit melancholy illustrations of the subject under consideration. In the sixth century, the Emperor Justinian required monks not to enter houses appropriated to the sale of intoxicating liquors. A monk found in a tavern was to be seized and brought before a magistrate, who upon conviction, was to give him *due chastisement* and signify the offence to the abbot of his monastery, that he might forthwith be expelled.§

In this country the hospitality of the monks materially countenanced and fostered intemperance. The Anglo-Saxons, after their conversion to Christianity, were remarkable for their hospitality. Spelman relates, that the canons of the church commanded the Anglo-Saxon priests

\* Epistle xxii.

† Pamel. p. 416.

‡ Canon, 62, Trullans, p. 279.

§ Si visus fuerit aliquis reverendissimorum monachorum in aliqua Tabernarum conversari; hunc repente dari Locorum defensoribus—et castigari convictum; et nuntiari hoc abbati, quatenus eum expellat monasterio, qui talia deliquit; utpote in confusionem vitæ Anglicam hanc conversationem mutantem. Justiu.—*Corpus Juris Civilis*.

not only to practise hospitality themselves, but to urge the necessity, and commend the practice of it frequently to the people.\*

At this period the kings of England devoted immense sums of money, for the purpose of celebrating with splendour the various church festivals, which were held at Christmas, Easter, and Whitsuntide. The monasteries formed a species of public houses, where entertainment was provided for travellers of all descriptions. This hospitality frequently led to scenes of riot and excess.†

The excessive intemperance of the Danes and Anglo-Saxons has already been referred to. The practice even extended to their religious festivals, on which occasion, they are described as drinking large draughts of liquor to the honor of Christ, the Virgin Mary, the Apostles, and other saints.‡

A synod of the clergy, held about the middle of the eighth century, commanded that "the sin of drunkenness be avoided, especially in the clergy." Boniface, archbishop of Mentz, in a letter, which he wrote to Cuthbert, archbishop of Canterbury, observes, that *the English bishops so far from punishing drunkenness, were guilty of the same.* Moreover, he adds: "Drunkenness is a special evil of our nation," (that is of the Saxon, of which country, Boniface was a native;) and specifies, that neither Franks, nor Gauls, nor Lombards, nor Romans, nor Greeks, were guilty thereof.§

Charlemagne, or his son Lewis, were the authors of certain laws against drunkenness among the clergy, who are warned, not only to avoid excess themselves, but to take care, lest they become the cause of it in others, by pressing them to drink. In another place, the clergy are commanded, "by all means to abstain from drunkenness, as the incentive and cherisher of all vices." Whoever was convicted of this vice, was to suffer according to his order. A priest or deacon was liable to *forty days' excommunication*, and a subdeacon to *corporeal punishment*.|| The clergy were forbidden, in particular, from going into a tavern *to eat or drink there at all*, unless necessity obliged them to do so *as travellers on the road*.¶

\* Spelman, Concil, Tom. i.

† Bartholin. Lib. ii. C. 12.

‡ Baluzias, Tom. i. Col. 1071.

† Anglia Sacra, Tom. ii.

§ Spelman, Concil, p. 211.

¶ *Capit. Episcop.* A. D. 801, cap. 19. Ut nullus Presbyterorum edendi aut bibendi causâ ingrediatur in Tabernas.—Baluz. i. 360. Nisi Peregrinationis necessitate compulsi. Goldastus, Tom. iii.

William of Mahnsbury, relates that King Edward I. was murdered at a feast held in honour of St. Augustin, the English apostle. This event occurred in Puckle Church, Gloucestershire, A. D. 946. The king with all his nobles, and courtiers were so intoxicated with the liquors they had drunk, as to be unable to offer the least resistance to the daring regicide.\*

The same celebrated historian however candidly admits, that these excesses among the clergy, although too general, were not universal, as he himself could testify from personal observation, and expresses a hope that the innocent would not be involved in the same disgrace with the guilty.†

In the fourteenth and fifteenth centuries, remarkable examples of feasting were exhibited at the installation of several of the dignitaries of the church. On these festive occasions, immense quantities of malt liquor and wine were consumed, and it would excite little surprise, to find that consequences ensued not creditable either to the cause of religion, or to those who possessed so important an influence over its interests.

The ceremonies observed at the "Feast of the Ass," in certain parts of France, in connexion with the Roman Catholic church, (A. D. 1322,) will remind the classical reader of like scenes in the Bacchanalian festivals of the heathens; an account of which, is found in a manuscript missal, originally composed by Pierre Corbeil, archbishop of Sens, who died A. D. 1322. It is said to be written in a beautiful manner, and its cover is ornamented with representations of all the operations of the vintage and other mythological subjects. At the period when the manuscript was written, the ceremonies attendant on this feast, were in the highest degree bacchanalian and impious. The priests entered the choir besmeared with lees of wine, dancing, and singing profane songs, while the inferior officers of the church, polluted the altar by playing cards upon it, and eating in the most disgusting manner. During the celebration of mass, old shoes were burnt upon the censer, instead of incense, and the deacons and their companions were afterward carried through the streets in carts, practising various indecencies. "For several days, the most disgusting and extravagant actions were continued, and drunkenness and wanton singing, universally prevailed both among the clergy and laity.‡

\* W. Malmsbury, Lib. ii. C. 7.

† Idem, B. iii.

‡ Collett's Relics of Literature, p. 138.

The manners of the clergy in the fourteenth and fifteenth centuries, were extremely gross and discreditable to the cause of religion. The luxury and intemperance of the high dignitaries of the church, afforded a pernicious example to its inferior officers, whose conduct is thus described by a modern historian :—

“The secular clergy, were no enemies to the pleasures of the table, and some of them contrived to convert gluttony and drunkenness into religious ceremonies, by the celebrations of ‘glutton-masses,’ as they very properly called them. These glutton-masses were celebrated five times a year, in honour of the Virgin Mary, in this manner : Early in the morning, the people of the parish assembled in the church, loaded with ample stores of meats and drinks of all kinds. As soon as mass ended, the feast began, in which the clergy and laity engaged with equal ardour. The church was turned into a tavern, and became a scene of excessive riot and intemperance. The priests and people of different parishes entered into formal contests, which of them should have the greatest glutton-mass, *i. e.* which of them should devour the greatest quantities of meat and drink in honour of the Virgin Mary.”\*

Sir John Chardin gives a lamentable account of the state of the Christian churches about this period in Persian Georgia. “No men,” says he, “are more addicted to beastly drunkenness than the Georgians, into which filthy practices they indulge with more freedom, because it is so common, and not looked upon as scandalous.” The churchmen will be as drunk as others———at which nobody is offended, as being no more than is generally practised, and as it were authorized by custom, insomuch, that the superior of the Capuchins assured me, that he had heard the Catholicos or Patriarch of Georgia, say, that he who was not drunk at great festivals, such as Easter and Christmas, could not be a good Christian, and deserved to be excommunicated.”†

Similar practices appear to have existed generally among Christians in those parts. The *Mingrelian* Persians celebrated their principal religious festivals, by indulging in their houses to great excess, both in eating and drinking.‡

The vices of the monasteries in the fifteenth and six-

\* Wilkin. Concilia, Tom. iii. p. 389, Citant. per Henry’s Hist. Eng. vol. x. p. 315.

† Sir J. Chardin’s Travels, p. 190-1.

‡ Idem, p. 104. “The Merchant,” says this distinguished writer, “would have thought that his soule should have gone streightwaie to the divell, if he would have served them with other than the best.”

teenth centuries are described as excessive; a principal cause of this excess originated, as has been noticed, in the case of the Anglo-Saxons in the hospitality observed in these establishments, and the frequent and luxurious feasts held on particular occasions. As an instance of this extravagance it may be remarked, that in Scotland, where the manners of the inmates of the monasteries were not so dissolute, there were annually used in one abbey, about 9000 bushels of malt. It may be further noticed, that the nature of the revenues of these monastic establishments prompted to this excess.

Such were the luxurious habits of the religious orders of these times, that it was notorious, that the best wines were to be found at the houses of the priests. Holinshed remarks, "that the strongest wines" used to be called "Theologicum;" and the laymen, when they wished to spend a singularly jovial hour, used to send for wine to the parson of the parish.\*

At the commencement of the sixteenth century, the influence of similar manners very generally displayed itself in most parts of the religious world. This corruption extended not only to the people, but to their religious instructors.

It is recorded of the people of Switzerland, that "broils and conflicts, riot and debauchery, constituted their highest enjoyments;" and immediately afterward the same author adds,† The wealth possessed by the convents led to the greatest corruption and excess, many of the clergy were wholly illiterate, others indulged in habits of gaming, drinking, and swearing, and many unblushingly lived in open concubinage." These occurrences took place previous to the period of the Reformation.‡

In the seventeenth century there is much reason to believe, that the cause of religion suffered greatly from the effects of intemperance even in our own country. Yet at this period the profession of religion was very general, and the fashionable vices of the age were discountenanced by the ruling authorities. Many excellent men, however, made ineffectual efforts to remove this national stain.§

\* Harrison apud Holinshed, p. 166.

† Zschokke's History of Switzerland, p. 175.

‡ Ibid. p. 175.

§ One of the most prominent appeals had the following title: "THE BLEMISH OF GOVERNMENT, THE SHAME OF RELIGION, THE DISGRACE OF MANKIND: or a charge drawn up against Drunkards, and presented to his highness, the LORD PROTECTOR, in the name of all the sober party in the three nations," &c. &c. by R. Younge. An extract from this appeal is given, p. 8. London, 1658.

This writer evidently viewed intemperance as a great obstacle to the diffusion of religion, even in the Reformed Churches of England.



The following extract from the parish books of Darlington, is too interesting and illustrative to be omitted. Whether the items in question, ought to be laid at the door of the "ministeres," or what, perhaps, is, more probable, to the bibulous propensities of the parish officers, is a matter which the reader himself must determine. They amply prove, however, how much the drinking customs of the age were associated with more sacred matters, and create less surprise at the extent of intemperance, when it is perceived how intimately the practice of drinking was connected with the offices of religion:—

"A. D. 1639. (14 Charles I.) For Mr. Thompson, that preached the forenone and afternone, *for a quarte of sacke*, xiiiiid.

"A. D. 1650. (Commonwealth.) *For sixe quarts of sacke* to the ministere, when we had not a ministere, 9s.

"A. D. 1666, (6 Charles II.) *For one quart of sacke* bestowed on Mr. Jellett when he preached, 2s. 4d.

"A. D. 1691, (4 William and Mary) *for a pint of Brandy*, when Mr. George Bell preached here, 1s. 4d.

"When the Dean of Durham preached here, spent in a treat with him, 3s. 6d.

"For a stranger that preached, *a dozen of ale*, 1s." !!!\*

In the present day there are few places of religious worship, which are not provided with wine, of which the minister is invited to partake either before or after preaching, and of which also it is reasonable to presume a considerable number of the officers of the church likewise partake.

In a small parish of the city of London, the charge for wine in one year was as follows:

"Wine for the Vestry . . . .	£42
Ditto for the Communion . . . .	22"†

Religious festivals, although modified in their character, have been encouraged since the establishment of the reformed church. The people had been habituated to meetings of this description, and were not easily disposed to resign such popular means of enjoyment. Remains of these ancient customs are now in existence.‡

\* Surtees' Durham, vol. iii. p. 365-6.

† London Temp. Intelligencer, vol. ii. p. 102.

‡ "On the day before Whitsuntide, in some places men and boys rolled themselves, after drinking, &c. in the mud in the streets."

"The *Whitsun ales* were derived from the *agapai*, or love-feasts of the early Christians, and were so denominated from the churchwardens buying,

In former times the distribution of gifts to the poor, was associated with the church establishment. At Whitsuntide, for instance, a feast or holyday was given, and the stores were provided from common contributions. These feasts were got up under the superintendence of the churchwardens, who afterward delivered in a statement of their accounts for the past year. They were seldom concluded without exhibitions of gross intemperance. So usual was it to celebrate the festivals of the church with strong drink, that even the names of the various ales were derived from the respective periods at which they were more particularly drunk. Thus our ancestors had their "church ales," their "Whitsun ales," and their "Easter ales," as well as many others, of which space will not permit the detail.

Philip Stubbs, a writer of the age of Elizabeth, strongly animadverts on the excesses committed on these occasions. "In certain towns," he remarks, "where drunken Bacchus bears swaie against Christmass and Easter, Whitsunday, or some other times, the churchwardens, for so they call them, of every parish, with the consent of the whole parish, provide half a score or twentie quarters of mault, whereof some they buy of the church stocke, and some is given to them of the parishioners themselves, every one conferring somewhat, according to his ability; which mault being made into very strong ale, or beer, is set to sale, either in the church, or in some other place assigned to that purpose. Then, when this *nippitatum*, this *huff cuppe* as they call it, this nectar of life, is set abroad, well is he that can get the soonest to it, and spends the most at it, for he is counted the godliest man of all the rest, and most in God's favour, because it is spent upon his church forsooth. If all be true which they say, they bestow that money which is got thereby, for the repair of their churches and chapels; they buy books for the service, cupps for the celebration of sacrament, surplesses for Sir John, and such other necessaries."\*

Selden was of opinion, that most of the foolish pageantry and ceremonies associated with the impure worship

and laying in from presents also, a large quantity of malt, which they brewed into beer, and sold out in the church or elsewhere. The profits, as well as those from sundry games, there being then no poor-rates, were given to the poor, for whom this was one mode of provision, according to the Christian rule that all festivities should be rendered innocent by alms," &c.—*Hone's Every Day Book*, vol. i. p. 686.

\* The Anatomie of Abuses. 1595.

of the Roman Catholic church, were derived from the ancient *Saturnalia* or Feasts of Saturn.\*

The wakes, so popular a means of amusement among the people of this country, are generally supposed to have much similarity to the Agapæ, or love-feasts of the primitive Christians, and to have been founded on religious principles. It appears more probable, however, that they originated in some of the pagan rites of the heathens, a supposition which is confirmed by Pope Gregory, in a letter which he addressed to Melitus, a British abbot.†

The wakes, in primitive times, were held on the days of church dedications, or on the birthdays of the saints, to whose honour these sacred edifices were dedicated. Like other similar occasions, they were at first conducted with solemnity and decorum. The people, according to an old author, on the vigil of the saint, proceeded "to church with candellys burning, and would wake, and come toward night to the church in their devocion;" a practice in agreement with a canon established by King

\* A good example of the origin, together with some of the customs connected with these festive occasions, is found in the following description of St. Martin's-day, generally called, Martinmass or Martilmass. "This day is a great festival on the continent; new wines then begin to be tasted, and the hours are spent in carousing. An old author says, that the great doings on this occasion almost throughout Europe in his time, are derived from an ancient Athenian festival observed in honour of Bacchus, upon the 11th, 12th, and 13th days of the month *Anthesterion*, corresponding with our November. Another says, that the 11th month had a name from the ceremony of "tapping their barrels on it," when it was customary to make merry. It is likewise imagined by Dr. Stukely, in his 'Itinerary,' concerning *Martinsal-hill*, thus: 'I take the name of this hill to come from the merriments among the northern people, called *Martinalia*, or drinking healths to the memory of St. Martin, as practised by our Saxon and Danish ancestors,' &c. &c.—*Hone's Every Day Book*, vol. i. p. 1471.

In some of the old church calendars the celebration of this day is thus made mention of: "The *Martinalia*, a genial feast, wines are tasted of, and drawn from the lees; Bacchus in the figure of Martin."—*Brady's Clavis Calendaria*.

"It is the day of Martilmassee,

Cuppes of ale should freele passe."—*Ballad, entitled, "Martilmassee day. Times' Telescope, 1814."*

These popular occasions originally established as solemn observances, degenerated into scenes of drunkenness and debauchery. The one called Midsummer Vigils, or Vigil of St. John, comes under this description. At these times bonfires were universally made; a practice supposed by many to have been a relic of heathen superstition. A creditable writer thus describes the excesses which were common at this period: "This vigil ought to be held with cheerfulness and piety, but not with such merriment as is shown by the profane lovers of this world, who make great fires in the streets, and indulge themselves with filthy and unlawful games, to which they added gluttony and drunkenness, and the commission of many other shameful indecencies."—*MSS. Harl. 2354 and 2391*,

† Bede. Eccl. Hist. lib. i. cap. 30.

Edgar, whereby those persons who came to the church were ordered to pray devoutly, and *not to betake themselves to drunkenness and debauchery*, an enactment which strongly indicates the necessity for legal restriction. The author before quoted, proceeds to state as follows:—"Afterwards the pepul fell to letcherie; and songs and daunces, with harping and piping, and also to glotony and sinne; and so toured the holyness to cursydnness; wherefore holy faders ordeyned the pepul to leve that waking and to fast the eveyn, but it is called vigilia, that is waking, in English, and eveyn, for of eveyn they were wont to come to churchie." These festivals in course of time became so popular, and the riot and debaucheries which they occasioned were so common, that they were eventually suppressed, and secular fairs, into which they had more or less degenerated, were established in their place. Most of the fairs now held in the kingdom are celebrated on saint days, and in many parts still retain the name of *wakes*. Philip Stubbs, the writer before alluded to, affords additional proof of the excesses committed at wakes. In speaking of "the manner of keeping of wakesses in England," he says, they were "the sources of gluttonie and drunkenness," and adds that "many spend more at these wakesses than in all the whole year besides."

The eighteenth century may very appropriately be termed the dark age of Protestantism. Much of this lamentable decline may be traced to the enervating influence of strong drink. Intemperance was a vice, to which many of the clergy were openly addicted. It need therefore excite little surprise, if the same vice was common among their parishioners.

A principal cause of this ministerial laxity, may be recognized in the gross habits which many of them acquired during their residence at the Universities. It was no uncommon circumstance to witness the students at these academies of learning, devoting that time to Bacchanalian excesses, which ought to have been employed in attention to study and religious ordinances. Educated in such a manner, it can excite little astonishment, that habits of a similar character, were followed by many of the clergymen in their parishes—and thus was an example introduced, more lamentably injurious from the nature of the support by which it was countenanced. These transactions are so recent in their occurrence, and so amply referred to in works relating to the period in question, that it is unne-

cessary here to enter into any further detail respecting their progress and effects.

These sketches of intemperance, it is presumed, fully justify the following conclusions:—

1st. That Intemperance has in most ages of the world, been intimately associated with the profession of religion; and,

2ndly. That the most disastrous effects have resulted from this association; among which may be included—laxity of church discipline, deterioration of vital and personal piety; and, as a consequence, general declension of religious welfare.

An examination and comparison of the prevalence or declension of religious welfare, at various periods of the world, exhibit a cheering or depressing aspect, in proportion to the extension or curtailment of luxurious practices. Religion has ever been at war with the appetites of mankind; and the ascendancy of sensual indulgence has invariably preceded the decline of spiritual prosperity. The attacks of infidelity and the evils of scepticism, have been harmless in their effects, compared with the insinuating and soul-destroying influence of intoxicating liquors. In every age they have been silently, yet destructively undermining the foundations of piety; the curse of intemperance, leaving like the canker worm, fearful marks of its desolating progress.

Having thus in as brief a manner as possible, exhibited the evil effects of strong drink on religious welfare, up to a recent period, it becomes a matter of equal, if not paramount importance, to inquire how far intemperance exists in the present day, in connexion with the profession of religion, and the influence it exercises in retarding the diffusion of Christian principles.

1. *The use of intoxicating liquors considered as an obstacle to the introduction of Christianity among Heathen nations.*

The examples of intemperance exhibited in the practices of those who belong to professedly Christian countries, form a serious hindrance to the reception of Christian principles among heathen nations. Of this obstacle, the respective missionaries of various Christian Societies loudly complain, and yet how natural it is for the heathens to refuse instruction, in a system of religion, of the alleged good effects of which they witness such humiliating examples in the persons of its professors, and that too, from

a country where its principles are universally acknowledged. Under such circumstances, and witnessing such examples, it need not excite surprise, that they prefer an adherence to the profession of a religion in which they have been trained up from the earliest period of their existence, and which, in fact, sanctions no such disgusting practices as the professors of Christianity thus introduce among them.

A missionary from India not long ago, stated, that it was no uncommon thing in Calcutta, and other places, to see a European lie intoxicated in the street, surrounded by several natives, who are very scrupulous in the observance of their religious rites and ceremonies, and to hear them tauntingly exclaim, "here is one of your Europeans, look at him, you never see us get drunken, as you do ; let your missionaries stop at home and preach to their own countrymen."\*

The secretary of the Cawnpore Temperance Society, strongly adverts to the same humiliating circumstance. The Mussulman and Hindoo he observes, who are habitually temperate, by witnessing the drunkenness which exists in the British army, and among those who are called Christians, refuse to receive a religion the fruits of which are apparently so evil.† Thus to a great extent are the efforts of the pious missionary paralyzed.

This devoted servant of the Most High, labours among the benighted heathens, and unfolds to them the blessings which the Gospel has in store for those who adopt its principles ; but *strong drink introduced by inhabitants of Christian countries*, speedily erases all the good impressions, which his addresses may have produced, and his labours are rendered comparatively ineffectual. The simple Indian cannot forbear to reproach his religious instructor with an inconsistency so glaringly opposed to the principles of humanity ; and much more of Christianity. "I am glad," said a missionary to an Indian Chief, "that you do not drink whiskey, but it grieves me to find that your people are accustomed to use so much of it." "Ah, yes," said the red man, as he fixed an eloquent eye upon the preacher, which communicated the reproof before he uttered it—"we Indians *use* a great deal of whiskey : but we do not *make* it !"

Scarcely any tribe, among the untutored Indians in

\* London Temperance Intelligencer, vol. i. p. 207.

† Sixth Report of the British and Foreign Temperance Society, p. 55.



North America, has been free from the consequences arising from the introduction and use of alcoholic liquors. The records of missionary labours among those tribes exhibit in the strongest light the obstacles which this demoralizing practice presents to the introduction and diffusion of religious truth.

The same injurious example is found to exist among professing Christians in Mahometan countries, and is productive of corresponding impressions on the followers of the prophet. The remarks of a respected missionary in Persia are to the point. "What kind of Christianity do the Mahometans of this country behold? None *that has life*—none that is productive of a *morality*, even *equal* to their own;" intemperance, for instance, is so common among the *Christians* of Persia, and the few Europeans who stroll hither for the sake of lucre, that where Mahometans see one of their own sect *intoxicated*, which has now become rather common, they at once say, "That man has left Mahomet, and has gone over to Jesus."\* The same observations may be applied to China. The Chinese view with great jealousy the introduction of foreign customs into their country, and in particular the attempts made to convert them to Christianity. These strong prejudices have no doubt, been greatly strengthened by the intemperate conduct of the inhabitants of Christian countries, occasionally resident among them. In the year 1831, the Chinese authorities at Canton, had occasion to issue a proclamation forbidding the sale of wine and spirits to foreign seamen. This measure originated in the intemperate conduct of European and American seamen, who, in their fits of intoxication, frequently disturbed the public peace, and this to so serious an extent, as to cause a suspension of commercial intercourse between China and European nations.† Lamentable indeed must be that state of things, by which the Government of a heathen territory is compelled to restrain the immorality of natives of a Christian land.

The inconsistent conduct of professing Christians, exhibits a similar result in regard to the exertions now being made for the conversion of the posterity of Abraham. It can, therefore, excite little surprise, that these efforts have, hitherto, in a great measure been ineffectual. These re-

\* Extract of a letter of the Rev. Justin Perkins, missionary in Persia.—*American Christian Intelligencer*.

† Journal of Humanity, May 3d 1832

marks more particularly apply to Poland and Russia. The affecting appeal of a recently converted Jew to his Christian friends, cannot be too extensively read. He distinctly shows, that the inconsistency of Christian professors forms the main obstacle to the conversion of the Jews. "In the better classes of society on the continent, there is, as I have already said, more strictness of morals among the Jews, than among the Christians."\* "The immorality of the Christian is quite proverbial among the Jews." Again, "You may imagine what I felt, when inquiring one day of my brother, concerning an old acquaintance," he replied, "without having any intention to offend me, or even reflecting how his answer was likely to affect me. 'He lives exactly like a Christian;' meaning that he led a profligate life."† Also, still in relation to the conduct of Christians abroad, "The Jews are aware that Christians have, as well as they, a day which is called their Sabbath, and various other festivals or holydays. How do they behold these days professedly devoted to the service of Christ, spent by his pretended worshippers. They see the country part of the population coming in to join their brethren of the towns in the services of the church, and after these are over, they see them resort to the public houses, not merely to spend the rest of the day in rioting and drunkenness, but even in the commission of crimes ——," &c.‡ The narrative is too revolting to be further detailed. Sufficient evidence has, however, been adduced to show that intemperance is the most powerful antagonist to religion in almost every portion of the globe.§ The efforts of Christians to remove this plague-spot from the face of the world have hitherto been partial and ineffectual, one or two in-

\* "A Brief Sketch of the present State and future Expectation of the Jews," by Ridley H. Herschell, 3d. Ed. p. 13.

† Ibid. p. 44.

‡ "Herschell's Sketch of the present State and future expectation of the Jews," p. 13.

§ I need scarcely mention that the *Turks* make no wine, but the *Christians* and *Jews* are allowed to make sufficient for their own use, upon payment of a certain tax.—RUSSELL'S *Natural History of Aleppo*, p. 19.

Of Arrack, says the same author, the "Christians and Jews drink pretty liberally," p. 20.

"The *Jews* and *Armenian Christians* are the principal manufacturers of wine in Persia." MOREWOOD'S *Essay on Ineb. Liquors*, p. 61.

Barrow states in his *Travels*, that the Missionaries alone who lived near to the capital, manufactured wine. *Travels*, 4to. p. 304.

The Rev. Peter Jones in reference to the morals of the Chippeway Indian Tribes states, that "they abstain entirely from drinking ardent spirits, although frequently urged to do so by the wicked white people, who use every means in their power to turn them again to their old crooked ways."

stances excepted. The subject is highly deserving the attention of missionary committees and contributors. Not only will the Gospel make little progress among the heathen so long as such injurious examples are presented for their imitation, but contempt and indifference will be excited in regard to a religion, the good fruits of which, are so little apparent in the conduct of those who professedly adopt its principles.\*

2nd. *The use of Intoxicating Liquors considered as an antagonist to the Gospel in the British nation.*

This part of our inquiry may be considered either in regard to the effects produced on particular churches, or the insurmountable difficulties which it presents to the conversion of a wicked world. In both instances, the inquiry will present a melancholy though profitable subject for Christian reflection.

1. *In its effects on Christian Churches in particular.*

The habitual use of strong drink by members of Christian churches in the present day, will be found to be at-

\* It is a lamentable fact, that no nation has done more to introduce intoxicating liquors into heathen countries than the United States. For example, during the year 1835, fourteen merchant vessels, eleven of which were American, sold in the port of Honolulu, Island of Maui, alone, 16,950 gallons ardent spirits, and carried 37,522 gallons to the Indians of the Northwest coast, making 54,000 gallons of rum and brandy distributed among the natives, and it was ascertained that the largest proportion of this was shipped by a *deacon* of a Congregational church in Boston. New England rum has found its way from California, to Behring's Straits, among all the Islands of the Pacific and Indian oceans, and it has even penetrated into Africa, Egypt, and through the whole extent of the Sultan's dominions. In Hobart Town, Van Dieman's Land, every *ninth* house is licensed to sell ardent spirits, and at Sidney, Botany Bay, with a population of 60,000, every *sixth* house is a grog-shop. At the Society Islands, except Borabora, the traffic, use, and manufacture of ardent spirits have been prohibited by law, and the same *was* the case at all of the Sandwich Islands, except Oahu. The rum which has been exported from this country has usually been diluted with one half water, then drugged with tobacco, pepper, &c., and sold for about four dollars per gallon. On the 17th July 1839, a treaty was imposed upon Tamehameha III. by C. Laplace the commander of the French frigate L'Artemise, by which the ports of the Sandwich Islands are again thrown open to brandies and wines imported from France. Not long since, the Barque Emma Isadora, sailed from Boston with a cargo of 5,200 gallons of rum, and several missionaries for the heathen. In a speech at a public Temperance meeting in Boston, Mr. Pierpont stated that he had seen barrels of New England rum with the Boston stamp lying on the wharves at Smyrna, and had been informed by a traveller, that he had seen it in casks on the backs of camels in the great desert of Arabia. At Broossa, he stated, that a man could get drunk on New England rum for less money than in Boston, and that the late Sultan, died a drunkard in a fit of delirium tremens, the means of which were furnished by New England captains. AM. ED.

tended with most injurious consequences, both as regards the usefulness of churches as a whole, and the influence which the habit exercises on the personal piety of individual members. Watchfulness and vigour are essential requisites in the Christian character. Aleoholic stimulants tend to produce apathy and indifference, and peculiarly unfit the mind for calm and serious reflection. By this means, the foundation is laid for spiritual declension and fall. "I have frequently," remarks the Rev. Leonard Woods, "and with deep concern, reflected on the effect of stimulating drinks upon our moral and religious state. And such is the result of reflection, that, if I look back to the time when ministers and Christians generally made use of such drinks, I am ready to wonder that their spiritual interests were not totally blasted, had not God, in great forbearance and merey, winked at the times of this ignorance. But with the light now cast on the subject, it seems to me incredible, that a minister of the Gospel can be in the habit of using any intoxicating liquor, though in moderate quantities, without essentially injuring his own piety and diminishing the success of his labours. This view of the subject, which I have taken the liberty to express very plainly, is the result of much sober and careful observation on myself and others, as to the moral influence of the habit which was once so common. *It tends to inflame all that is depraved and earthly in a minister, and to extinguish all that is spiritual and holy. It is poison to the soul, as really as to the body.* Such is my conviction, and there are hundreds and thousands who have the same conviction, and will express it in terms equally strong. Nor is it a matter of imagination or conjecture with us. We know it just as certainly as any one, from uniform experience and observation; knows the effect of opium or arsenic upon the animal system; and just as certainly as any Christian knows by experience the effect produced upon his spiritual state by the commission of sin. We know it by sorrowful recollection: we know it by what was, at the time, a *real* but frequently *suppressed* inward consciousness—and it was this deep consciousness which always kept me and most other ministers from drinking distilled or fermented liquor, just before engaging in any religious service, public or private."\*

\* Statement of the Rev. Leonard Woods, D.D., Professor of Christian Theology in the Theological Seminary, Andover, Massachusetts. *9th Report, American Temperance Society.*

The number of Christian professors who have fallen through intemperance, is lamentable evidence of the fact under consideration.

The Rev. J. R. Barbour, of Newbury, Massachusetts, America, states, that in one hundred and thirty-five churches, out of eight hundred cases of excommunication, three hundred and seventy were for intemperance; and of eight hundred and thirty-four confessions reported from the same churches, intemperance was confessed in three hundred and seventy-nine cases, besides fifty-six cases in which the individuals became intemperate soon after their exclusion, or were placed under discipline for indulgence in the same degrading vice. Thus of one thousand six hundred and thirty-four cases of discipline reported, eight hundred and five show the appalling power of this sin. But even this statement is far from exhibiting the full extent of the evil: the *indirect* influence of spirituous liquors must be added; and in representing this, Mr. Barbour declares it to be his deliberate conviction, from documents to which he has had access, that *seven-eighths* at least of all the offences requiring discipline in the American churches for the last twenty or thirty years, have originated directly or indirectly, in the use of strong drink.

This startling and appalling statement, is corroborated by similar evidence in regard to the Christian church generally. Every day affords additional proof either of ministers or members of religious communities being injured by the same Anti-Christian course.\*

The Evangelical Wesley, made a wise and vigorous effort to remove this anti-spiritualizing evil, and had his efforts been efficiently supported by his successors, the Christian world would have been incalculably benefited. That the advice and rules of Mr. Wesley, in this respect, were acted upon during his own long and active life may be seen from an entry in his published journal: "Visited the Society at Kingswood, and expelled many members, among the rest seventeen for drunkenness, and five for retailing spirituous liquors." From this and other circumstances recorded in the life of that eminent and pious minister of the Gospel, it is evident that he looked upon discipline in this respect as essential to the purity and welfare of the Church.

\* It is truly lamentable to find how great a number of influential members, and even officers of various Christian churches, are engaged in the traffic of strong drink. In America, previous to the Temperance Reformation, this was the case to a most deplorable extent. In our own country, this unholy alliance is not uncommon. In a recent publication it is stated, that in one of the western counties, a Baptist minister is engaged in the spirit trade. "Nor far from the residence of this individual is a Dissenting Society, one of the chief men of which is a *wine and spirit merchant*, in one part of the town, and a *gin-shop keeper* in another." "In the county town of one of the eastern counties, is a deacon of an Independent church; who, not content with the profits of a large brewery, must also become a spirit



*The use of Intoxicating Liquor by Ministers of the Gospel, will be found to have an injurious effect on ministerial character and usefulness.*

The office of a minister of religion is peculiarly sacred, and the influence which it carries with it is proportionably important. If serenity of mind, cautious behaviour, and unblemished example, are essential in one character more than another, they are requisite in that of an instructor of religion. Hence the severe and circumstantial regulations which relate to the conduct of the priesthood, under the Levitical dispensation; and the careful directions which were laid down by the Apostles for the guidance of bishops and other officers of the church, all of which had reference to those practices which had a tendency to diminish ministerial usefulness and zeal.

A vigorous condition of the mind is essential for those whose office it is, to unfold the blessings of divine truth. The habitual use of strong drink enervates the mind, and unfits it for calm and serious reflection.\*

It is of importance that ministers should possess physical strength. Nothing so much tends to induce physical debility as the habitual use of intoxicating liquors. The venerable Clayton, of London, when in his eightieth year, thus expressed himself on the occasion of an induction of a young minister: "Beware of spurious ministerial efforts; avoid the use of stimulants before entering the pulpit; they may produce vehemence of manner, but will add nothing to the proper effect of preaching."†

The example of a religious instructor, is, in general, looked upon as the standard of his flock. Hence the paramount necessity that he should be guarded and correct in his conduct, and possess the mastery over all his appetites.

The people naturally conceive that practice to be inno-

merchant, and the only gin-shop in the town has the honour of being under his superintendence. A few weeks ago he was fitting up another in a neighbouring place."—BAKER'S *Idolatry of Britain*, p. 98.

Examples of this kind are not uncommon, as the author can testify from personal observation and inquiry.

\* Woolman, in his *Journal*, makes the following forcible remarks: "As I have been sometimes much spent in the heat, and taken spirits to revive me, I have found by experience, that in such circumstances, the mind is not so calmed nor so fitly disposed for divine meditation, as when all such extremes are avoided; and I have felt an increasing care to attend to that Holy Spirit which sets bounds to our desires, and leads those who faithfully follow it to apply all the gifts of Divine Providence, to the purposes for which they were intended.

† Speech of Rev. J. Clayton, sen., 1831.—*World Newspaper*, &c.



cent which is sanctioned or encouraged by their spiritual teachers. They visit perhaps his house, and find intoxicating liquors placed on his table. In the course of his pastoral rounds, they probably witness his acceptance of the proffered glass; and not unfrequently also perceive him indulge in the use of it, in some form or other, previous to entering, and after retiring from the pulpit. Thus the most sacred character, by practice and example, is made to afford its protection to an insidious and destructive poison.

Illustrations of the extent and injury of this habit both among ministers and lay members of Christian churches, might be adduced at considerable length. A few brief examples only will be given in the present place.

In the province of Ulster, in Ireland, a fearful example is presented to our notice. A short time ago there could scarcely be found a place of worship without a whiskey-shop being near to it, or a vestry without a vessel containing whiskey. This poisonous liquid was pressed with unceasing importunity upon ministers, at baptisms, marriages, funerals, and even during their ordinary pastoral visits. Houses for the sale of ardent spirits averaged sixteen, eighteen, and even thirty to one baker's establishment; and, in some villages, each shop was converted into a spirit store. In one town, consisting of eight hundred houses, there were no less than eighty-eight spirit-shops. "The fruit of this almost universal depravity was every where seen in the ruin of property, peace, health, life, happiness, individual, family, and the community. Public sentiment was totally depraved; church discipline was paralyzed; the preacher was a drunkard, and the people chose to have it so. Popular ministers have become bloated by intemperance, and have come to a shameful end. Twenty contiguous congregations are described as having had drunken ministers, who ultimately lost their lives through this sin."\*

In many parts of Scotland, a similar association exists between strong drink and the various ordinances of the church. It is stated, on undoubted authority, that in some presbyteries, the presbyterial dinner is supplied with liquor purchased with the proceeds of fines imposed on various occasions. Thus, when a clergyman obtains a new manse, or becomes married, he is mulcted in a bottle of wine. The same penalty is enforced on the birth of a child, or on the

\* Statement of Professor Edgar, Belfast, Ireland.

publication of a sermon. As all ministers do not get new manse, wives and children, or publish sermons, in order to equalize matters, bachelors who have *not* yet been married, after a specified period, or those, who, in the married state, have no offspring, or who do not obtain a new manse, and so on, are severally doomed to be put upon the list, and fined for omission, as others have been for commission. Thus, no man escapes this arbitrary practice.\* These occasions are stated to be so frequent in their occurrence, that an officer called the comptroller, is appointed to adjust the various fines, and to maintain equality of contribution, among all parties. The consequences may be readily conceived. "The industrious hearing of these things are thus led to connect certain circumstances with liquor, and are apt to impose a fine of whiskey at particular opportunities in imitation of their religious instructors."†

President Humphrey, who with other gentlemen from America, paid a visit to this country, for the purpose of promoting the cause of temperance, makes some pertinent observations in relation to the same subject. After alluding to a practice which his colleague, Dr. Codman, had faithfully animadverted upon, viz.: "*the wine which was offered to him after preaching, in all the vestries;*" he remarks as follows: "I was surprised and pained to find the *wine decanters*, so generally upon the tables of ministers, as well as the members of their churches, almost wherever I was invited to dine. And not only so, but again and again was the wine brought to the supper table, just before we bowed at the family altar and retired to rest. This custom, I believe, is kept up by some clergymen who are members of the Temperance (*moderation*) Society; and I could not help saying often, the CURSE of intemperance, I am persuaded, will NEVER be removed till *you give up your wine.*"

In America, at a period prior to the Temperance Reformation, ministerial character and usefulness suffered severely from the effects of intoxicating liquor. The Reverend Leonard Woods states, that "at a particular period, previous to the Temperance Reformation, he was able to count up nearly forty ministers of the Gospel, none of whom resided at a very great distance, who were either drunkards, or so far addicted to intemperate drinking, that their repu-

\* Dunlop's Artificial and Compulsory Drinking Usages of North Britain, page 9.

† Dunlop's Artificial and Compulsory Drinking Usages of North Britain, page 9—5th edition.

tation and usefulness were greatly injured, if not utterly ruined. He mentions also an ordination that took place about twenty years ago, at which he was ashamed and grieved to see two aged ministers literally drunk; and a third, indecently excited with strong drink. These disgusting and appalling facts, adds this justly esteemed minister of the Gospel, I could wish might be concealed. But they were made public by the guilty persons; and I have thought it just and proper to mention them, in order to show how much we owe to a compassionate God for the great deliverance he has wrought."\*

Unfortunately for the interests of religion, examples of a like nature have been witnessed in this country.† They are, however, similar in their character to those already described, and strongly exhibit the necessity of banishing the use of strong drink from Christian communities, and from the sanction of Christian practice.

*2d.—In its effects in preventing the progress of Religion.*

The almost universal use of strong drink in this country, forms, beyond a question, the principal obstacle in the way of the diffusion and influence of religion. A writer in a recent number of a valuable religious publication, states it as his belief, that drunkenness has ruined more souls, than all the ministers of the Gospel have ever been instrumental in saving.‡ The Christian world has hitherto regarded this subject with too little interest and attention, if not with criminal apathy and neglect; forming, as it undoubtedly does, so serious an obstacle to the conversion of sinners. Religion embraces, among its most holy and sublime characteristics, the essence of genuine and spiritual worship; the appetite for strong drink is selfish and depraving, and as such opposed to the worship and love of

\* Ninth Report of American Temperance Society.

† Q. Are you aware of *clergymen* yielding to habits of intemperance? A. Yes; I have the pain to know several clergymen who are addicted to habits of intemperance. I remember one who became a common soldier from such indulgence. I know others who, at present, are filling menial offices from the same indulgence; and I know several who have been excluded from their churches, and are living in disgrace, with their relations and others, on whom they depend. In churches, where the same strict discipline is not exercised over all the ministers, frequent excesses are by no means uncommon."—Dr. R. G. Dorr's *Report on Drunkenness*, 1834, p. 219.

"Nearly all the blemishes," remarks the Rev. Richard Knill, "which have been found on the characters of ministers, for the last fifty years, have arisen, directly or indirectly, from the free use of intoxicating liquors."

‡ Wesleyan Methodist Magazine.

God. St. Paul remarks on the distinction between fleshly lusts and the fruits of the Spirit, that the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.\*

It is impossible that the Gospel of the Lord Jesus Christ can be universally received, so long as mankind continue to indulge in the use of so powerful an antagonist to its diffusion as intoxicating liquor. This position nowise interferes with the sovereign power of the Redeemer; but on the contrary, is in exact accordance with the object and principles of the Scripture. The *power* of God to convert drunkards by the immediate and exclusive agency of his Holy Spirit, is undoubted; and that *sometimes* he does so, is no less certain. It is, however, agreeable with the *will* and *design* of the Almighty, usually to work by means of human agency, (in subordinate co-operation of course, with the all-pervading influence of the Holy Spirit;) and not by miraculous interposition.

The laws of the Old, and the Gospel of the New Testament, are addressed to beings supposed to possess intellectual and moral capability. Intemperance diminishes, if it does not altogether destroy both the reason and the affections. The precepts therefore of the law, and the promises and privileges of the Gospel, *if they reach him at all*, are not permanent in their influence. The reproaches of conscience, however frequently they may arise, are weak and transitory, and easily overpowered by the influence of strong drink.

Man, by nature, is a depraved being; but intemperance renders him tenfold more so. It debars him from all intercourse with his Creator, if it does not altogether deprive him of religious feelings and desires.

In a previous chapter, it has been seen how the moral constitution of man is injured by this vice. The intellect becomes weakened, and the moral perception paralyzed by its enervating influence. Hence those powers which ought to be exercised, not only in the attainment of a knowledge of the divine truth, but in the cultivation of the higher virtues of religion, are either essentially injured or totally destroyed; in which state the conversion of the soul appears to be a natural impossibility. Ministers of the Gospel bear ample testimony to this melancholy fact. Two or three appropriate examples are here adduced by way of illustration. Martin Boos, an eminent labourer in the vineyard of

\* Romans, xiv. 17.

the Lord, thus writes in reference to a people among whom he laboured, who were addicted to dissolute practices: "I can make no progress with them, seeing they dance and drink drams till they are drunken, every Sunday. I see no end to my misery, because they are all so coarse and given to drunkenness. My soul is much grieved; I sigh and cry to him, but he hears me not; and though I preach to them, as I have been wont to do, yet the people hear and understand me not. At present I am *sowing upon the highway*; they hear the Word, but afterward Satan comes and takes it out of their hearts, lest they should believe and be saved."\*

This almost universal source of ministerial grief and unfruitfulness, is not confined to any denomination of Christians, or portion of the world, as the following examples will sufficiently demonstrate. A minister of the Established Church, in Dublin, thus writes: October 20th, 1833, Sunday night. "Never since I entered this city, did I witness such an outrageous and open violation of the Sabbath, as I did this evening, on my way to and from divine service! *All the dram-shops and whiskey-shops appeared to be open and illuminated; they were filled with besotted creatures*, who were shouting and huzzaing, to the great terror of the peaceable inhabitants, and annoyance of the female passengers, going to their respective places of worship. It is almost in vain for us to preach peace and soberness, if this soul-destroying vice of drunkenness be encouraged by legal enactments. It would really appear this night, without exaggeration, that the floodgates of Hell were opened in our city, so fiendish, so tumultuous, and so virulent were the wicked votaries who issued from these shops."†

In London, and other large towns, similar scenes may be witnessed each returning Sabbath. Multitudes of wretched creatures eagerly enter those splendid Juggernauts of our land, modern gin-palaces, and swallow with avidity the fiery poison which is prepared for their use.

"Sunday," remarks a graphic writer, "is especially devoted to the worship of this great spirit (Gin); and when the earthly sabbath-bells announce the arrival of

\* The Life and persecutions of Martin Boos. "There are those, who steep sermons in drink; they drink away convictions, and like the wounded deer, run to drink. The *tavern* bell, I fear, does more hurt than the *church* bell does good."—WATSON, 1662.

† Letter from the Rev. Mr. Scott, of Dublin, curate of St. Andrews.—SAUNDER'S *News Letter*.



that day, then do the lower orders begin to shake off the beery slumbers of the midnight pay-table, and wander forth in maudlin, unwashed multitudes, to the temples of the great Gin; and there you may see them, the aged and the infant of a span long, old men and maidens, grandsires and grandaunts, fathers and mothers, husbands, wives, and children, crawling and jostling, and sucking in the portion of the spirit, which the flaunting priestesses of the temple dole out to them in return for their copper offerings."\*

This picture, heart-rending and lamentable as it may appear, is but a correct representation of scenes which present themselves to Christian observation, each coming Sabbath, in almost every large town throughout the United Kingdom. With this vast amount of glaring immorality in operation, how is it possible that the labours of devoted ministers of God can be attended with success. Their several spheres of exertion are surrounded on all sides by obstacles of a discouraging and insurmountable nature; while temptations are unceasingly held out to allure the unsuspecting and unwary from the paths of righteousness, temperance and peace.

The habitual drunkard is seldom induced to enter the house of God. He refuses to hear the word of divine truth, opposed, as he is aware it is, to the soul-destroying vice of sensual indulgence. Thus the *opportunity* of admonishing the drunkard to escape from his horrible and degrading slavery seldom occurs, and the besotted wretch is too often left, *even in his sober moments*, pitied indeed, or justly despised, but unaided and unwarned, to abandon his guilty career.

The cause of religion and morality, however, does not suffer only from the *personal* degradation of these wretched victims of intemperance, whose individual cases, lamentable though they be, are in fact, less to be mourned over, than the destructive and pernicious influence which they exercise on society. Every drunkard or sensual character, paradoxical as it may appear, presents a dangerous source of temptation to the neighbourhood in which he resides, and in particular to the family among whom unhappily he is domesticated. The demoniacal sin of drunkenness produces effects characteristic of all sinful habits, having a tendency to draw others into the same melancholy and enslaving snares; hence every drunkard presents a



*vortex* of temptation to the more temperate members of society, who are placed within the sphere of its attraction, and in whom the grace of God does not prevail as the proper and efficacious antidote.

The example of the drunkard, is indeed, at all times calculated to excite the keenest feelings of reprobation and disgust, in the minds of reflecting and pious men; yet, in the present day, the vice of intemperance has become so familiar to the eye, that it appears to have lost, even to Christian contemplation, some of the most revolting shades of its awfully degrading character. If this were otherwise, it can scarcely be imagined that a vice so opposed in all its bearings to the principles and practices of Christianity, and so destructive to all moral respectability and worth, would be viewed with such apparent unconcern by the great majority of the Christian community.

The machinery now in operation to promote the sale of intoxicating liquors, and the consequences thereby resulting to the community are truly appalling, and are calculated to alarm the minds of all sincere followers of the self-denying Jesus. At a moderate calculation there are in England and Wales not less than 100,000 establishments for the sale of intoxicating liquors; a number, which amounts to nearly one to every twentieth house. In Ireland and Scotland, the number is often greater, and especially in the large towns. At a still more moderate calculation there are not less than 500,000 or 600,000 *habitual drunkards* in the United Kingdom, in addition to a larger proportion of those, who, by the habits and practices of the nation, are gradually preparing to fill up the ranks of those individuals, who, by intemperance, have been rapidly hastened, or are now on their way, to a premature grave. In addition to this awful array of evil, may be included an incalculable amount of injury, resulting from the pernicious effects of evil example, a subject which hereafter will receive more especial consideration.

In opposition to this vast amount of hostility to the spread of the Gospel, may be placed not more than 20,000 places of religious worship, and certainly not more than 30,000 individuals exclusively engaged in the promulgation of divine truth. Hence it will be seen, that in the present day, the agents actively employed to promote the kingdom of Satan, are actually about four times more numerous, than the instruments by which salvation is announced to multitudes of perishing sinners. With these

facts in view, can it excite surprise that the labours of Christian ministers and professors have hitherto been so little commensurate with the results which might otherwise have been anticipated? The contributions also made in support of the Gospel are trifling, compared with the immense expenditure annually taking place on articles not only unnecessary to mankind, but in the highest degree pernicious, and destructive to their temporal and eternal interests.\*

\* It has been recently calculated, that for the period of twenty years after the establishment of the Church Missionary Society, there was collected for it throughout the whole nation £250,000; while during the same period in this country there was no less a sum than £375,000,000 expended in the purchase of ardent spirits.

The following calculation is made by Professor Edgar, of Belfast:—

At a moderate calculation the cost *every year* to the parish of Belfast, for distilled spirits, is £54,500.

The cost of four large charitable institutions for the relief and support of the destitute poor of Belfast, does not amount to more than

£5,400 0

The support of ministers of religion, and other religious instructors in the same parish, does not exceed

4,500 0

The expense of the Royal College of which Dr. Edgar is one of the professors, to Government is

1,500 0

£11,400 0

Supposing that the whole of this sum was paid out of the expense of whiskey, there still remains 33,100.

Suppose that the parish contribute to Bible, Missionary, and other similar societies

1,100 0

The entire sum expended by the Sunday School Society on all Sunday Schools in Ireland, only amounts *per year* to

3,000 0

£4,100 0

Which being added to the former balance of £33,100, there yet remains out of the consumption of spirits in this single parish £29,000.

After bestowing a pension of £50 per annum to each spirit seller in Belfast, to prevent them from doing injury to their fellow-creatures, there would remain the sum of £12,500 every year, which would be sufficient to give 11 to every head of a family in the parish, for any useful or charitable purpose.—*Parliamentary Report*, p. 68.

In the year 1830, the aggregate sum given to all the religious institutions put together, averaged but sixpence a year for each individual! The bare duties on British and foreign spirits, amounted to "*thirteen times as much!*"—REV. E. BICKERSTETH.

Not more than half a million sterling, per annum, is contributed to the support of all the religious institutions of the present day, which are designed to make an aggressive movement upon the empire of darkness and of sin. This is about a *sixth* part of what the inhabitants of London expend in Gin; a *sixteenth* part of what Ireland expends in *Whiskey*; and not more than *half* of what the inhabitants of Edinburgh, Glasgow, and Greenock, alone, devote to the same body and soul destroying poison!—*Idolatry of Britain*, by the REV. W. R. BAKER, p. 81.

During the last year, the *free* contributions to the Religious Tract Society, amounted to little more than half the sum which is sometimes expended in the *fitting-up* and *embellishments* of a single Gin-palace.—*Idem*, p. 81.

Exclusive of legacies, the sum contributed to this excellent institution was 5,741l 4s. 6d.

The purity of the Christian church has too long been impaired by the Bacchanalian practices with which it has been associated, and the name of the Saviour brought into contempt by sensual and lukewarm professors.

The facts adduced in this branch of our inquiry, suffice to show that the use of intoxicating liquors has, in all ages of the world, been the greatest of all obstacles to the diffusion of Christianity. Every lawful means, therefore, of removing this Anti-Christian curse ought immediately to be adopted, and earnestly prosecuted by every sincere follower of the Lord Jesus Christ. Personal sacrifice, if required, should be brought to bear on this all-important question. The important duty of example among Christians carries with it immense responsibility; and it is to this, in conjunction with their preceptive exhortations and authoritative influence, in subservience to the divine blessing, that the success of this great enterprise must be indebted, if it should ever accomplish its glorious object.\*

\* John Dunlop, Esq. author of the "Compulsory Drinking Usages of Great Britain," in a letter to Mr. Delavan, dated London, Feb. 20, 1840, says: "We think that SEVENTY THOUSAND in our three kingdoms have been guided by tee-totalism into the sound of the Gospel, and have become real Christians; and this, besides, of course, the hundreds of thousands that have attained physical peace and comfort." The crowning glory of the temperance reform, is seen in removing the most powerful obstacles in the way of the Gospel, and preparing the mind for the reception of the truth.—AM. ED.

## CHAPTER V.

THE EVIL EFFECTS OF INTEMPERANCE CONSIDERED IN A NATIONAL  
POINT OF VIEW.

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"All the crimes on the earth do not destroy so many of the human race, nor alienate so much property as drunkenness."—LORD BACON.

"Drunkenness tends to the overthrow of many good arts and manual trades, the disabling of divers workmen, and the impoverishing of many good subjects."—*Preamble to the English Statute*, 4 Jac. i. c. 5.

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NATURE has implanted in the breast of all men an affection for the land of their birth. Everything therefore which tends to increase the welfare and happiness of nations, has peculiar claims upon the attention of the philanthropist. The remote causes of national degeneration are so minute and unobvious, as generally to elude observation. Hence, the most effectual means of reformation have, unfortunately, too often been unseen or neglected.

It is to be feared, that, in the present day, vice, in all its varied forms has become so familiar to Christian observation, as to be viewed with far too little apprehension and alarm. To this source may be ascribed the apathy which is manifested to those lamentable evils, which arise from the use of intoxicating liquors. Every man, reflecting on intemperance, must deplore its consequences. The cause or causes, however, by which this humiliating vice is produced and cherished are, unfortunately, overlooked, and in a great degree, encouraged. The custom of drinking is so generally and so intimately interwoven with the social habits of life, that few persons entirely escape from its contaminating influence. All national evils originate in individual practice, and the extension of its influence and example. The *minute*, or solitary evil gradually multiplies and accumulates, until it becomes a gigantic and wide-spreading vice. Thus, in an especial manner, has it been with intemperance, which has been characterized in every age, by its insidious and *progressive* advances.

The influence of intoxicating liquors on national prosperity, deserves the most profound attention of the political economist. It is inseparably connected with the stability and welfare of nations. The subject has, indeed, more or less, occupied the attention of philosophical moralists, but unfortunately, until a very recent period, it did not receive that degree of even local attention which its vast importance demanded. Indeed, the British Government has never actively interfered for the suppression of this vice; but on the contrary, the immense revenue arising from this iniquitous source, has operated as a passport to the patronage of the legislature, in favour of the more extensive consumption of those pernicious poisons.

Louis XII. of France, was the monarch who first allowed spirits to be manufactured in that kingdom on a large scale. The consequences to the nation were so terrible, that in twenty-two years afterward, Francis, his successor, was necessitated, for the safety of his subjects, to enact severe laws for the suppression of drunkenness. Sweden presents another instance of this kind. Previously to the year 1783, that nation had been comparatively free from the evils arising from the use of strong drink. In that year, however, their king Gustavus, to increase the revenue, not only permitted the manufacture of ardent spirits, but actively encouraged the establishment of houses for its sale, in all the villages and towns of his kingdom. The object he had in view was attained, but the consequences soon became frightful in the extreme. Crime, poverty, disease and mortality, so fearfully increased, that the same king was eventually obliged to pass severe enactments to restrain the use of what previously he had been so active in promoting. Had these measures not been put into operation, the kingdom of Sweden was in imminent danger not only of universal demoralization, but actually of becoming *extinct* among the nations of the earth.

The history of Ireland, during the last century, forms another most lamentable example of the same awful evil. In the sixteenth century, the sale of alcohol was discountenanced as "a drink, nothing profitable to be daily drunken and used." In the early part of the eighteenth century, however, through mistaken views of national weal, great encouragement was given to the manufacture and sale of ardent spirits. The consequences of this short-sighted and erroneous policy are manifest at the present time. The habit has become national, and many years may elapse,

pregnant with every kind of misery to that unhappy country, before the evil can be effectually eradicated.\*

It can scarcely be expected that a people will long continue virtuous, when not only the means of sensual indulgence are placed within their reach, but also inducements to it, are actually held out by the rulers of the land. A high authority has thus expressed his opinion on the system of licensing houses, for the vending of intoxicating liquors, and by that means increasing the facilities for their sale: "I am aware of the law, but am decidedly hostile to the revenue acting upon it—the *interest of which is, to facilitate the sale of spirits under proper regulations.*"

In 1803, the recorder of Dublin, in his examination before the Privy Council, (after the partial insurrection which took place that year,) made some remark on the consequences of the excessive use of spirituous liquors. Its importance to the revenue was urged, "*Of what use,*" he replied, "*is that revenue, if it produces an insurrection every twenty or thirty years.*"

The consideration of this important subject leads to a general inquiry into the real sources of national prosperity. The accumulation of what is called *wealth*, certainly does not constitute national prosperity. *Industry* and *health* are essential to the acquisition of riches. These qualifications moreover, are, in a great degree, dependant on a certain amount of *knowledge* or *skill*. In addition to which, mankind are endowed with feelings termed *motives*, which spur them on in their various enterprises. National prosperity also more or less depends on other causes which may subsequently come under our consideration, such as *security*

\* But a few months has elapsed since these remarks were penned, and in that period, more than a million of Irishmen have pledged themselves to abstain from all intoxicating drinks, and not 100 have as yet been known to break it! But a year ago, and Ireland consumed 23,000,000 gallons of ardent spirits annually, at an expense of \$40,000,000. She had 40,000 spirit-shops, and 2,500,000 of her inhabitants were without the means of subsistence. But a revolution has taken place, such as is unknown in the annals of time—a nation has literally been born in a day. The Rev. Theobald Mathew, a Roman Catholic clergyman has been the honoured instrument in the hand of Providence of working this mighty change. Within a few weeks, 76,000 in Limerick, 60,000 in Dublin, 50,000 at Gort, 12,000 at Tullee, 50,000 at Wexford, received the pledge, and so on in proportion through the principal cities of Ireland. To show that the pledge is not easily violated, Father Mathew lately stated in a speech in Dublin, that at the races at Thurles, a gentleman went round the course with a purse containing 30 sovereigns, and offered it to any tee-totaller who would break his pledge, but no person could be found to do it.

Those best acquainted with the Irish character, predict that the reformation will be thorough and permanent. AM. ED.



of property, when acquired, and the possession of individual and national freedom. All of these exercise greater or less degrees of influence on the prosperity and happiness of nations, and form an interesting as well as important subject of investigation.

### 1. National Industry and Wealth.

Intemperance has ever been ruinous in its consequences to national industry. On careful investigation, it will be found that national idleness and poverty have been the uniform concomitants of free indulgence in the use of intoxicating liquors.\* The injurious effects of intemperance on industry were found by the late Parliamentary investigation to be "*extinction of DISPOSITION for practising any useful art or industrious occupation.*" Such indeed will be found to be the universal tendency of this vice. Those who indulge in strong drink, have little inclination, or even capacity for improvement. Selfishness and apathy predominate in the character of the drunkard, and feelings of amendment, however frequently they may arise, are quickly dissipated in the love of sensual gratification.

Loss of time is another lamentable result of indulgence in intoxicating liquors. It is impossible to estimate the amount and value of this loss. Time is the means by which labour can be accomplished, and money earned, and is therefore the loss of labour and of wealth.

A medical writer in the "Christian Observer," has made some calculations, by which he attempts to prove that the drinking of *one* glass of wine only in a day, is attended, on an average, with the loss of one hour of time. If it were possible to calculate the *value* of all the loss of time thus occasioned, there is reason to believe that it would amount to a sum sufficient to prevent much, if not the whole of the poverty which at present exists in the land.

Loss of labour is a natural consequence of the vice of intemperance. Wealth has been said, by an eminent writer, to consist of all that man desires as useful or delightful

\* Drunkenness is the parent of idleness; for no man can apply himself to the business of his trade, either while he is drinking, or when he is drunk. Part of his time is spent in jollity, and part in imbecility; when he is amidst his companions, he is too gay to think of the consequences of neglecting his employment, and when he has overburdened his stomach with liquor, he is too feeble and too stupid to follow it. Poverty is the offspring of idleness, as idleness of drunkenness; the drunkard's work is little, and his expenses are great, and therefore he must soon see his family distressed, and his substance reduced to nothing.—*Johnson's Debates*, 1742-3.

to him.\* Labour is especially the property of the workingman; everything, therefore, which injures this property, must very greatly impair the condition of the working classes.† Intemperance not only causes positive loss of time, but induces physical debility, and renders its victims unfit for active and continued exertion. "The loss of productive labour, in every department of occupation, through intemperance, is equal to one day in six throughout the kingdom, or to one million pounds sterling out of every six that are produced;" this, however, appears to be a small portion only of the actual loss which the nation sustains from the use of intoxicating liquors, an amount, which, from a moderate calculation, "may be fairly estimated at little short of fifty million pounds sterling per annum."‡

Loss of capital is another result of intemperance. Capital, or rather money, is the proceeds or fruit of labour. "Labour was the first price, the original purchase-money which was paid for all things; it was neither by gold, nor by silver, but by labour, that all the wealth of the world was originally purchased."§ Labour procures wealth, but economy increases it.

Capital is that by which mankind lay the foundation of additional wealth. The use of intoxicating liquors, with few exceptions, prevents the accumulation of capital. To the poor man capital is in particular to be desired, as a

\* Lord Lauderdale's Inquiry into the Nature and Origin of Public Wealth, chap. ii.

† Previous to the commencement of the Temperance Reformation in this country, in 1828, the annual cost of the intoxicating liquids consumed, was estimated by good judges to amount to one hundred millions of dollars. If to this be added, the taxes and expenditures, consequent on their use, the expense incurred annually by the use of alcoholic drinks, must have reached 150 millions of dollars. This has probably been reduced more than *two-thirds*, with a correspondent diminution of crime, poverty, and suffering. According to the certificates of the clerks of the boards of supervisors of the fifty-five counties in the state of New York, as published by Mr. Chipman, there was raised by county tax for the support of pauperism and criminal justice, six hundred and fifty-three thousand, seven hundred and eighty-five dollars; four-fifths of which was ascertained to be attributed to intemperance. At this rate, the tax for the whole United States would amount to four millions of dollars annually, exclusive of town paupers, and private charity to drunken paupers, and their helpless wives and children: nor does it include state prisons, houses of refuge, orphan asylums, &c. The sums appropriated from the public treasury bear but a small proportion to what is given in private charity. And after all, we can never estimate the amount of wretchedness, disease, poverty, and death occasioned by alcohol; and were the sum total to be stated, probably but few persons would be found to believe it.—AM. ED.

‡ Parliamentary Report, p. 5, 6.

§ Smith's "Wealth of Nations."

means of elevating his condition in life. If the drunkard has at times an inclination to increase his worldly possessions, his general improvidence deprives him of those advantages which he would otherwise possess.\*

Loss of employment is a *common* effect of intemperate habits, and operates in various ways in producing national poverty and distress. Crime is the frequent result of poverty, occasioned by intemperance. In a vitiated state of the morals, the means of enjoyment are too generally attained by unlawful expedients.†

The loss of skill and intellect will subsequently be taken into consideration as materially influencing national welfare. All of these causes, not to mention others of minor importance, are mutually connected and inseparable in their general results.

The past and present experience of nations, fully testifies the correctness of the facts and views here advanced. The present condition of the inhabitants of Siberia forms a striking instance. The city of Tomsk has a population of about eleven thousand, and is thus described by a recent traveller: "With few exceptions, the city is very mean, and the inhabitants wretchedly poor; the natural indolence of the people, and their being greatly *addicted to drunkenness*, tending, of course, to increase the evil; for every sensible man knows, that strong drink, instead of drowning the ills of life, only adds to them, and is in itself the greatest evil of all, because it leads to so many others. Throughout every part of Siberia, the evil is prevalent, but in Tomsk it is carried to the greatest excess, a considerable quantity of spirituous liquors being made in the neighbourhood, and forming one of the principal articles of commerce. Though greatly fatigued, and in need of rest, the wretchedness of the place made us glad to pursue our dreary journey."‡

\* The improvidence of the English operative in the beginning of the eighteenth century, is thus described by De Foe. The description is equally applicable in the present day: "They are the most *lazy-diligent* nation in the world. There is nothing more frequent than for an Englishman to work till he has got his pockets full of money, and then to go and be idle, or perhaps drink, till it is all gone. I once paid six or seven men together on a Saturday night, the least ten shillings, and some thirty shillings, for work, and have seen them go with it directly to the alehouse, be there till Monday, spend it every penny, and run in debt to boot, though all of them had wives and children. From hence comes poverty, parish charges and beggary."

† Dr. Crumpe, of Dublin (1793,) speaks of intemperance as one of the "most serious obstructions to industry and employment."—*Essay on the Best Means of Providing Employment for the People.*

‡ Travels in Asia, by Captain Blisset, R.N. p. 124.

Dr. Pococke makes a similar observation on the island of Samos, in Greece, "The people in Samos are much given to revelling and drunkenness, and are very poor."\*

Similar illustrations might be multiplied, almost to any extent: so universally will it be found, that *poverty and distress exist in all nations, in proportion to the facilities afforded for the sale and consumption of intoxicating liquors.*

An individual of considerable experience remarks, that if the government of Great Britain knew, or had materials to calculate the loss which the *general revenue* of the state suffers, by the comparatively small sums produced by licenses, they would raise the annual sum so high, as to shut up half the public houses now open in the kingdom. The difference, he further remarks, between parishes abounding with alehouses, and those which have none, is great to an incalculable amount, in point of industry, of moral conduct, sobriety, attendance on divine service, above all, family comfort, and eventually of population; and, as a consequence of the whole, of habitual contentment, submission and attachment to the government under which they live. It is an observation which has been repeated to me, concludes the gentleman alluded to, in every part of the kingdom, and such variety of instances given, all tending to the same result, that the fact is established beyond controversy—*multiplied alehouses are multiplied temptations.*†

These facts and conclusions are not confined to a town or a nation, but are the results of general investigation. Oliver Goldsmith states the following to be the result of his own *widely extended* experience: "In all the towns and countries I have seen, I never saw a city or village yet, whose miseries were not in proportion to the number of its public houses. In Rotterdam, you may go through eight or ten streets without finding a public house; in Antwerp, almost every second house seems an alehouse. In the one city, all wears the appearance of happiness and warm affluence; in the other, the young fellows walk about the street in shabby finery, their fathers sit at the door darning and knitting stockings, while their ports are filled with dunghills."

Uncleanliness and filth invariably accompany the poverty which results from intemperance; hence arise other injurious consequences affecting the health and comfort of

\* Pococke's Travels, vol. ii. p. 29, folio edition.

† Inquiry into the State of the Lower Classes, in a Letter to William Wilberforce, Esq., M.P., by Arthur Young, F.R.S. Dublin, 1798, p. 30.

the inhabitants. The "*good old times*" of England have been eulogised for the superior advantages which they are supposed to have afforded to the poor; but we have already seen that the habits of our ancestors were characterized by more or less intemperance, the effects of which were displayed in general poverty and distress. In the third of Henry VIII. c. 8, it is remarked that "Most cities, boroughs, and towns corporate, had fallen into decay, and were no longer inhabited by merchants and men of substance, but principally by *brewers, vintners, fishmongers, and other victuallers.*" The poor were badly clothed, resided in miserable hovels, and principally lived on rye or oat bread; and Harrison affirms, *that seventy-two thousand great and petty thieves were put to death during that reign.*

Whether reference be made to ancient or to modern times, the same alarming consequences of intemperance are found to exist, and these in exact proportion to the consumption of intoxicating liquors. The condition of some of the inhabitants of the South Sea Islands, as recently described by a philanthropic member of the Society of Friends, forms an example in point. "The island of Bolabola, is one that has suffered most of any, by the introduction of spirits, as it has caused the people to distil their bread fruit, and every kind of food capable of producing spirit. *I can never forget the abject wretched state of these people, with scarcely rags to cover them, in want of everything, and nothing to purchase with; everything consumed in buying or converting into spirits; and the famished appearance of the more than half naked children who abound, will long retain a place in my memory, in that love which must ever intercede on behalf, and plead the cause of suffering humanity.*"\*

The effects of intemperance in producing national poverty, are fearfully illustrated in the history of Ireland. That country is peculiarly favoured in regard to situation, climate, soil, and every other circumstance necessary for attaining national prosperity. Ireland, however, exhibits more poverty and more abject misery of every description, as well as greater debasement of moral feeling, than any other similarly circumstanced nation in the world. The surprise which otherwise might be created by this statement will cease, when it is known that the people of Ireland annually consume not less than 23,300,000 gallons of

\* Letters and Journal of Daniel Wheeler, during a Visit to the South Sea Islands.



ardent spirits. At an average price of seven shillings per gallon, this would yield no less than £8,000,000.

From the Third Report of the Commissioners of "Inquiry into the state of the Irish Poor," it appears, that there are in Ireland, not less than 585,000 men out of work, and therefore in distress, during *thirty weeks* of the year; and the number of women and children, aged and sick persons dependant on these, is estimated at 1,800,000, making a total of 2,385,000 persons dependant on charitable aid, or else on depredations upon their neighbour's property, for thirty weeks of the year. The greater part of this unparalleled poverty, may be attributed to indulgence in spirituous liquors. It has been estimated, that the average expenditure of money on whiskey in Ireland, for the last ten years, amounts to no less a sum than £6,300,000; this sum, would support during the year 230,000 families, at the rate of one shilling and sixpence per day for each family. How much comfort and happiness would be secured by the people of that unfortunate part of the British empire, abstaining from so pernicious a poison! Of late years, many very interesting statistical facts have been collected, concerning the effects of intoxicating liquors in producing national poverty. At a moderate calculation, it appears, that at least three-fourths of the poverty existing in our nation, arises from this fruitful source of indigence and distress.\* It is indeed a matter of deep regret, that so large an amount of distress should be produced by the use of an article purely luxurious in its nature. Such, however, is the fatality of mankind, that an evil which has ever afflicted human beings in the direst form, is not only *voluntarily* allowed to exist to an unlimited extent, but its use is absolutely fostered and encouraged in the most effectual manner. In England alone, the poor-rate returns of 1832 state, that £7,036,968 were expended for the relief of the poor! A large proportion of this poverty is well known to arise from the use of intoxicating liquors. They paralyze the sinews of industry, clothe their infatuated victims with rags, and cast them upon the commiseration and charity of the sober and industrious portions of society.

A very alarming loss of wealth arises from the destruction of an immense quantity of nutritious grain in the manufacture of intoxicating liquors. It is ascertained, from



official documents, that not less than forty-five millions of bushels of malt are annually consumed in this process, for the production of which, more than a million of acres of land is required. Hence, the nutritious produce of a million of acres of land, *is not only lost to the nation, but converted into a source of incalculable human misery and distress.* The immorality of this practice is thus adverted to by a celebrated moral philosopher:—"From reason or revelation, or from both together, it appears to be God Almighty's intention, that the productions of the earth should be applied to the sustentation of human life ; consequently, all waste and misapplication of these productions is contrary to the divine intention and will, and therefore wrong, for the same reason that any other crime is so : such as destroying, or suffering to perish, great part of an article of human provision, in order to enhance the price of the remainder ; or diminishing the breed of animals, by a wanton or improvident consumption of the young. To this head may also be referred what is the same evil in a smaller way, the expending of human food on superfluous dogs or horses ; and lastly, *the reducing the quantity, in order to alter the quality, and to alter it generally for the worse, as the distillation of spirits from corn.*"\*

Strangely deluded indeed are those legislators, who view the revenue derived from the sale of intoxicating liquors as a source of national prosperity. The *destruction of grain alone*, independently of the serious evils arising from intemperance, doubtless more than preponderates over any benefit derived from a system so manifestly immoral in its nature and tendency. The Report of the late Parliamentary Inquiry on Drunkenness, among other injurious results of the drinking system, includes, "The destruction of an immense amount of wholesome and nutritious grain, given by a bountiful Providence for the food of man, which is now converted by distillation into a poison;" and after looking to the acknowledged fact, that spirituous liquors "are always, in every case, and to the smallest extent, deleterious, pernicious, or destructive, according to the proportions in which they are taken into the system," the Report adds, "so that not only an immense amount of human food is destroyed, while thousands are inadequately fed ; but this food is destroyed in such a manner as to injure greatly the agricultural produ-

\* Paley's Moral Philosophy.

cers themselves; for whose grain, but for this perverted and mistaken use of it, there would be more than twice the demand for the use of the now scantily fed people, who would then have healthy appetites to consume, and improved means to purchase nutriment for themselves and children, in grain, as well as in all the other varied productions of the earth.”\*

*Security of property*, in a national as well as individual point of view, is too important to be overlooked. The safety of property, as well as human life on sea and on land, is peculiarly endangered by the use of strong drink. The recent parliamentary investigation, on the cause of shipwreck, shows that a very great proportion of the accidents which occur at sea, arise from the presence of *intoxicating liquors on board the vessels*.† The actual annual average loss by means of shipwrecks, was shown to amount to no less than £2,836,666; an amount which certainly falls short of the reality. At least *two-thirds* of this loss may be directly or indirectly attributed to intemperance. Some of these instances, are too recent and too awful in their consequences to be forgotten. The narratives of them contain most heart-rending descriptions of loss of life and property, which would not have occurred, had it not been for the presence of the accursed thing.‡

The loss of property on land from the same cause is too extensive to be accurately estimated. Not a day passes, but instances are recorded of accidents to property, originating in the vice of intemperance. Its safety is rendered at all times uncertain by the great number of evil and wicked persons who infest the land. Riots of the most fearful character arising from the same prolific source, are

\* Report from the Select Committee on Drunkenness, p. 5.

† Appendix. Intemperance and Destruction of Property on the Sea.

‡ Ibid.

§ So fully convinced, were the board of underwriters of this city, of the immense losses occasioned by the use of alcoholic drinks at sea, that in October, 1834, they obligated themselves to refund *five* per cent. of the premiums collected on such ships, as were navigated without using ardent spirits on board; and since that time many of the insurance companies at the west, have agreed to return *ten* per cent. of the premiums collected under like circumstances. The same practice, it is understood, has been introduced into other countries, through the instrumentality of Mr. Delavan. When we think of the immense sacrifice of life on our waters by steamboat accidents—of the fate of the Ben. Sherrod, the Home, the Moselle, the Pulaski, the Lexington, &c., we are lost in astonishment, that no legislative measures have been adopted in reference to the use of intoxicating drinks, on board of such vessels, when it is apparent that these have occasioned more accidents, than any defect in construction, or navigation of the vessels themselves. AM. ED.

not uncommon in this country, whereby a large amount of property has been irrecoverably destroyed.\*

From what has been stated, it will appear, that commercial activity and success are materially obstructed by the use of strong drink. In the eighteenth century, investigation was directed to this subject, the result of which was, the establishment of the fact that industry and commerce were seriously injured by the intemperate habits of the people. A parliamentary petition from Bristol, in the year 1750, states, "that the bad effects of spirituous liquors, had become apparent in the destruction of the moral and social habits of the people:" corrupting their morals, and rendering them indolent and incapable of laborious or manly employments," &c. The merchants of Bristol add, that even "commerce was injured" by them, and strongly call for legislative interference. Other petitions at the same period assert, that the consequences of the general use of spirituous liquors were "idleness and aversion to industry," "enervating the powers of body and mind among the labouring classes, and rendering them unfit alike for the service of God, or their fellow-creatures."†

Similar effects were observed in a still greater degree in Ireland. That unfortunate country, indeed, was in danger of utter degradation and ruin, as a commercial and industrious nation. The petitions at the period referred to, were filled with expressions of dread at the alarming consumption of intoxicating liquors. These direful effects were experienced in all conditions of life, both among the agricultural population, and those engaged in commercial pursuits. In 1764, a petition was presented from the corporation of Sheermen and Dyers, complaining of the decay of silken and woollen manufactures, and attributing it to the enlarged facilities afforded for intemperance, by the daily increasing number of places for the sale of intoxicating liquors, in that part of the city where those manufactures were carried on, "whereby a ready opportunity was offered to the journeymen and servants concerned therein, to make too free a use of spirits, by which they were frequently rendered incapable for a great part of their time, from following their occupations, to the manifest injury, not only of themselves and their families, but of the public;" and expressing their apprehension, "that if a speedy stop was not put to this *growing evil*, several very

\* Appendix. Intemperance and Destruction of Property on the Sea.

† English Commons' Journal, vol. xxvi. p. 24.

valuable manufactures would be lost, and the greatest poverty and distress, with many other evils, introduced among those who ought to be their riches and defence.”\* The woollen, linen, and silken manufacturers stated the same reason to be “a great cause of *the decay of trade*, as the working people were become idle and dissolute; and, as they did not work above half their time, and were under the necessity of entering into unlawful combinations to enhance the price of labour, which prevented the petitioners from bringing their manufactures to market on proper terms.” The weavers of Dublin were alarmed at the same evils, for in a petition which they forwarded to the Irish Parliament, they set forth the decay of trade, and attributed it to the increase of spirit-shops in those parts of the city where the manufacturers resided, whereby the *temptation was always before them*, to free indulgence in the use of spirits. *In consequence of this, they seldom worked on Monday*, but entered into combinations to make good their sloth and extravagance. “That the spirit of industry, decency in dwelling and apparel, which formerly obtained among them, was almost eradicated, and in place thereof, idleness, filth, and nastiness, in every *circumstance of life*, with an unbounded licentiousness of manners, which had produced the most dangerous riots and disorders, and it was feared would produce disorders more fatal to the peace and good order of the metropolis.”†

The Parliamentary Investigation which followed, fully substantiated the truth of these petitions, and alleged that the “decay of manufactures was principally to be attributed to the free use of spirituous liquors.”

These illustrations might be greatly multiplied, but they are amply sufficient to exhibit the pernicious influence of intemperance in obstructing commercial activity and enterprise. The injuries inflicted by intemperance on the industry and wealth of nations, however, will be more distinctly seen, when contrasted with the results of national sobriety, of which some pleasing instances are here adduced.

Mr. Colquhoun relates as an interesting and important fact, that during the period when the distilleries were stopped in 1796 and 1797, although bread and every necessary of life was considerably higher than during the preceding year, the poor in that quarter of the town where

\* Irish Commons' Journal, vol. vii. p. 307.

† Irish Commons' Journal, vol. vii. p. 308.

the chief part resided, were apparently more comfortable, paid their rents more regularly, and were better fed, than at any period for some years before, even although they had not the benefit of the extensive charities which were distributed in 1795. "This," he remarks, "can only be accounted for by their being denied the indulgence of gin; which had become in a great measure inaccessible from its very high price. It may fairly be concluded, that the money formerly spent in this imprudent manner, had been applied in the purchase of provisions, and other necessities, to the amount of some hundred thousand pounds."\*

Contrast this pleasing statement with the condition of the people in 1732, and which may, in some degree, illustrate their circumstances, at a period, when indulgence in strong drink was so general. "Throughout the Bills of Mortality, the poor housekeepers have not one quarter of the household goods they used to have; and small farmers, in the neighbourhood of London, can scarce show a clean suit of clothes to go to church."†

In Ireland, a temporary prohibition of distillation, occasioned by a scarcity of corn, and consequent diminished consumption of spirituous liquors was attended with similar beneficial results. Although the price of provisions was high, and consequently a certain amount of distress more or less prevailing in such years, "*the population of Ireland was enabled to consume a greater quantity of articles of luxury and comfort than in years of absolute plenty.*"‡

A recent writer makes the following statement concerning America:—

"This temperance reform in the United States, is the greatest moral and intellectual reformation that ever took place *in the same time*, in the world. In the *country*, we know the fact to be so; in the cities, the same progress has not been made, nor do they appear to keep pace with the moral improvement of the country." The same writer, after eulogising the spirit and result of the temperance reformation, adds—"It is *the temperance reform, that is one great cause of the present unparalleled increase in the wealth of the country*, which people are so much at a loss to account for. It will lead the people to think about all their immoral and wasteful habits."§

\* Colquhoun on the Police of the Metropolis, 1800.

† Gentleman's Magazine, vol. ii. p. 603, (1732.)

‡ Inquiry into the Influence of Ardent Spirits in Ireland, 1830, p. 102.

§ Public and Private Economy by Theodore Sedgwick, p. 177. New York.



These facts cannot fail to excite deep attention on the part of those who feel interested in our national prosperity. Industry, commerce, and consequently wealth, have been seen to be in a great measure influenced by the consumption of intoxicating liquors. The removal therefore of this fearful obstacle to national improvement, becomes a matter of the highest importance, and would secure to our country an amount of blessing, which it has seldom or never before experienced. Among other probable benefits which would be derived from a measure of this kind, would be a state of commercial prosperity sufficient to find work for every unemployed man in the kingdom. The destitute poor would acquire a taste for the conveniences of life, together with the means of procuring them. The fifty millions of pounds now annually (worse than) wasted in the consumption of intoxicating liquors, would, in all probability, be expended in the purchase of useful articles, and thus a mighty impulse imparted to trade. That the observations now advanced are not visionary in their character, may be seen from the data which have already been given, and from numerous instances of benefit which have attended recent reformati<sup>o</sup>ns on a less enlarged scale. An eminent political economist has stated that, it is to the desire to rise in the world, to improve our condition, and to obtain a constantly increasing command over the conveniences and luxuries of life, that society has been indebted for improvement.\* The temperance reformation has the strongest tendency to promote this object, and to ameliorate in other respects, the social and moral condition of the world.

## 2.—*National Morals.*

The influence of intoxicating liquors on the morality of a nation, has been much the same in every clime and among every people. An age of intemperance has been invariably characterized by exhibitions of vice, the most disgusting in its nature, and the most fearful in its consequences. The pages of sacred and profane history present humiliating examples of this nature; and those instances, have been found to be more or less injurious in their consequences, in proportion to the consumption of intoxicating liquors. The condition of the ancient Greeks, the Romans, and other nations, who were accustomed to

\* McCulloch's Political Economy.



indulge in the use of intoxicating drink, exhibits sufficient evidence of this fact. The history of the British nation abounds in similar examples, striking illustrations of which have already been adduced.

The celebrated, learned, and pious Judge Hale, made the following statement concerning immorality occasioned by intemperance in his time, a statement, which will be found to describe the character of the present age:—"The places of judicature which I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of near twenty years; and by due observation, I have found, that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes and other enormities, that have happened in that time, were divided in five parts, four of them have been the issues and product of excessive drinking, of tavern or alehouse meetings."

Crime increased to a great extent during the unusually extensive use of spirits in Great Britain, in the latter part of the last century. In Ireland, frequent and open acts of insubordination resulted from the same cause. During several attempts to suppress the illicit preparation and sale of spirituous liquors, serious riots were of common occurrence. The report of the commissioners appointed to investigate the subject, states, that some parts of Ireland had been absolutely disorganized and placed in opposition, not only to civil authority, but to the military force of Government. The report alluded to, proceeds to state, that the profits to be obtained from the evasion of the laws, had been such as to encourage individuals to persevere in these desperate pursuits, notwithstanding the risk of property and life with which they had been attended. At this period, the annual consumption of ardent spirits in that country, according to the calculations of the Commissioners, was not less than *ten millions of gallons*!

In 1764, the Irish Parliament, among other evils to which it adverted, as arising from the general use of ardent spirits, stated, in a resolution which passed the house, "*that all the riots and combinations of late so frequent, are to be principally attributed to the same cause.*"\*

About this period, in the examination of witnesses before the "*Grand Committee of Trade*," it was observed,

\* Irish Commons' Journal, vol. vii. p. 310.

that one great cause of the idleness of the people, was the too great use of spirituous liquors;" "that it was the principal cause of the *riots* and *tumults* in the city; and that *the people did not seem to be the same race of people they were twenty years ago.*"\* At that period multitudes of petitions were presented both to the Irish and English Parliaments, setting forth the immorality and crime occasioned by the use of strong drink.† The effects of spirits in producing crime and acts of violence, are well illustrated by certain circumstances which attended the insurrection in 1798. The leaders of that movement (previously to the breaking out of the rebellion) endeavoured by every means in their power to prevent the "United Irishmen" from drinking spirituous liquors, fearing lest they would break out into acts of *premature* violence. In order to promote this object, they circulated a *pledge of abstinence from spirituous drinks*. When the necessary arrangements had been completed, these restrictions were removed, and in the years 1797 and 1798 (the period of the rebellion) the consumption of spirits was nearly one-fourth greater than it had been for two years before, or even was in the two years which succeeded its failure.‡

The safety and peace of New South Wales was jeopardized from the same cause toward the latter end of the last century. For a considerable time, disorder reigned in that part "through the culpable dealings" of the officers of the New South Wales corps, who were allowed "to retail spirits, their dissolute habits, and abuse of the means entrusted to their management, rendering the resources of Government indirectly subservient to their own private interests." These, according to Dr. Lang, "entailed ten thousand sorrows on the Colony." Fearful insubordina-

\* Evidence before Irish Commons, Commons' Journal, vol. x. Appendix 113.

† One of the petitions presented in 1786, represents the wretched state of the people in consequence of the cheapness of spirituous liquors, and the facilities afforded for the purchase of them by the Legislature. "The temptation being offered to the people in every street by the multitude of dram-shops and public-houses, licensed for this purpose, they soon became weak, diseased, and disabled, unfit for labour, useless to the state, and burdensome to the community for support, which, if refused, they endeavour to obtain by theft, or robbery; that the petitioners presume to apprehend, that whatever revenue may arise from this practice, it cannot compensate the loss which trade, manufacture, and the public at large sustain, by the decay of the health, strength, and population of the working classes, and the immorality, debauchery, and wickedness of every kind which is upheld and cherished by it." *Irish Commons' Journal*. 1786, vol. xii. p. 53.

‡ Inquiry into the Influence of Spirituous Liquors, p. 43; also Parliamentary Reports, 1797.

tion was the consequence of an attempt which was made to put an end to this pernicious monopoly. The Governor was in the most daring manner put under arrest, and the lawful Government for the time being, suspended. At that period, labour and the necessities of life were paid for in ardent spirits, and this mode of barter was adopted by all classes in lieu of currency.\* The consumption of spirituous liquors in that Colony, at the present period, is fearful in the extreme, and forms the greatest obstacle to its improvement and success.†

The same national curse has proved the greatest hindrance to moral improvement, and the most fruitful source of demoralization in most of the other Colonies belonging to the British empire. Reference, in particular, may be made to New Zealand, the South Sea Islands, and British Guiana. Concerning the former, Mr. Ellis, the missionary, states, that "the demoralization and impediments to the civilization and prosperity of the people that have resulted from the activity of foreign traders in ardent spirits, have been painful in the extreme;" adding, that in Tahiti alone, in one year, the sum of 12,000 dollars was expended in spirituous liquors. In New Zealand, scenes of drunkenness are of daily, and even hourly occurrence; and the immorality occasioned thereby, is in the highest degree alarming. Mr. Williams, the missionary, gives it as his solemn opinion, that European intercourse with these savages, has been with few exceptions, "decidedly detrimental, both in a moral and civil point of view."

"In British Guiana," writes a valuable journalist, "the Indian population is acknowledged to have been diminishing ever since the British came into possession of the colony, and especially within the last eight or ten years. This diminution is attributed, in some degree, to the increased sale of rum, which formed a part of the presents distributed by the British Government, which has made no effort whatever to convert them to Christianity."‡ "All reports agree, in stating, that these tribes have been almost wholly neglected and retrograding, and without provision for their moral and civil improvement."§

\* Dr. Lang's New South Wales.

† The consumption is stated in a recent number of the COLONIST Newspaper, to average not less than five gallons and a quarter *per annum*, to every living soul of a population of 80,000, including women, children and convicts; to say nothing of wine, beer and cordials, the quantity of spirits in bond at that time being no less than 422,526 gallons.

‡ Asiatic Journal, 1837, p. 90.

§ Ibid.

The same observations will apply to the North American Indians, the aborigines of New Holland, and to all the savage tribes, who have had the misfortune to be in anywise connected with European and other civilized nations.

An appeal, however, need not be made to foreign nations for evidence of the demoralizing effects of intoxicating liquors. Our own, unfortunately, presents too many appalling examples. A larger proportion of the crime, and every other species of immorality which exists in this kingdom, may be directly traced to this cause;\* among which may be included, as not the least baneful in its influence, a very general disregard of religious principles. The moral and religious principles of a nation have a powerful effect upon its prosperity. Where there is no sound morality there can be no true religion; and a nation destitute of both morality and religion, is a disgrace to human nature and an enemy to God!

### 3. *National Intellect and Education.*

The progress of education has been powerfully impeded by the use of strong drink. This department of our inquiry may be considered either in regard to its influence on the *skill* of a community, or the obstacle which it presents to intellectual and literary labours and to scientific discovery.

An intimate connexion subsists between the *brain* and the *mind*. A healthy condition, therefore, of this organ is an object of the highest importance. It has been correctly observed, that we might as well expect good digestion with a diseased stomach, or good music from a broken instrument, as a good mind with a disordered or enfeebled brain.† “It is a defective brain which makes an idiot, and a diseased brain which causes delirium and insanity: and all the various states of mind produced by alcohol and opium, &c., arise from the disordered action which these articles produce in the brain.”‡

The mass of those who indulge in strong drink will be found in general to be destitute of a liberal education. Habits of sensuality are necessarily incompatible with high intellectual cultivation. In a previous division of our inquiry it has been shown, that the use of intoxicating liquor

\* Appendix. Intemperance and Crime.

† Brigham on Mental Cultivation.

‡ Ibid.

deprives mankind to a considerable extent, of the *desire* as well as the *power* to acquire knowledge.\* High authority has described one of the effects of strong drink to be its *extinction of aptitude for learning, and destruction of mental capacity and vigour.*†

Philip of Macedon, once received a severe but just reproof while dining with Dionysius, whom he had invited to be his guest at Corinth. The royal father of his guest was fond of literature, and in his leisure hours frequently employed his pen in pursuits of that nature. Philip was inclined to treat this practice with derision. "How could the king find leisure," said Philip, "to write these trifles?" "In those hours," replied Dionysius, "which you and I spend in drunkenness and debauchery."‡

The biographies of some of the most distinguished literary characters of this and of other countries present lamentable examples of the direful effects of alcoholic liquors on the intellect. The national injury thus sustained may be considered in a two-fold point of view, that is, in the first place, from the partial incapacity for mental labours which is thereby produced; and secondly, the premature mortality of men whose mental exertions might otherwise have greatly benefited their country. Byron and Burns form prominent examples. Prior, according to his biographer, was not free from the charge of intemperance. Dr. King states, that Pope hastened his end by drinking spirits. Pope remarks, that Parnell "was a great follower of drams, and strangely open and scandalous in his debaucheries," all are agreed, that "he became a sot, and finished his existence." Dryden, in his youthful days, was conspicuous for sobriety, "but for the last ten years of his life," observes Dennis, "he was much acquainted with Addison, and drank with him even more than he ever used to do, probably so far as to hasten his end." "Cowley's death," remarks Pope, "was occasioned by a mean accident, while his great friend, Dean Pratt, was on a visit with him at Chertsey. They had been together to see a neighbour of Cowley's, who (according to the fashion of the times) made them too welcome. They did not set out on their walk home till it was too late, and had drank so deep, that

\* A few years ago the following authenticated paragraph went the round of the papers. The cause of religion thus suffers by its unworthy professors. "*Clerical Provision.*—At the sale of a clergyman's effects in the neighbourhood of Hereford, his library was sold for £3, and his liquors in the cellar for £384: 15s. !—*London paper.*

† Parliamentary Report, 1834.

‡ Plutarch.

they lay out in the fields all night. This gave Cowley the fever that carried him off." The immortal Shakspeare also fell a victim to the same direful habit.\* A very cursory investigation of this subject must convince every reflecting mind, what very great advantage would be derived in an intellectual point of view, from the general adoption of principles of total abstinence.

The use of stimulating liquors, not only deprives mankind of intellectual advantages in a personal point of view, but it diminishes the inclination for imparting knowledge to others. Hence, the children of the intemperate are in general badly educated. A great amount of educational neglect may be traced to intemperate parents, by which the intellectual progress of the rising generation is considerably impeded; producing a corresponding defect in the aggregate of knowledge and intellectual acumen, with a proportionate approximation to the miseries of barbarism.

The limited patronage extended to literary and scientific institutions in this country, may be adduced as additional evidence, in proof of the effects of intoxicating liquors in impeding the progress of education. The sober and industrious mechanic in general devotes a portion of his earnings, not only to his own improvement, but to the intellectual advancement of his children. He is animated with the desire of elevating his family in their condition in life, and his efforts rarely fail of being attended with success: whereas ignorance, barbarism, vice, and brutality are, and ever have been, the uniform concomitants of sensuality and drunkenness. If it is not literally true that "knowledge is power," yet it is indisputable, that the powers of nature are either inert or unprofitably exerted, unless their operations be directed by its influence, and it is equally certain, that education is the great source of all useful information; while temperance, industry, and frugality, are the handmaids of education.

#### 4.—*National Freedom and Patriotism.*

The history of strong drink is inseparably connected with the decay of national freedom and patriotism. The ancient Greeks and Romans until vitiated by luxurious habits esteemed these virtues as the foundation of the

\* "Shakspeare, Drayton, and Ben Jonson, had a merry meeting, and it seems drank too hard, for Shakspeare died of a feavour there contracted."—*Diary of the Rev. John Ward, M.A., Vicar of Stratford-upon-Avon.*



common weal, and early instilled them into the minds of their youth. The athletic exercises, to which their young men were habituated, had a tendency, not only to inure the body to the vicissitudes of active life, but to expand and strengthen the moral capabilities; while the rigid abstinence from all intoxicating liquors, which the laws of their games enjoined on the candidates for victory, accustomed them to habits of temperance on other occasions. Dr. Gillies speaking of the gymnastic exercises of the Greeks remarks, that the firm organization acquired by perpetual exercise, counteracted that fatal propensity to vicious indulgence, too natural to their voluptuous climate, and produced these inimitable models of strength and beauty, so deservedly admired in the remains of the Grecian statuary. There is, he further observes, *a courage depending on nerves and blood, which was improved to the highest pitch among the Greeks.*\*

The development of the physical powers, formed an essential part of the education of their youth; and history informs us, that when these ennobling exercises were abandoned for effeminate and enervating pursuits, the virtue and independence of the ancient republics sank into gradual decay.

The influence of intoxicating liquors in depressing the physical powers, has been remarked both by ancient and modern writers. The Germans, once so celebrated for their warlike deeds, form a remarkable example. "Indulge their love of liquor," observes Tacitus, "to the excess which they require, and you need not employ the terror of your arms; their own will subdue them."

A modern writer, makes a similar observation in regard to Ireland. "Were the Irish, he remarks, allowed to indulge their taste for inebriety, their own vices would more effectually subdue them than centuries of war."†

The fierce and unruly passions created by the free use of strong drink would soon rend the bonds of society, were not powerful counteracting causes in operation. Burke beautifully observes that society cannot exist, unless a controlling power upon will and appetite be placed somewhere; and that the less there is within, the more there must be without. *It is ordained in the eternal constitution of things*, remarks that beautiful writer, *that men*

\* Gillies' History of Greece, ch. vi.

† State of Ireland Past and Present, by J. W. Croker, 1808, p. 31.

*of intemperate minds cannot be free—their passions forge their fetters.*

Most writers concur in opinion that the free use of strong drink is incompatible with national freedom; indeed it cannot easily be imagined how a nation can enjoy genuine liberty while submitting to the sway of so enslaving a custom. A people, remarks Dr. Rush, corrupted by strong drink, cannot long be a *free* people. The rulers of such a community would soon partake of the vices of that mass from which they were secreted, and all their laws and governments would sooner or later bear the same marks of the effects of spirituous liquors which are observed to be common to individuals.\*

The history of Grecian and Roman states, presents remarkable examples of the effects of luxury on national prosperity, and the consequent decline of national virtue and patriotism. These nations were at the highest period of their prosperity when those laws, which had especial reference to temperance, were most strictly observed. Luxurious customs, however, were gradually introduced, and in the first instance, unfortunately patronised by individuals possessing considerable influence in society; who either did not foresee, or disregarded, the fatal effects which would inevitably result from their imprudence. The few wise and upright characters who strenuously opposed the introduction of them as calculated to lead to a general corruption of morals, and consequently to national ruin, were treated with contempt, and regarded as ascetics. The laws, which had contributed so greatly to their national prosperity, became less regarded and less rigorously enforced. Indeed this circumstance will excite little surprise, when it is known that the magistrates themselves infringed upon the very laws they were appointed to execute. Athenæus relates that one Demetrius being censured by the Areopagites as a loose liver, plainly told those magistrates, that if they desired to make a reformation in the city, they must begin at home; for that even among them there were *persons as bad livers as himself, and even worse.*†

The dissipation into which the people of these mighty nations fell, engendered feelings of a selfish nature. The love of luxury soon absorbed those ennobling virtues for

\* Dr. Rush's Enquiry into the Effects of Ardent Spirits.

† Athenæus, Δειπνοσοφ.

which the Greeks and Romans had been previously distinguished, and freedom and patriotism were sacrificed at the shrine of personal gratification. The lives of Nero, Caligula, Domitian, and other Roman emperors, as well as of some monarchs of the Greek empire, are illustrations in point.

*Sammonicus Severus* relates a melancholy example of this national degeneration. "The Roman youths," he observes, "would commit the most dreadful crimes in order to have their palates gratified; and most of the people would come drunk to the public assemblies, where they had to advise on matters of great consequence to the state."\*

Diodorus the Sicilian remarks of the Tyrrhenians (the ancient inhabitants of Tuscany) "that they were once a valiant people; famed for arms, and for their naval power; but in his time much degenerated; and that having thrown off their former sobriety, and betaken themselves to an idle, debauched life, in riot and drunkenness, it was no wonder they had lost the honour and reputation their forefathers gained by warlike achievements."†

A modern writer of considerable learning and research in reference to this subject observes, that the vice of intemperance debases the genius and spirit of a nation; indisposes them to noble designs and generous actions; and either softens them to an effeminate indolence for the public welfare, or fires them to seditious tumults.‡

The elections to British parliament exhibit one of the most degrading features of modern history. Individuals of great intellectual acquirements, and of high respectability in life, *candidates for the honourable office of senators*, have been known openly and unblushingly to tamper with the freedom of electors, by inducing them to indulge in sensual temptations, and it is a fact of unquestionable notoriety that many of our modern legislators have obtained their seats in the legislature by means of the drunkenness of their constituents. At these times some of the most populous and influential towns in the United Kingdom exhibit a large proportion of their inhabitants more or less under the influence of intoxicating liquors; and not unfre-

\* Siquidem eo res redierat, ut gula illecti plerique ingenui Pueri, Pudicitiam et Libertatem suam venditarent: plerique ex plebe Romano vino madidi in Comitium venirent et ebrii de Reipublicæ salute consulerent.

† Diod. Siculus. B. 5.

‡ Disney's Ancient Laws against Immorality, p. 258.

quently riots, destruction of property, and loss of lives, are the unhappy results. These practices, unfortunately for society, are but too general in their occurrence, and are equally subversive of individual independence and national prosperity.

*The known intemperate habits of many of the British Legislators of the present day* is a circumstance calculated to excite feelings of regret and dismay. How can the interests of a nation be expected to prosper, when some of the publicly appointed guardians of her welfare not only countenance and encourage the sources of national decay, but are *known to enter the solemn and deliberate assembly of the nation in a state of intoxication.\** The deplorable examples of the Greek and Roman empires may surely be recurred to as subjects of serious warning and alarm.

The love of strong drink penetrated even the legislative assembly of Barbadoes, West Indies. Pinckard relates that during his visit to that island, punch was drunk in the senate-house. On one occasion, when that traveller was present, two persons suddenly appeared with a large bowl, and a two-quart glass filled with punch and sangaree. These were, in the first place, presented to the speaker, who after dipping deep into the bowl, passed it forward among the members of the house. Strangers were also permitted to participate in this senatorial relaxation.† It need not excite surprise if the measures of this assembly were not characterized by wisdom.

The use of intoxicating liquors has often been productive of injurious results in regard to national relations; indeed this fact was so well understood, during the drinking days of the Romans and Greeks, that those individuals who could bear much drinking, and at the same time transact matters of state, were held up as examples worthy of imitation.‡ Few persons, however, possess this unenviable distinction. Strong drink is well known to be in the highest degree injurious to the free exercise of reason and judgement; and many are led by its influence undesignedly to betray the interests of their country. Bonosus,

\* In 1834 a petition was presented to the House of Commons, complaining of the prevalence of crime and drunkenness. In the course of a debate which ensued, an *honourable* legislator made the following remarks:—"There were persons who looked with jealousy on every enjoyment of the poor. If a poor man did get tipsy, what great harm was there in it? Gentlemen did so ("No," was the reply.) He had seen members of that house in that state; aye, and within the house too."

† Pinckard's Travels in America.

‡ Vide chapter vii

according to his historian, Vopiscus, became so habituated to vinous indulgence, that he could at any period indulge to great excess without fear of losing his usual diplomatic caution and self-command.\* It was a common practice with this monarch to make those ambassadors drunk who were deputed by foreign nations to attend his court. By this means he readily discovered the instructions confided to them, of which he afterward availed himself in state negotiations.

Aurelius Victor informs us that Galerius Maximus had frequently occasion when sober to repent of orders given during a fit of intemperance, on which account he gave strict commands that in future all mandates of importance issued in such a state should not be executed. It has already been seen that the Persians reconsidered in their cooler moments those matters on which they had deliberated during moments of vinous excitement.

Addison in more instances than one adverts to the fact that individuals when under the influence of strong drink, commit acts of which afterward they have no recollection, and which in a state of sobriety would not have taken place. He remarks that the person you converse with, after he has drank too much, *is not the same man who first sat down with you*. Upon the strength of this maxim is founded a saying ascribed to Biblius Syrus, "He who jests with a man that is drunk injures the absent."

These illustrations have been given to show how inimical is the use of strong drink to the political relations of any country. There is no doubt that national interests have suffered much from this cause: and, in all probability, empires, previously in a state of comparative peace and prosperity, have from the same pernicious influence been thrown into war and confusion. These consequences did not escape the acute mind of the late Dr. Trotter. The following observations were written, when considering the effects of improper diet on the *nervous temperament*, and the influence it had on national prosperity: "It must be unfortunate," he remarks, "for any nation to be governed by a man of capricious temper, even though his passions are gentle and mild. A nervous statesman could not easily divest his public measures of some portion of his constitutional dispositions. He would at times view

\* Flav. Vopisc. in vita Bonos,



things through a false medium : and by judging from mistaken premises, would conduct the business of Government with imbecility and supineness, and thus bring it into contempt. Every plan he devised, would partake of the mood he happened to be in at the moment ; it would be liable to defeat, and exposed to opposition ; in hazard of being divulged before execution, and open to derision. The morbid sensibility of a deluded hypochondriac might alarm a people by imaginary dangers, and in the season of disaster might bring ruin on affairs by irresolution and despondency. By such men nations have been plunged into unnecessary wars, and inglorious peace concluded, when advantageous terms might have been obtained. Men endued with an exquisitely nervous temperament, ought to be banished from the councils of all sovereigns, however respectable their talents ; for consistency and fortitude are incompatible with their physical character.”\*

#### 5.—*National Health and Longevity.*

Physical development is as necessary to national welfare and enterprise, as mental vigour and cultivation are essential to intellectual superiority. Indeed it is now universally acknowledged that physical development has considerable influence on the cultivation of the mental powers.

National industry and commercial activity cannot exist independently of health and slavery. Idleness and poverty, are the unavoidable concomitants of physical enervation. “No truth, *in political economy*,” observes Dr. Trotter, “is better proved, than that a nation of sedentary people, can never be a nation of heroes.”†

A survey of the state of health in the various nations of the globe in the present day, and a comparison of the result, with that of a similar investigation into ancient states, will lead to the inevitable conclusion that certain causes, either of a new description, or of a more potent influence, must now be in operation.

The habits of the ancients were simple, and their diseases few, so long as the severity of their primitive regulations were rigorously enforced. In course of time, however, luxurious customs were introduced, and diseases multiplied. Seneca pointedly alludes to the influence of

\* Trotter on Nervous Temperament, p. 162.

† Ibid, p. 150.



wine on the physical appearance of the Roman females, who, in the earlier period of the Commonwealth, were forbidden, under serious penalties, to use any kind of *fermented* wine. This salutary interdiction became less and less observed, until Seneca complains, that in his time the prohibition was almost universally violated. *The weak and delicate complexion of the women, he remarks, is not changed, but their manners are changed, and no longer the same; they value themselves upon carrying excess of wine to as great a height as the most robust men; like them they pass whole nights at table, and with a full glass of unmixed wine in their hands, glory in vieing with them, and if they can, in overcoming them.\**

The statistics on health, in the early part of British history are exceeding limited and meager. It is reasonable to infer, however, that intemperance could not exist to so great an extent among our ancestors, without something like proportionate physical injury. Numerous historical facts lead us to this conclusion. In the reign of Henry VIII. for instance, the plague raged to a great extent, and appeared to depend not a little on the filthy and intemperate habits of the people. Erasmus attributed it to the "nastiness" of the streets and houses of London. In speaking of the English, he says: "Their floors are commonly of clay, strewed with rushes, under which lie unmolested, a collection of beer, grease, fragments, bones, spittle, excrements of dogs and cats, and everything that is nauseous." Erasmus omitted to mention the prevailing intemperance of the times, which doubtless contributed, not only to physical debility, (a state peculiarly favourable to contagious disorders), but to the neglect of industrious habits and cleanliness, and to the consequent production of poverty and filth.

The athletic habits of our ancestors operated no doubt as a sanatory means of modifying the injurious effects arising from the free use of intoxicating liquors. This observation naturally leads to the inquiry—how it is that strong drink does not so powerfully injure the constitutions of those who reside in the country, and in particular, that class of persons who belong to the labouring part of the community? Dr. Macnish affirms, that "Sailors and soldiers, who are hard wrought, consume enormous

\* Pliny's Nat. Hist.

quantities of drink without injury. Porters and all sorts of labourers," he further remarks, "do the same."\*

The observation of this writer, however, is in a great measure incorrect. The class of men to whom he alludes, in general possess a naturally strong constitution, and have the advantage also over the inhabitants of towns, not only of healthy exercise, but of pure and invigorating air. The diet of the peasant, moreover, is simple, and free from those noxious ingredients so commonly made use of in luxurious life. His customary drink is taken in moderate quantities, and the laborious exercise he undergoes enables nature to resist in some degree its injurious influence. When these persons indulge freely in the use of intoxicating liquor, they do so occasionally only and invariably suffer the penalties of improper indulgence. Nature, however, not having been *habitually* abused, puts into action her restorative powers, and by the aid of abstinence, exercise, and good air, soon restores the system, either partially, or altogether, to its usual tone. This, however, is far from being universally the case. The class of persons whose habits we have just referred to, rarely live to a protracted age, subject, as they usually are, to attacks of acute disease, consequent on irregular habits.

The mode of living in large towns, has a tendency to produce intemperance. The *natural stimulants* to which we have alluded in another chapter, as necessary for health, are either neglected, or beyond the reach of the many, from the nature of their employments; hence the origin of the vast number of *chronic* diseases which in the present day afflict the human race. The *modern man of the town*, indeed, is in many respects unlike the being nature evidently intended him to be, and may more correctly be termed the work of *human*, and not of *divine* creation.

The diet and health of certain nations, who, not long ago, were unacquainted with the modern inventions of luxury, form a striking contrast to the habits and diseases of more civilized countries. The primitive condition of the inhabitants of New Zealand is thus described by Hawkesworth: "Water is their universal and only liquor, as far as we could discover; and if they have really no means of intoxication, they are, in this particular, happy beyond any other people that we have yet seen or

\* Macnish's Anatomy of Drunkenness, p. 47.

heard of. As there is perhaps no source of disease either critical or chronic, but intemperance and inactivity it cannot be thought strange that these people enjoy perfect and uninterrupted health; in all our visits to their towns, where young and old, men and women, crowded about us, prompted by the same curiosity that carried us to look at them, we never saw a single person who appeared to have any bodily complaint; nor, among the numbers that we have seen naked, did we once perceive the slightest eruption upon the skin, or any marks that an eruption had left behind. Another proof of health which we have mentioned on a former occasion, is the facility with which the wounds healed that had left scars behind them, and that we saw in a recent state; when we saw the man who had been shot with the musket-ball through the fleshy part of his arm, his wound seemed to be so well digested, and in so fair a way of being perfectly healed, that if I had not known no application had been made to it, I should certainly have inquired with a very interested curiosity, after the vulnerary herbs and surgical art of the country. A farther proof that human nature is here untainted with disease, is the great number of old men that we saw, many of whom, by the loss of their hair and teeth, appeared to be very ancient, yet none of them were decrepit; and though not equal to the young in muscular strength, were not a whit behind them in cheerfulness and vivacity.”\*

The inhabitants of New Zealand are not the only instances of this condition. The Chinese, and natives of Hindostan, are known to be more temperate in their habits, and less subject to disease, than most other nations. Sir George Staunton remarks that “the Chinese recover from all kinds of accidents more rapidly, and with fewer symptoms of any kind of danger, than most people in Europe. The constant and quick recovery from considerable and alarming wounds, has been observed likewise to take place among the natives of Hindostan. The European surgeons have been surprised at the easy cure of Sepoys in the English service, from accidents accounted extremely formidable.”

Diseases common to European countries are entirely unknown among more temperate nations. The gout and

\* In the account of the first missionary voyage to the South Sea Islands, we are informed that “until the Europeans visited the Otaheitans, they had few disorders among them. Their temperate and regular mode of life, the great use of vegetables, little animal food, and absence of all noxious distilled spirits and wines, preserved them in health.”

stone form interesting examples. These disorders have hitherto been found to exist only in those countries where intoxicating liquors are freely used. Dr. Ure, in alluding to the commonness of calculous disorders in this country, remarks that the cause must be looked for in the use of something from which irrational animals abstain, and then states that it is found in "fermented liquors, and apparently in nothing else."\* It is unnecessary, however, to look to the brute creation, when sufficiently strong examples are to be found among the human race. Linnæus remarks of the Laplanders, that they have few diseases, and that *gout* and *stone* are unknown among them; which he attributes to their water, which is particularly pure, and their constant drink; and to their abstinence from all fermented liquors, especially spirits.† Rumazini affirms that the Persians‡ who abstain from wine are free from gout and stone. He also makes allusion to a similar fact in relation to the inhabitants of the banks of the Rhine, who, although residing in a wine country, do not indulge freely in that injurious liquor.

The introduction of ardent spirits into general use, imparted increased virulence to the character of those diseases which owed their existence to the use of intoxicating liquors: indeed it was soon found that *new diseases* began to make their appearance from the same source. "Since the introduction of spirituous liquors into such general use," observes Dr. Rush, "physicians have remarked, that a number of new diseases have appeared among us, and have described many new symptoms as common to old diseases.§ The consequences of spirit drinking were so serious in 1725, as to cause the College of Physicians to make public representation of them;|| and in 1750, when these pernicious poisons were so generally used, the same body stated, that they had 14,000 gin cases under their care, most of which baffled all their skill in medicine.¶

The large number of deaths which took place from the fatal termination of these diseases, also excited special

\* Ure's Chemical Dictionary, article "Calculus."

† Travels through Lapland.

‡ Tavernier makes the following statement: "As for the gout or gravel, the Persians know not what it means, but the Armenians are troubled with the latter, especially those that in their youth accustomed themselves to more wine than water." Tavernier, vol. i. p. 239.—Folio edition.

§ Medical Observations by Dr. Rush, Philadelphia, 1793, vol. ii. p. 60.

|| Rutt's Natural History, vol. i. p. 72.

¶ Gent's Mag. vol. xxx. p. 21.

notice and alarm. Mr. Corbyn Morris states\* as a consequence of the very general use of ardent spirits, the loss of 80,000 infants in the course of twenty years, a mortality unequalled in the annals of human misery and wo.

The health of the people both in England and Ireland improved in a remarkable degree after the act (of 1751) for stopping distillation had been put into operation. Dr. Price specially notices this circumstance, and states that the increased health in London arose "particularly from the destructive use of spirituous liquors among the poor having been checked."† In Dublin a similar improvement in the health of the public was observed during the stoppage of distillation in part of the years of 1808 and 1809.

In Dublin the physicians experienced much difficulty in the control of diseases either brought on or aggravated by the use of ardent spirits.‡ These were so fearful in their extent, and so virulent in their character, as to occasion considerable alarm for the health of the public. The reports of hospitals and dispensaries abound with allusions to the vast number of diseases which existed at that period, all of which arose from the same prolific source.

The mortality occasioned by intemperance is no less a subject of alarm than the disease upon which it in a great measure depends. In Russia, where ardent spirits are freely used, Dr. Storch states the amazing fact, that of persons between twenty and sixty years of age, 817 die out of 1,000. "Unfortunately," he adds, "the bills of mortality leave us no doubt on this subject—they show that this great mortality affects mostly the male sex, and that it is occasioned chiefly by *inflammatory fevers* and consumptions, that is, by diseases, the immediate effects of strong liquors."§

Sweden not long ago presented a melancholy example of the mortality occasioned by the free use of ardent

\* Vide Observations on Bills of Mortality in London, 1759, by Corbyn Morris.

† Observations on Annuities, by Dr. Price. Dublin, 1772, p. 150.

‡ It is a fact well known to all practising physicians, that the habitual use of alcoholic drinks, not only predisposes to disease, but renders the treatment of it, extremely difficult and uncertain. If the disease is inflammatory, bleeding is generally indispensable, but illy borne; the patient dies, from the inability of bearing the necessary treatment. If he requires stimulants—they fail in producing their legitimate effect, from long accustomed use, so that in either case, he stands but little chance of recovery, from the derangements previously induced in the system, by the use of alcoholic poison. Life has been poisoned at its fountain head; no wonder that its streams are all corrupted. AM. ED.

§ Storch's Statistical Account of Russia,



spirits. The list of births and of deaths in Stockholm exhibited the alarming fact that there *died in one year 1,439 persons more than were born*. The larger proportion of deaths occurred among the garrisons, in consequence of the soldiers drinking immoderately of brandy. Dr. Rush might well exclaim: "Spirituous liquors destroy more lives than the sword; war has its intervals of destruction, but spirits operate at all times and seasons upon human life."<sup>\*</sup>

Statistics of the same nature might be increased to a considerable extent. In England, † Ireland, Scotland, the Indies, and various other parts where intemperance has prevailed, mortality is recorded of an alarming description.‡

Perhaps the most striking examples of disease and mortality arising from intemperance and other causes more or less connected with it, may be found in the present condition of those primitive tribes who have been adduced as illustrations of the advantages of a temperate life. In the islands of the South Sea, and in New Zealand, the most heart-rending contrast is now presented to their former

\* Rush's Medical Observations, p. 63.

† At an inquest held, June 1839, on a person who had died from the effects of intemperance, Mr. Wakley, Coroner, made the following remark: "I think intoxication likely to be the cause of one-half the inquests that are held." Mr. Bell, the clerk to the inquests, observed that the proportion of deaths so occasioned was supposed to be three out of five. "Then," said Mr. Wakley, "there are annually 1,500 inquests in the Western Division of Middlesex, and according to that ratio, NINE HUNDRED of the deaths are produced by HARD DRINKING.—I am surprised that the legislature, which is so justly particular about chemists and druggists vending poison, is not equally so with the vendors of gin, which appears to cause such a dreadful waste of human life." Not long afterward, a similar inquest was held by the same gentleman, on which occasion he made the observations which follow: "I have lately seen so much of the evil effects of gin-drinking, that I am inclined to become a Tee-totaler. Gin may be thought the best friend I have: it causes me to hold annually ONE THOUSAND INQUESTS more than I should otherwise hold. But, beside these, I have reason to believe that from TEN THOUSAND to FIFTEEN THOUSAND persons die in this Metropolis ANNUALLY from the effects of gin-drinking, upon whom no inquests are held! Since I have been Coroner I have seen so many murders, by poison, by drowning, by hanging, by cutting the throat, in consequence of drinking ardent spirits, that I am astonished the legislature does not interfere. I am confident that they will, before long, be obliged to interfere with respect to the sale of liquors containing alcohol. The GIN-SELLER should be made as responsible as the CHEMIST and DRUGGIST. And I think it is right the publicans should know that *even now* they are, to a certain extent, responsible in the eye of the law. If a publican allows a man to stand at his bar, and serves him with several glasses of liquor, and sees him drink till he gets intoxicated; and if that man should afterward die, and a Surgeon should depose that his death was accelerated by the liquor so drunk, *then would the publican be liable to be punished FOR HAVING AIDED TO BRING ABOUT THAT DEATH.*"

‡ Appendix.—Intemperance and Mortality.



comparative state of health and happiness. Disease and mortality almost unparalleled in character, arising from the introduction of ardent spirits by traders from Christian countries not long ago, threatened to depopulate these islands in a very few years; and missionary exertions alone have saved them from that fate. The population of the Sandwich Islands, for instance, during Captain Cook's first visit, is stated by a recent writer to have been not less than four hundred thousand, estimating a period of fifty-seven years since their discovery by Europeans, and also taking into account losses occasioned by their wars, the same writer supposes with great reason, that their population should in this time have been increased at least one half; making a probable total of six hundred thousand. The terrible fact, however, is now well known, that the population of these islands only amounts at the present time to one hundred and thirty-five thousand; making the fearful loss during fifty-seven years, of not less than four hundred and sixty-five thousand, which he adds is "chargeable to the customs and vices carried there from other places."\*

These appalling facts will excite less surprise when it is known on the authority of Mr. Ellis, that a sum of not less than twelve thousand dollars was expended in *Tahiti* alone, during one year, for ardent spirits.

The great amount of injury, however, to national health, arising from the use of intoxicating liquors, is not so much from those diseases which are obviously the result of *known excess*, as from those which originate in the practice of *moderate drinking*, but which are in general *attributed to other causes*. When the subject is fairly investigated, it will probably be found that a very large proportion of the disease which at present exists, arises from the *moderate* use of intoxicating liquors.

The influence of health on national welfare and prosperity renders this division of our inquiry a matter of paramount importance. Recent calculations and investigation present an almost incredible amount of disease attributable directly or indirectly to the use of alcoholic stimulants. The removal of this source of human misery would therefore be attended with the happiest national results. Increased physical capabilities would ensure increased general prosperity; and human beings would be less sub-

\* Remarks on Sandwich Islands, by Alonzo Chapin, M.D., late a resident missionary at those islands.

ject to those precarious influences which so materially deduct from the gross amount of human happiness.\*

\* The value of human life has been much increased within the last two hundred years, chiefly by improved habits of cleanliness, and ventilation and by a more nutritious and healthy diet. It would not be exaggeration to say that within that time, from these causes alone, more than *ten* years have been added to the average duration of life. But for the general use of alcoholic drinks there is good reason to believe, that it would have been lengthened at least five years more, making instead of twenty-eight or thirty years, the extent of a generation, forty-five years. It has been ascertained by careful observation, that of the Irish immigration to this country, the average duration of life after they arrive, is but *five* years—which is doubtless owing to their free use of intoxicating liquors. It is not generally known that foreigners are more subject to phthisis than our own citizens. Thus in 1837, of deaths from all diseases in this city, one in nine of our own native population was of consumption; while of foreigners, one in three was of the same disease. This increased fatality is, in a great degree, owing to their more liberal use of ardent spirits.—AM. ED.

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## CHAPTER VI.

## THE EFFECTS OF INTEMPERANCE ON THE MORAL AND INTELLECTUAL POWERS.

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Unhappy man, whom sorrows thus and rage,  
 Two different ills, alternately engage,  
 Who drinks, alas ! but to forget—nor sees ;  
 That melancholy, sloth, severe disease,  
 Memory confused, and interrupted thought,  
 Death's harbingers, lie latent in the draught,  
 And in the flowers, that wreath the sparkling bowl  
 Fell adders hiss, and poisonous serpents roll.—PRIOR.

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IN the preceding chapter, the injurious effects of intoxicating liquors on national character and prosperity, have been developed, and copiously illustrated. The consequences of indulgence therein exhibited are strong and conclusive, and the proposition forces itself on our notice, *that the aggregate evil arises from individual example and influence.* All disastrous national evils have originated in practices, which, probably in the first instance, appeared unlikely to be attended with injurious effects. The progress of vice, however, is gradual and insinuating. If its approaches at first excite either alarm or distrust, evil habits soon acquire and retain an ascendancy, until the overwhelming influence of long continued and artificial custom assumes an irresistible sway :—

The breach, though small at first, soon opening wide,  
 In rushes folly with a full-moon tide.

Such has invariably been the experience of mankind in all vicious practices, and such also, has ever been the origin of great and ruinous national calamities.

In the present day especially, many artificial and pernicious practices exist in society. Man is peculiarly subject to numerous and strong temptations. His intellectual and moral powers are in continual quest of variety and novelty, and to escape danger, require for their correct guidance frequent examination and judicious restraint. To attain

this, the mind must be uninfluenced by artificial excitement. *Everything, therefore, which has a tendency to produce improper excitement, either of mind or of body, or to inflame the passions, must be viewed as dangerous in its consequences.* Such has ever been found to be the invariable tendency of strong drink, which ought therefore to be eschewed as our greatest foe.

The purpose of this chapter is to examine the effects of intoxicating liquors on individual happiness and welfare, and to exhibit the baneful influence which they exercise on the intellectual and moral powers of man, as well as upon his social virtues and domestic enjoyments.

We have previously adverted to the peculiarly fascinating effect of inebriating liquor. Its approaches are slow and insidious, often imperceptible, yet eventually potent, ensnaring, and destructive. How few are to be found of those who indulge even in the moderate use of intoxicating liquors, who are prepared to assert that they can, *at any time*, abandon the habit without some physical or mental struggle? Feelings of this nature are almost invariably found to follow the relinquishment of even moderate indulgence, and exhibit conclusive evidence of the dangerous character the habit has already begun to assume. "No man," says Dr. John James, of the United States, "is safe, who cannot without inconvenience omit for days and for weeks all kinds of intoxicating drink. No man is safe who cannot sleep without something generous before he goes to bed; by frequent repetition a glass of wine, or a tumbler of beer, becomes dangerous. The moderate use of intoxicating liquor undermines the constitution without exciting the suspicion of the victim, until reformation is all but hopeless. No quantity of spirituous liquors, however small, can with safety be taken daily, much less several times in the day, with impunity. We should never taste vinous or other fermented liquors, without remembering that danger lurks in every cup."\*

Parents who indulge in the habit of moderate drinking, rarely contemplate the possibility of their children becoming drunkards. Forgetful of the fact that evil habits are easily acquired, they introduce the wine-bottle, and inculcate the safety and propriety of moderate indulgence. Hence their children gradually acquire a taste for stimu-

\* Medical Opinions. Report of New York City Temperance Society, 1830.

lating liquors, and in innumerable instances, become irreclaimable drunkards.

It may be affirmed, without fear of contradiction, that *no individual, at the commencement of his career of intemperance, ever intended to become an habitual drunkard.* The moderate use, however, of intoxicating liquors, creates the habit, and hosts of "moderate drinkers" ultimately become dissipated characters. A vast variety of facts irresistibly tend to show that *there is no safety in the practice of moderate drinking.* By total abstinence alone can permanent and effectual security be attained.\*

On examination, it will be found that *intoxicating liquors do not, as is generally supposed, in any degree contribute to cheerfulness of mind, or equanimity of temper.* The animation produced by wine is boisterous and transitory, and does not confer either lasting strength of intellect or mental refinement. The individual, who in social intercourse is dependant on wine for mental cheerfulness, or power of conversation, is indeed a pitiable slave. Observe the conduct of such characters at their homes, where the endearing relations of domestic life ought to be found, and you discover that the fretful uneven temper of the *debauchée*, contributes not to the sweet stores of social enjoyment.

Many examples might, if necessary, be adduced within the author's own observation, by way of illustration. The remarks of a learned divine on this subject, will be found to be verified by daily experience:—"Since I have abandoned the use of all fermented drinks, I have made the discovery that I do not get angry." The observations of Dr. Trotter are forcible and correct:—"My whole experience," he affirms, "assures me that wine is no friend to vigour or activity of mind. It whirls the fancy beyond the judgement, and leaves the body and soul in a state of listless indolence and sloth. The man, that on arduous occasions is to trust to his own judgement, must preserve an equilibrium, alike proof against external contingencies and internal passions. He must be prompt in his decisions—bold in enterprise—fruitful in resources—patient under

\* Dr. Samuel Johnson having stated in a conversation with Dr. Boswell, that he drank a large quantity without being materially affected by it, and that he did not leave off drinking wine because he could not bear it, adduced this reason for his abstinence—"because it is so much better for a man to be sure that he is never to be intoxicated, never to lose the power over himself;"

expectation—not elated with success, or depressed with disappointment. But if his spirits need a *fillip* from wine, he will never conceive or execute anything magnanimous or grand. In a survey of my whole acquaintance and friends, I find that water-drinkers possess the most equal tempers and cheerful dispositions.”\*

The celebrated American physician, Dr. Rush, coincides with the views just quoted. “The first effects of spirits upon the mind show themselves in the *temper*. I have constantly observed men, who are intoxicated in any degree with spirits, to be peevish and quarrelsome; after awhile they lose the moral sense,” &c.† Sir A. Carlyle, among other of “the moral effects of fermented liquors,” attributes to them “the production of a disturbed temper, fretful, unsteady, or irascible.” Perhaps nothing, remarks the same writer, contributes so much to moral equability of mind as the total abandonment of strong liquors.‡

The author’s personal observation has been equally decisive in regard to the uneven tempers of those who indulge even moderately in the use of intoxicating liquor. The mental and physical depression consequent on vinous indulgence, forms a strong predisposing cause to this inequality of disposition. These unnatural motions, however, are seldom exhibited in the conduct of water-drinkers. “There can be no question,” observes a writer of considerable eminence, “that water is the best and the only drink which Nature has designed for man. The water-drinker glides tranquilly through life, without much exhilaration or depression, and escapes many diseases to which otherwise he would be subject. The wine-drinker experiences short, but vivid periods of rapture, and long intervals of gloom; he is also more subject to disease. The balance of enjoyment then turns decidedly in favour of the water-drinker, leaving out his temporal prosperity and future anticipations; *and the nearer we keep to his regimen, the happier we shall be.*”§

The same writer relates an instance of the superiority displayed in the temper and cheerfulness of the water-drinker over those who indulge in vinous potations. Some years ago, when in a large company at Prince of Wales’

\* Trotter’s Essay on Drunkenness, p. 186.

† An Inquiry into the Effects of Ardent Spirits, by Benjamin Rush, M. D.

‡ Lecture on Fermented Liquors, by Sir A. Carlyle.

§ Civic Life and Sedentary Habits, 1818, by Dr. James Johnson, Editor of the Medico-Chirurgical Review.



Island, Dr. Johnson met with a gentleman who was remarkable for his flow of spirits and convivial talents. He attributed his animation and hilarity to the wine, which he supposed him to have taken, and expected to see them flag, as is usual, when the first effects of the stimulus had passed off. Dr. Johnson, however, was surprised to find them maintain a uniform level, after many younger heroes had bowed to the rosy god. To use his own words, he now contrived to get near to him, and entered into a conversation, when the gentleman disclosed the secret, by assuring him that he had drank nothing but water for many years in India; as a consequence, his health was excellent—his spirits were free, and his faculties were unclouded, although far advanced on time's list; in short, he could conscientiously recommend the antediluvian beverage, as he called it, to every one that sojourned in a tropical climate.\*

Dr. Samuel Johnson thus expresses himself on the subject in question. "Wine," he remarks, "gives no light, gay, ideal hilarity, but tumultuous, noisy, clamorous merriment; I admit," he further observes, "that the spirits are raised by drinking as by the common participation of any pleasure; cock-fighting or bear-baiting will raise the spirits of a company as drinking does, though surely they will not improve conversation.†

*The use of intoxicating liquors is found to impart a false confidence*, by which those who indulge in it assume a disposition foreign to their natural temper. "Wine," says the illustrious individual whose opinion has just been quoted, "makes a man better pleased with himself, but the danger is, that while a man grows better pleased with himself, he may be growing less pleasing to others. Wine gives a man nothing. It neither gives him knowledge nor wit; it only animates a man, and enables him to bring out what a dread of company has repressed. A man should cultivate his mind so as to have that confidence and readiness without wine, which wine gives.‡

\* Tropical Hygiene, sect. Drink. All authorities concur in describing Waller as one of the most celebrated wits of the day. This was no easy reputation for a man of seventy to sustain in such society as composed the circle of that licentious court. The vivacity of his conversation was unflagging; and while Buckingham and others indulged freely in wine, he, confining himself to water, was equal to the highest pitch of their festivity. He was the only water-drinker of that roisterous company; and Saville used to say that Ned Waller was the only man in England he would allow to sit with him without drinking.—*Bell's Poets*.

† Boswell's Life of Johnson. Conversation with Sir Joshua Reynolds.

‡ Sir Joshua Reynolds having maintained that wine improved conversa-

The complacent feelings consequent on moderate vinous indulgence are so commonly known, that they require only to be adverted to. The greater the indulgence in strong drink the less power do we possess over the natural disposition.\* Many persons have been observed, when under the influence of wine, to discover those matters, which, while sober, they were desirous to conceal. Thus the old proverb, "Ingrediente vino egreditur secretum." As the wine goes in, so the secret goes out. This, however, must be viewed in a limited sense, and the popular phrase "*in vino veritas*," is decidedly not universal in its application. The general effect of stimulating liquor, no doubt, is in proportion to the amount of indulgence, to remove a man from the possession of his faculties, and very frequently, to infuse into him such feelings as are alien to his natural disposition.

Addison appears to have been of this opinion, for he remarks, that not only does the vice of intemperance betray the hidden faults of a man, and show them in the most odious colours, but it often occasions faults to which he is not naturally subject. "Wine," adds this celebrated moralist, "throws a man out of himself, and infuses qualities into the mind, which she is a stranger to in her sober moments."

*The use of intoxicating liquors is powerfully injurious to the moral faculties, and destructive of moral principles.* The position of man as a moral agent, and an accountable being, is of the highest importance. He is susceptible of the most refined and exquisite feelings, which are capable of affording him the highest enjoyment. The happiness of human beings depends in a great measure on the proper discipline of the moral feelings. Happiness is essentially progressive. The mind is ever restlessly engaged in searching out new means of occupation or sources of

tion, Dr. Johnson replied, "No, Sir, before dinner men meet with great inequality of understanding, and those who are conscious of their inferiority, have the modesty not to talk; when they have drank wine, every man feels himself comfortable, and loses that modesty, and grows impudent and vociferous; but he is not improved, he is only not sensible of his defects."—*Boswell's Johnson.*

\* "At the beginning of intoxication the ideas flow with a more than natural rapidity; self-love soars above our prudence, and shows itself openly; we lay aside the seals of deliberation, the slow, pondering, measuring, and comparing instruments of judgement. In this condition every man is a hero to himself; he feels as he wishes, and the state of his mind is betrayed by boastings and falsehoods, by pretensions to abilities beyond his possessions, and by a delusive contempt for the evils that beset him."—*Sir A. Carlyle on Moral Influence of Fermented Liquors.*

enjoyment. Activity is necessary to preserve the mental faculties in a healthy condition. Intoxicating liquors enervate the moral powers, and weaken the stability of virtuous resolutions, and have a direct tendency, moreover, not only to blunt the *acuteness* of the moral feelings, but to decrease their *activity*.

Disregard of veracity,\* violation of engagements, and extinction of shame and repentance, form the leading characteristics of sensuality and intemperance. The drunkard is in general looked upon as unfit to be trusted in the several relations of life; his actions are ever viewed with suspicion and distrust. Swelling of the feet and legs is so characteristic a mark of intemperance in America, that the merchants of Charleston cease to trust the planters as soon as they perceive it. Industry and virtue are supposed to be extinct in the man, in whom that symptom of disease has been produced by habits of intemperance.†

The use of *strong drink brutalizes the feelings, excites the passions, and destroys the natural affections*. It thus forms the strongest inducement to the commission of every species of crime. Under its maddening influence, the passions obtain pre-eminence over reason. The vilest feelings of human nature are brought into active operation. Every successive gradation of vice removes its unhappy victim still further from his original and respectable sphere in society. Men, naturally humane in their dispositions, under the influence of intoxication, commit deeds, which in calmer moments, they view with horror and detestation. Strong drink, however, gradually hardens the heart, and renders it callous to every humane and generous feeling.‡

\* "Whether," remarks Sir A. Carlyle, "the dissolution of moral integrity which so often accompanies drunkenness, be dependant upon the prevalence of undisguised selfishness, of hasty and crude judgement, or upon other changes in the moral faculties, I shall not pretend to decide; but it appears to me, the causes exhibited are equal to the stated effects.

This writer then adduces, as one of the moral effects of Fermented Liquors, "*A dissolute carelessness about right and wrong.*"

Dr. Rush viewed this subject in a similar light. In regard to men "who are intoxicated in any degree, with spirits," he observes, that they "violate promises and engagements without shame or remorse. From these deficiencies in veracity and integrity, they pass on to crimes of a more heinous nature, which it would be to dishonour human nature only to name."

The Parliamentary Enquiry which has been previously quoted, shows the same results under the head of "Extinction of all Moral and Religious Principle."—*Parliamentary Report*, p. 4.

† Enq. into the Effects of Ardent Spirits, by Benj. Rush, M. D.

‡ Appendix. Intemperance and Crime.

Among the consequences of Intemperance, as exhibited by the late Parliamentary Inquiry, are enumerated the following :—

Irritation of all the worst passions of the heart ; hatred, anger, revenge ; with “a brutalization of disposition that breaks asunder and destroys the most endearing bonds of nature and society.” Violation of chastity, insensibility to shame, and indescribable degradation ; as proved by clergymen, magistrates, overseers, teachers, and others, examined by the committee on all these points.\*

Mr. Poynder, whose opportunities of observing the deleterious influence of spirituous liquors on the morals of the people were great, states among their other effects, *the obduracy and hardness of the heart* which the habit induces. “With respect,” he says, “to its *tendency to harden the heart, and extinguish the natural affections*, I have observed that it engenders selfishness and unkindness in the poor, to an extraordinary degree.” Mr. Poynder feelingly adverts to the brutality which husbands display to their wives, the desertion of their families, the utter carelessness and neglect of their own and relatives temporal and spiritual welfare ; all of which are the natural consequences of indulgence in strong drink.†

Sir A. Carlyle, in his observations on the moral influence of strong drink, states that “they produce insensibility, unfeelingness, and inhumanity.” The numerous instances, however, which present themselves in common life, render any further illustration unnecessary.

The pages of ancient history present innumerable examples of this kind, the narration of which excites the keenest feelings of pity, not unmingled with disgust. Cambyses, king of Persia, delighted to witness the tortures of his fellow-creatures. On one occasion, this monarch commanded Prexaspes, a principal officer in his court, to disclose the opinions entertained of him by his subjects. “They admire, sir,” said Prexaspes, “many excellent qualities which they see in you, but they are somewhat mortified at your immoderate love of wine ;” “I understand you,” replied the king, “That is, they pretend that wine deprives me of my reason ; you shall be judge of that immediately.” The tyrant then commenced drinking excessively, pouring the wine down his throat in larger quantities than he had ever done before. He after-

\* Report of Select Committee, page 4, 1834.

† Examination before the House of Commons.

ward commanded the son of Prexaspes, who was his chief cup-bearer, to stand upright at the end of the room, with his left hand placed upon his head. The monster then took his bow, levelled it at the youth, and declaring that he aimed at his heart, actually shot him through that vital organ. Cambyses commanded the body to be opened, and exhibiting the heart to the bereaved parent, in an exulting and scoffing manner, enquired of him whether he had not shown great steadiness of hand?

Philopater (Ptolemæus) the 4th King of Egypt, is another example of the connexion between cruelty and intemperance. He was called *Zipan*, because of his extravagance and debauchery, and *Gallus* ——— in consequence of his having appeared in the streets of Alexandria, as a bacchanalian, with the gestures of a priest of Cybele. Philopater, weakened and enervated by intemperance, and continual debauchery, died at an early age.\* He was possessed of none of the virtues which adorn man, and the news of his death was received by his subjects with rejoicing.

Prusia, King of Bithynia, who died about 149 B. C. is described by Polybius as the meanest of monarchs, without honesty, without morals, virtue or principle; cruel and cowardly; *intemperate* and voluptuous, and an enemy to all learning.†

Tiberius, (Nero) emperor of Rome, was a most immoral character, conspicuous alone for cruelty, avarice, deceit, and ingratitude. During his retreat to Capreæ, this heartless monster held out suitable inducements to such as could invent new pleasures, or produce fresh luxuries, and abandoned himself to the most hideous and loathsome vices. In consequence of his excessive intemperance, *Tiberius*, in derision, was denominated *Biberius*, while his surname of *Nero*, was with equal appropriateness changed to that of *Mero*. Of this emperor, Seneca humourously observed, that he never was intoxicated but once in his life, for he continued in a perpetual state of inebriation, from the time he gave himself up to drinking, till the last moment of his life.

Nero Claudius, another Emperor of Rome, was celebrated for his cruel and debauched habits. His burning

\* Lempriere Bibliotheca Classica, art. Philopat. where reference may be made to ancient writers, concerning this and other monarchs, adduced by way of illustration.

† Ibid.



of the city of Rome and other diabolical acts, are familiar to every reader of history. This tyrant was a most intemperate character. It was his usual custom to frequent taverns, and places of gross debauchery.

Sylla, a dictator of the same mighty empire, surnamed the Fortunate, was one of the most cruel and intemperate tyrants that ever existed. On his entrance into Rome, during the contest with Marius, he caused 7000 citizens to be massacred, to whom he had promised pardon. On the Senate's inquiring into the cause of the dying shrieks of the citizens, Sylla coolly answered, *They are only a few rebels whom I have ordered to be chastised.* This was only the commencement of his cruelty. Each succeeding day exhibited a still greater number of slaughtered bodies. No less than 4700 of the most powerful and opulent citizens were slain.

After these proceedings, Sylla abdicated the dictatorship, and retired to a retreat at Puteoli. The remainder of his days were spent far from the noise of arms, in the eager pursuit of sensual gratification; hated by all—beloved by none. The companions of his retirement were the most base and licentious of the populace, and Sylla took pleasure still to wallow in voluptuousness, though on the verge of life, and covered with infirmities. His intemperance hastened his end. His blood was corrupted, and an imposthume was formed in his bowels. He at last died in the greatest torments, about 78 years before Christ, in the 60th year of his age. It has been observed, that like Marius, on his death-bed, he wished to drown the stings of conscience and remorse by being in a perpetual state of intoxication. The character of Sylla is that of an ambitious, dissimulating, credulous, tyrannical, and debauched commander.”\*

To this infamous list of intemperate rulers, may be added, Maximinius, also an Emperor of Rome, one of the most cruel and ferocious tyrants that ever lived. He was famous only for his bloody, revengeful disposition; and in consequence received the names of Busiris, Cyclops, and Phalaris. Maximinius was on his way to Rome, where he was proceeding to perpetrate some of his enormous cruelties, when his soldiers by assassination freed their country from a tyrant. This event was the cause of great rejoicings at Rome. It is stated, that Maximinius was 8 feet



in height, and remarkably corpulent. His voracity was equally astonishing. He generally ate every day 40 pounds of flesh. During the same time, he drank 18 bottles of wine.\*

The records of modern times abound in examples, exhibiting the awful power of inebriation in the production of cruelty and crime.

The human mind has truly been designated the noblest part of man. He holds his high rank in creation as an *intelligent* and *accountable* being; and in proportion as he cultivates or neglects the development of his intellectual and moral powers, does he elevate or sink himself in the scale of rational beings. How degrading for man made in the image of his Creator, to prostitute his moral powers, and to enervate his intellect through the influence of strong drink.

Among other effects of strong drink on the intellectual faculties, may be enumerated the following:—

### 1. *Mental incapacity and inaptitude to acquire knowledge.*

Strong drink has been forcibly described as tending to "destruction of mental capacity and vigour, and extinction of aptitude for learning."† The mental faculties are rapidly impaired, when under the paralyzing influence of strong drink, and gradually become more and more *incapable of action and less vigorous in their operations*. The once strong and active mind exhibits evidence of weakness and incapacity, and is unable to exercise its powers with its wonted energy and decision. The *desire* also for knowledge appears to decline with the incapacity to acquire it. Hence, the disinclination to studious exercises manifested by those who are in any degree intemperate in their habits.

### 2. *Obscurity of mental perception.*

The mind loses its accustomed distinctness of perception, and is unable to discover with accuracy and clearness the harmony or discordance of any given objects of contemplation. The beauty and order of intellectual perception, become less apparent and agreeable. Marmontel in his *Memoirs* furnishes us with an illustration in point—"The pleasures of the table contributed to obscure my

\* Bibliotheca Classica, art. Maximinius.

† Parliamentary Report—Select Committee, p. 4.

mental faculties. I never suspected that temperance was the nurse of genius, and yet nothing is more true. I awoke with my head troubled, and my ideas heavy with the vapours of an ample supper. I was astonished that my spirits were not as pure and as free as in Mathurin or in Mason-street. Ah! 'tis that the labour of the imagination will not be disordered by that of other organs. The muses, it has been said, are chaste, it should have been added, that they are temperate.\* The effects of abstinence in preparing the mind for those efforts, when not only mental energy, but a rich and fertile beauty of imagination is required, have been observed, from a very early period of the world. During hours of intense study, many of the most celebrated philosophers of old, abstained from every thing that was rich and stimulating in diet. Demosthenes, the celebrated Grecian orator, as a beverage, drank water only. Protogenes, a painter of great eminence among the ancients, when executing some splendid design, lived in the most frugal manner. Painters of our own age have adopted a similar plan. Fresnoy, in his maxim for the artist thus remarks:—

“To temperance all our liveliest powers we owe,  
She bids the judgement wake, the fancy flow;  
For her the artist shuns the fuming feast,  
The midnight roar, the bacchanalian guest.”

Individuals distinguished in the annals of literature and science, in more recent times, have adopted a similar practice. Dryden† and Milton form illustrious examples. Milton not unfrequently recommends abstinence in diet. To the lyric and elegiac poet, he admits of the use of wine and good cheer; but to the epic which requires intellect of a higher and more comprehensive character, the diet of Pythagoras must suffice.

“For many a god o’er elegy presides,  
Its spirit kindles and its numbers guides,  
There Bacchus, Ceres, Erato, are seen,  
And with her beauteous boy, the Idalian queen,

\* Memoirs of Marmontel, vol i. p. 306.

† Dryden is evidently satirized by Baynes, who thus alludes to his preparation for study by a course of medicine. “When I have a grand design, I ever take physic and let blood; for when you would have pure swiftness of thought, and fiery flights of fancy, you must have a care of the pensive part, in fine, you must purge the belly!!!” This practice, we are informed by La Motte, the physician, was actually adopted by Dryden. Dr. Cheyne, in allusion to the intimate connexion which exists between the condition of the body and the state of the mind, makes use of this emphatic observation, “He who would have a *clear head* must have a *clean stomach*.”

And thence the chiefs of elegiac song,  
 Drain the full bowl, and join the jocund throng.  
 But he whose verse records the battle's roar,  
 And hero's feasts and demi-gods of yore ;  
 The Olympic senate with their bearded king,  
 Or howls, that loud through Pluto's dungeons ring ;  
 With simpler stores must spread his Samian board,  
 And browse, well pleased, the vegetable hoard :  
 Close at his side the beechen eup be placed,  
 His thirst by nature's limpid beverage chased."

Euler and La Place, the one celebrated for his proficiency in mathematical science, the other distinguished as a natural philosopher, were each habitually abstemious in their diet. Euler attained to the age of seventy-six years. In society he was most acceptable, ever adding to its gratification by his agreeable wit, and cheerful and uniform temper. The light and abstemious diet of La Place alone enabled him, until within two years of his death, without exhaustion or inconvenience, to persevere in his accustomed habits of continued and intense study. John Locke, by his abstemious habits attained to the age of seventy-three years. In the former part of his life he had a feeble constitution; the asthma for many years proved to him a source of considerable depression and distress. To the use of water, which was his common drink, Locke very justly attributed the prolongation of his life. Boyle, who undoubtedly ranks as the first chemist of his age, also made use of water. Although possessed of an exceedingly delicate constitution, this distinguished patron of science died at the age of sixty-five years. Sir Isaac Newton was habitually abstemious in his diet; he died at the advanced age of eighty-five years; it is a well known fact, that when he composed his admirable Treatise on Optics, Sir Isaac Newton abstained altogether from stimulating liquors and animal food, restricting himself to water and to vegetables. Luther also, and Johnson may be cited as equally illustrious examples. Of the former, one of his biographers states: "It often happened, that for several days and nights he locked himself up in his study, and took no other nourishment than bread and water, that he might the more uninterruptedly, pursue his labours." In 1737, Dr. Johnson, according to Boswell abstained entirely from fermented liquors, "A practice to which he rigidly conformed for many years together, at different periods of his life."\* Dr. Johnson himself made the following remarks:

Mr. Croker in his edition of Boswell's Life of Johnson, makes the following pertinent remarks on this passage: "At this time his (Dr. Johnson's)

"By abstinence from wine and suppers, I obtained sudden and great relief, and had freedom of mind restored to me, which I have wanted for all this year, without being able to find any means of obtaining it."\* To these examples might be added a voluminous list of individuals celebrated in the annals of literature and science.

### 3. *Incorrect Judgement.*

The mind enervated by artificial stimulants, loses its power of forming a correct judgement. The faculties by which the judgement comes to a decision, are weakened, and rendered more or less inoperative by the want of reflection. The judgement, therefore, is little exercised, and loses its force and activity—and when formed, is crude and unstable. "Wine," remarks an eminent writer, "raises the imagination, but depresses the judgement. He that resigns his reason, is guilty for everything he is liable to in the absence of it." The effects of intoxicating liquors on the judgement are strongly adverted to in the Scriptures: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink and forget the law, and pervert the judgement of the afflicted."†

"The known effects of fermented liquors on the intellects," observes Sir A. Carlyle, "are the increased rapidity of thought, the destruction of continuity in the memory, and the derangement of the natural faculty of judging or concluding upon the sum of any sort of evidence." Sumpuary laws, both in ancient and modern times, relating to magistrates and other official characters have been framed on the same principle."‡

abstinence from wine may perhaps be attributed to poverty, but in his subsequent life, he was restrained from that indulgence by, as it appears, moral, or rather, medical considerations. He probably found, by experience, that wine, though it dissipated for a moment, yet eventually aggravated the hereditary disease under which he suffered; and perhaps, it may have been owing to a long course of abstinence, that his mental health seems to have been better than in the earlier portion of his life.—(See *Extract from Dr. Johnson's Prayers and Meditations, cited in the text.*) Selden had the same notion: for being consulted by a person of quality, whose imagination was strangely disturbed, he advised him not to disorder himself with eating or drinking, to eat very little supper, and say his prayers daily, when he went to bed; and he (Selden) made but little question but he would be well in three or four days.—(*Table Talk*, p. 17.) "These remarks," further observes Mr. Croker, "are important, because *depression of spirits* is too often treated on a contrary system, from ignorance of, or inattention to what may be its *real cause*."

\* Prayers and Meditations, p. 13. † Proverbs xxxi. 4, 5. ‡ Chap. 21.

4. *Impaired Memory.*

The strength of the memory is materially impaired by the use of intoxicating liquors. In the words of Sir A. Carlyle, its continuity is destroyed. "The memory," remarks this writer, "is always weakened by a rapid succession of evanescent impressions, the objects of thought are loosely assorted by a disorderly imagination; and the power to give a close and continuous attention to particular studies, is destroyed by an acquired habit of slovenly and heedless inductions. The mind is often diverted from more serious activity by idle wit, by ludicrous combinations, or vain and unprofitable wanderings."

The idea that vinous liquors contribute to mental activity and happiness, in a great measure, originates in the presumption that pleasure arising from stimulants is capable of bestowing permanent and rational enjoyment. Pleasure is variously understood:—

"Some place the bliss in action, some in ease;  
Some call it pleasure, and contentment these,  
Some sunk to beasts, find pleasure end in pain;  
Some swelled to gods, confess e'en virtue pain.

Dr. Samuel Johnson made a very wise and appropriate distinction between pleasure and happiness. On being reminded, that he had once admitted that abstinence from wine would be a great deduction from life, he said: "It is a diminution from pleasure, to be sure, but I do not say a diminution of happiness; there is more happiness in being rational." And again, he remarks, "when we talk of pleasure, we mean sensual pleasure. Philosophers tell you that pleasure is contrary to happiness; gross men prefer animal pleasure."\*

It is a subject of deep regret, as well as a cause of intellectual and moral degradation to themselves, that many of the most eminent literary characters of both ancient and modern times, have, in a greater or less degree, indulged in the use of intoxicating liquors. The mental excitement to which such persons are subject, forms, no doubt, the predisposing cause, in connexion with the peculiar temptations, to this unhappy propensity, which beset most public characters. Hence, the moral powers in particular are in continual danger of losing the purity, as well as vigour,

\* Boswell's Johnson.

which constitutes so essential a portion of the character of a well-regulated mind.

A prominent cause of the intemperance of literary characters, consists in the irregular moral training to which most of them are subject. Modern education, is directed in a great measure, to intellectual development, while moral culture is almost altogether neglected. Hence, in too many instances, intellectual exhaustion is sought to be relieved by artificial excitement.

The biographies of ancient celebrated philosophers and statesmen present lamentable examples of loose morality, combined with intellectual acquirements. Many of the heathen philosophers appeared to view occasional drunkenness as perfectly compatible with a virtuous life. *Cato*, in the words of *Horace*, presents a remarkable instance; *Corvinus*, the stoic philosopher, also indulged in vinous potations:—

“Come, *Corvinus*, guest divine  
Bids me draw the smoothest wine;  
Though with science deep imbued,  
He not like the Cynic rude  
Thee despises; for of old,  
Cato’s virtue, we are told,  
Often with a bumper glowed,  
And with social raptures flowed.”—DUNCAN.

*Seneca*, the celebrated philosopher states, that *Cato* occasionally indulged in wine, as a relief from the cares of public business. *Cato vino laxabat animum curis publicis fatigatum*; and elsewhere himself remarks, that people reproached *Cato* with drunkenness—but that reproach was rather an honour to him than otherwise. *Catoni ebrietas objecta est, et facilius efficiet quisquis objecerit honestum quam turpem Catonem*. *Seneca* himself even recommended occasional drunkenness as a means of banishing sorrow. *Anacharsis*, the Seythian philosopher, at times indulged to a free extent in the use of inebriating liquors.\* *Ælian* includes in his catalogue of hard drinkers, *Amasis*, the law-giver of Greece. *Zenocrates*, *Stilpo* of Megara,† and *Zeno*, were subject also to the same vice. Other heathen philosophers of note might be adduced, as degrading examples of intellectual eminence, sullied and debased by sensual indulgence. Nor were certain of the heathen poets more strict in their conduct. Their poems were often inter-

\* *Ælian* lib. 2. 2.

† *Stilpo* was one of the chiefs of the Stoics. When about to die, he intoxicated himself with the view to alleviate the terrors of death.



persed with encomiums on wine, and their conduct frequently exhibited a pitiable want of moral correctness and strength. Ion, the tragic poet, according to Ælian and Euripides, was noted for vinous indulgence. Philoxenus declared that he longed for a neck like a crane, that he might the longer enjoy the taste of wine, of which he was immoderately fond. Ennius, and Alceus, rank also in the class of notorious toppers. The former poet died of the gout induced by habits of gross intemperance. Timocreon, of Rhodes, a comic poet, also was addicted to the same debasing vice. Athenæus informs us, that the following epitaph was inscribed on his tomb:—

“ Multa bibens, et multa vorans, mala denique dicens  
Multis, hic jaceo Timocreon Rhodius.”

The lays of Anacreon\* are chaunted by every votary of Bacchus, and the verses of Homer (who is described as having been temperate in his habits) teem with the praises of wine. The poets in ancient days are said to have met together once a year, in the month of March, to celebrate a festival in honour of Bacchus and wine. Ovid, in particular, alludes to this practice:—

“ Illa dies hæc est, qua te celebrare poetæ,  
Si modo non fallunt tempora, Bacche, solent,  
Festaque odoratis innectunt tempora sertis  
Et dicunt laudes ad tua vina tuas.  
Inter quos memini, dum me mea fata sinebant,  
Non invisa tibi pars ego sepæ fui.”—OVID, *Trist.* v. 3.

It is unnecessary to refer to additional examples in illustration of the present position; those already adduced are sufficient proofs of intellectual degradation, where we should have expected the highest examples of mental cultivation, issuing in the purest principles of moral rectitude. On the contrary, however, it is evident that the amount of *moral evil influence*, thus exhibited by men who were looked upon as superior beings, must have been productive of pernicious results among the inferior ranks of mankind.

In more recent times, men of intellectual eminence and mental strength, have displayed a similar fondness for strong drink, and want of moral restraint.

Pitt, according to a recent writer, would retire in the midst of a warm debate, and indulge to the extent of a

\* Pausanias informs us, that when at Athens, he saw the statue of Anacreon, which represented the poet as drunk and singing.

couple of bottles of wines. "The quantity of wine that would have closed the oratory of so professed a Bacchanalian as Sheridan, scarcely excited the son of Chatham."\* His friend, Lord Melville, (Henry Dundas) was also much addicted to vinous indulgence. Of Fox, a similar statement may be made. The habits of Sir Richard Steele, Addison,† Porson, Sheridan, and Burns, are too well known to require further detail.

To this catalogue of illustrious toppers, might be added, if necessary, others distinguished in the pages of modern literature. Those already cited, however, are amply sufficient to establish the point at issue. They present to our notice melancholy examples of exalted genius, closely connected with this most debasing vice, in too many instances, to the utter extinction of moral excellence in their brilliant characters.

*The influence of intemperance on the character of the literary productions of celebrated men, forms an interesting subject of inquiry.*

Many writers, both in ancient and in modern times, are described as having composed under the influence of strong drink. Æschylus is said never to have composed but when in a state of intoxication.‡ It is stated, that the imagination of the poet was strong and comprehensive, but disorderly and wild; fruitful in prodigies, but disdaining probabilities.§ His style was peculiarly obscure.

Horace thus speaks of Ennius:—

"Ennius ipse pater nunquam nisi potus ad arma  
Prosiluit dicenda."||

Of Alcæus also, it is said, that he never sat down to compose tragedy, but when in a state of intoxication.

Horace makes the following bold assertion. It is entitled to rank among other of his poetical fictions:—

"Nulla placere diu, nec vivere carmina possint,  
Quæ scribuntur aquæ potoribus."

\* Rede's Memoir of the Right Hon. George Canning.

† It is recorded of Addison, that on one occasion, when in company with Voltaire, he drank to such excess as to vomit, on which that French writer remarked in a sarcastic manner—that the only good thing that came out of Addison's mouth in his (Voltaire's) presence was the wine that had gone into it.

‡ It is related, that when he composed, his countenance betrayed the greatest ferocity; and, according to one of his scholars, when his *Eumenides* were represented, many children died through fear, and several pregnant women actually miscarried in the house, at the sight of the horrible masks that were introduced.—*Lemprière*.

§ *Lemprière*, Art. Æschylus.

|| 1 Ep. xix. 7.

How far intemperance may have impaired the *genius*, *perverted the morals*, and thus influenced the *tone* of the writings of ancient and modern authors, is a subject well worthy of investigation. Many examples might be adduced from the records of modern times, where eminent writers have composed under the influence of strong drink: Lord Byron presents a remarkable instance.\* It may be stated, on the authority of Leigh Hunt, that "Don Juan" was written *under the influence of gin and water*.†

The influence of strong drink on individuals may be discovered in its effects exhibited in the various active conditions of life.

*Man was intended to possess feelings of personal and national independence.* The demoralizing and impoverishing influence of strong drink, in diminishing from personal independence, may be traced in the innumerable applications for relief from the various charitable institutions of this country. Thousands of intemperate characters in the present day apply to these benevolent establishments, for the support of those families whose wants ought to have been supplied by their parents' own industry, had it not been rendered abortive by habitual intoxication. Were it not for intemperance, few persons, comparatively speaking, would be necessitated to apply for relief from our public charitable institutions, and the various private feeding and clothing associations now in active operation, would, in all probability, be done away with, because the savings of the temperate poor would be reserved for occasions of extraordinary necessity. No state of things can be more dangerous to national welfare, than the decay of personal independence. When men are *ordinarily* induced to apply for support to public or private charities, they are in danger from the degradation to which the mind is thereby more or less subjected of losing that spirit of personal freedom, which is both a powerful and honour-

\* Of the gifted but unhappy Byron, Mr. Macauley thus speaks in the Edinburgh Review for 1831:—

"Byron had fixed his home on the shores of the Adriatic, in the most picturesque and interesting of all cities, beneath the brightest of skies, and by the brightest of seas. He plunged into wild and desperate excesses. His health sank under the effects of his intemperance. His hair turned gray. His food ceased to nourish him; a hectic fever withered him up. It seemed that his body and mind were about to perish together. Midnight draughts of ardent spirits and Rhenish wines had begun to work their ruin of his fine intellect. Shame and sorrow had done the work of seventy years upon his delicate frame. The hand of death was on him; he knew it; and the only wish which he uttered was, that he might die sword in hand."—AM. ED.

† Lord Byron and some of his Contemporaries. By Leigh Hunt.

able stimulus to industry and perseverance. Let an examination be made of the great mass of persons thus applying for relief, and there is every probability that a large majority, will be found to have been brought to that degrading condition, from the direct or indirect influence of intemperance.

*Man is evidently intended to be both a benevolent and a social being.* His nature requires the endearing bonds of human sympathy and reciprocal aid. Strong drink uniformly exercises a selfish influence over its votaries. It detaches a man as it were from his natural disposition, alienates him from his social attachments and duties, paralyzes his sense of benevolent obligation, and creates a centre of feelings and sympathies in his vitiated affections, purely selfish and personal. A principal source of human happiness in our present state of existence, is to be found in the endearing relations of *social and domestic intercourse and enjoyment*. A slight review of the effects of intoxicating liquors, will show that their habitual use is opposed to these truly rational and exquisite pleasures. Inebriating liquors not only make man a selfish being, but they form strong inducements for him to seek the pleasures which society affords *from home*. The irritability of mind occasioned by stimulating liquors, forms an insuperable obstacle to domestic happiness, and hence the flight of their wretched victims from the bosom of an affectionate family to the savage haunts of intemperance and vice. The domestic scenes of many of our celebrated lovers of strong drink present convincing examples of these dreadful results of intoxication, upon the social and domestic relations of life.

## PART II.

## CHAPTER VII.

## MORAL CAUSES OF INTEMPERANCE.

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Is it a custom?  
 Aye marry is 't:  
 But to my mind, though I am native here  
 And, to the manner born, it is a custom  
 More honoured in the breach than the observance.  
 This heavy headed revel, east and west  
 Makes us traduced and taxed of other nations;  
 They class us drunkards, and with swinish phrase  
 Soil our addition: and, indeed, it takes  
 From our achievements, though performed at height,  
 The pith and marrow of our attribute.—HAMLET.

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INTEMPERANCE has been shown to exercise a baneful influence on national and individual welfare. An investigation, therefore, of the causes which have produced and fostered this injurious vice is of paramount importance, especially to those who suggest remedial measures. A primary cause of intemperance will be found to consist in the desire to alleviate bodily pain, or assuage mental anguish. Heedless of the consequences, the temporary relief which they afford has induced mankind, almost on every occasion, to resort to the use of alcoholic stimulants. A prominent cause of intemperance is discovered in the delusive notions which have obtained, in all ages of the world, about the beneficial properties of intoxicating liquors. These notions are not only materially strengthened by, but in a great measure depend upon, the immediate and agreeable effects which they produce on the animal powers. Like the waters of Lethe, they have been supposed to impart oblivion to the soul, and freedom from the anxieties and cares of life:—

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—Animæ quibus altera fato  
Corpora debentur, Lethæi ad fluminis undam  
Securos latices, et longa oblivia potant.\*

The ancient poets contributed materially to the currency of this delusion. Horace in one of his odes contends that indulgence in wine is the most effectual method of driving away care and sorrow:—

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—Neque  
Mordaces aliter diffugiunt solitudines.†

That celebrated poet sounds the praise of intemperance in the following manner:—

“Ebrietas quid non designat? operta recludit  
Spes jubet esse ratas: in prælia trudit inertem,  
Sollicitis animis onus eximit: addocet artes.  
Fecundi calices, quem non fecere disertum?  
Contracta quem non in paupertate solutum.”

Ovid also thus wreathes the cup with praise:—

“Vina parant animos, faciuntque coloribus aptos.  
Cura fugit, multo diluiturque mero.  
Tunc veniunt risus, tunc pauper cornua sumit,  
Tunc dolor et curæ, rugaque frontis abit.  
Tunc aperit mentes, ævo rarissima nostro  
Simplicitas, artes excecitante Deo.”

The odes of Anacreon are familiar to every votary of Bacchus, and are constantly echoed in praise of wine. Anacreon was a fascinating poet, but an abandoned and degraded debauchee.‡ The effusions of Horace and Anacreon abound with glowing encomiums on wine and its convivial associations, but rarely, if ever, do they present to their readers a faithful representation of the reverse side of the picture. The poets of old unfortunately embodied in attractive imagery, sentiments rather in accordance with the vitiated notions of the age in which they flourished, than in unison with the purest principles of virtue and morality.

The productions of modern poets have been not less injurious in their tendency, and have greatly contributed to the credit and support of this popular fallacy. Some have attributed to intoxicating liquor the power of increasing the comfort of the humbler classes, and have delighted to associate it with all their festive occasions. Thus by one writer, it has been described as the poor man's

\* Virgil *Æneid*, lib. vi. v. 713.

† Lib. i. Ode 18.

‡ Athenæus however states, of the drinking songs of Anacreon, that he feigned them, and that he lived in a temperate manner.—*Deipnost.* x. 7.



“Sweet oblivion of his daily care.”

while a flattering illusion has been cast over the opposite picture of endless miseries resulting from unlawful indulgence. Bloomfield, in his popular poem, “The Farmer’s Boy,” speaks of malt liquor as a “sovereign cordial;” and Goldsmith unfortunately supports the same delusion. The latter writer thus laments the declining prosperity of the village alehouse :—

“Low lies that house where nut-brown draughts inspired  
Where gray-beard mirth and smiling toil retired;  
Where village statesmen talked with looks profound,  
And news, much older than the ale, went round.  
Obscure it sinks, nor shall it more impart  
An hour’s importance to the *poor man’s* heart.”

A moment’s reflection will convince the impartial mind of the injurious tendency of exhibiting, in language so clear and so beautiful, sentiments so false in sympathy and pernicious in tendency as those contained in the above quotations. In this manner, however, the sanction of superior talents has too often been lent to perpetuate a vice most odious in its character, and destructive in its effects.

The poetry of Burns, the bard of Scotland, has perhaps, more than any other of like nature contributed to perpetuate and strengthen the practice of drinking. Burns thus addresses whiskey as the muse which inspired his lays.

O, thou my muse ! guid auld Scotch drink :  
Whether thro’ wimpling worms thou jink,  
Or, richly brown, ream o’er the brink,  
In glorious feam,  
Inspire me, till I lisp and wink,  
To sing thy name !

The two succeeding verses contain strong encomiums on this fell destroyer of human happiness :—

Food fills the wame, an’ keeps us livin’ :  
Tho’ life’s a gift no worth receivin’,  
When heavy dragg’d wi’ pine and grievin’;  
But oil’d by thee,  
The wheels o’ life gae down-hill scievin’,  
Wi’ rattlin glee.

Thou clears the head o’ doited lear;  
Thou cheers the heart o’ drooping care;  
Thou strings the nerves o’ labour sair,  
At’s weary toil;  
Thou even brightens dark despair  
Wi’ gloomy smile.

The next verse depicts in expressive language the estimation in which it is held in his native land :—

Thou art the life o' public haunts ;  
 But thee, what were our fairs and rants ?  
 Ev'n godly meetings o' the saints,  
   By thee inspired,  
 When gaping they besiege the tents,  
   Are doubly fired.

Burns thus concludes :—

Fortune ! if thou'll but gie me still  
 Hale breeks, a scone, and whiskey gill,  
 And rowth o' rhyme to rave at will,  
   Take a' the rest,  
 And deal't about as thy blind skill  
   Directs the best.

The whole of this poet's writings abound with delusive praises of strong drink, and it is not unreasonable to suppose that thousands of his countrymen, have, in admiration of the beauty of his language, imbibed notions, and adopted practices, injurious in their tendency and fatal in their results. A poet of the same nation thus deploras the tendency of Burns' verses :—

Robin Burns, in many a ditty  
 Loudly sings in whiskey's praise ;  
 Sweet the sang ! the mair's the pity,  
 E'er on it he war'd sic lays.

*Ignorance and poverty, combined with extreme toil and care, form a prolific and very general source of intemperance,* Ignorance and sensuality have ever been united. Men possessed neither of moral principle nor of intellectual strength, are but too prone to seek enjoyment in sensual gratification. The transitory pleasures of sense often engage the attention and captivate the affections, while the nobler and more durable enjoyments of intellectual cultivation, are but too little estimated or relished.

The excessive toil and care which are so generally the lot of the humble classes of mankind, may be considered as other powerful auxiliaries to intemperance. The lives of a large proportion of the operative part of the community are in general passed in mere animal exertion, having few opportunities or even motives for moral or intellectual improvement. The habitations of the same class are too frequently found devoid of those domestic comforts which other branches of society possess. The duty of providing for a numerous family often presses heavily upon them, and often too, is there but a scanty supply of labour for furnishing still scantier means of support. Under circumstances of this description it can excite little surprise,

that in too many instances, these unfortunate individuals resort to such attractive means of temporary relief from their distresses, as may opportunely be presented to their notice, and placed within their reach. Fascinating inducements to intemperance, are held out at houses established and licensed for the sale of intoxicating liquors. At these seductive abodes, the infatuated votaries of strong drink, endeavour, for a few moments, to banish the cares and sorrows with which they are depressed. An intelligent writer observes, "that the moral inducements for drinking inebriating compounds, are much more prevalent than even the physical pretences." "The desire," he further remarks, "for oblivion of care, of irksome business and of laborious thought; expectation of drowning sorrow, and of repelling misfortune; the wish to feel ourselves prosperous, or to be flattered by pleasing hopes, are the chief reasons for desiring strong liquors."\* Individuals more elevated in the scale of society, it is to be feared, endeavour to obtain relief from toil and care by undue indulgence in sensual pleasure. It has been correctly observed, that exhausting toils unfit the mind to withstand temptation, and a great portion of mankind are but too willing to alleviate the ills of life with so soothing but deceitful an antidote as is presented to them in the form of intoxicating liquors.

Another cause of intemperance among the poor and labouring classes, is *the general sensuality and earthliness of the community*. "There is indeed," remarks a recent writer, "much virtue, much spirituality, in the prosperous classes, but it is generally unseen. There is a vastly greater amount in these classes of worldliness, of devotion to the senses, and this stands out in bold relief. The majority live unduly for the body. Where there is little intemperance in the common acceptation of that term, there is yet a great amount of excess. Thousands who are never drunk, place their chief happiness in pleasures of the table. How much of the intellect of this community is palsied, how much of the expression of the countenance blotted out, how much of the spirit buried, through unwise indulgence! What is the great lesson, which the more prosperous classes teach to the poorer? Not self-denial, not spirituality, not the great Christian truth, that human happiness lies in the triumphs of the

\* Lecture on Fermented Liquors by Sir A. Carlylse.

mind over the body, in inward force and life. The poorer are taught by the richer, that the greatest good is ease, indulgence. The voice which descends from the prosperous, contradicts the lessons of Christ and of sound philosophy. It is the sensuality, the earthliness of those who give the tone to public sentiment, which is chargeable with a vast amount of the intemperance of the poor. How is the poor man to resist intemperance? Only by a moral force, an energy of will, a principle of self-denial in his soul. And where is this taught him? Does a higher morality come to him from those whose condition makes them his superiors? The great inquiry which he hears among the better educated is, what shall we eat and drink, and wherewithal shall we be clothed? Unceasing struggles for outward, earthly, sensual good, constitute the chief activity which he sees around him. To suppose that the poorer classes should receive lessons of luxury and self-indulgence from the more prosperous, and should yet resist the most urgent temptations to excess, is to expect from them a moral force, in which we feel ourselves to be sadly wanting. In their hard conflicts, how little of life-giving truth, of elevating thought, of heavenly aspiration, do they receive from those above them in worldly condition!"\*

*The spirit of excitement* which is natural to man, constitutes, when improperly directed, a powerful auxiliary to the formation of intemperate habits. The spirit of excitement, usually accompanied by the pride of emulation, is strongly exhibited in the customs and practices connected with drinking, as will be amply illustrated in the ensuing pages. No class of causes has so greatly contributed to foster intemperance as the vitiated customs and practices of society. Man is, to a great extent, the creature of habit. He adheres with almost invincible tenacity to the associations by which he has been surrounded from early years. It is, therefore, of infinite importance that youth should be early initiated into the acquisition and practice of good habits. Evil habits easily and naturally increase in strength. A poet remarks:—

Ill habits gather by unseen degrees,  
As brooks run rivers, rivers run to seas.

*The association of indulgence in the use of intoxicating*

\* An Address on Temperance, by Wm. E. Channing, D. D.

*liquors with the intercourses of social life, forms a powerful inducement to the formation of intemperate habits.* This injurious mode of cultivating the pleasures of society has unfortunately prevailed in almost all civilized countries, and in every age and climate of which the records have reached our own.

In the present day scarce any important event can be passed over without the introduction of what is called "The Social Glass." Each progressive period in the life of man, commencing from his birth, and extending to his death, is more or less associated with the introduction of alcoholic liquors. Marriage is seldom celebrated without the seductive aid of the spirit or wine bottle;\* the birth of a child is hailed by the introduction of the *social glass*; the several events of *christening, coming of age*,†

\* History presents to us many examples of serious evils arising from the use of intoxicating liquor at marriage feasts. Stowe relates, that in the year 1446, there was a wedding near Zeghebuic, celebrated with such intemperance, that no less than nine score persons, men and women, died of excessive eating and drinking.

In the beginning of the seventeenth century, a riot took place at Thurgau, Switzerland, which originated in a drunken brawl at a wedding. Very considerable mischief was occasioned thereby, and for the time being, the law and constituted authorities were set at defiance.—Zschoke's Switzerland, p. 220.

Illustrations of Intemperance at marriage feasts might be multiplied to a considerable extent. The reader no doubt is acquainted with examples of a more familiar character.

† *Coming of age*.—The following awful occurrences took place, July, 1830, in a certain part of Scotland. A gentleman of large estates, whose name in charity is screened from public notice (although announced in the papers of the day,) gave a large feast on his coming of age; of which the workmen and certain others partook. A large ox was roasted and placed in the middle of the square. "The company took their seats about two o'clock in the afternoon, and then commenced the cutting up and distributing of the ox to which was added an unlimited supply of porter, strong ale, and whiskey. *Four half hogsheads of porter and six of strong ale, with about sixty gallons of whiskey were provided for the occasion.* When the party had sufficiently regaled themselves, and had often devoted copious libations to the happiness of their generous employer and his amiable lady, they quietly dispersed. No sooner had the company already mentioned left their seats, than the spectators took possession of them, and the work of jollification went on briskly. Nor were the intoxicating draughts confined to those who encompassed the immense rustic table; pitchers of whiskey mixed with strong ale and porter, were served out in the most liberal manner to all who chose to participate in them. The consequence was, that in a very short time hundreds were in a state of deep intoxication, and hand-barrows and carts were instantly put in requisition to convey them to their several habitations. On the roads from Bannockburn Muir, in every direction people were found lying perfectly helpless. One man states, that between Bannockburn and Stirling, he loosened the neckcloths, and placed in elevated positions, no less than eight individuals, evidently in danger of suffocation. But the scene around the table baffles description. Some ran thither to assist fathers—others to help sons—some to aid brothers—others to succour husbands—and not a few husbands to bring



and other equally important periods in the life of man, are similarly celebrated; and even the last solemn ceremony of burial is too frequently desecrated by vinous indulgence.\* These occurrences have, in innumerable in-

away frail wives. It frequently happened too, that those who proffered assistance to others were prevailed on to 'taste the liquor,' and therefore soon stood as much in need of aid themselves as those to whom they meant to extend it. Men, women, and children, were to be seen staggering about in inimitable confusion, tumbling over each other with the utmost unconcern, and lying by scores in every direction, neither able to tell their names nor their residences. On Sunday morning, parties were out in all directions, looking for relations and friends, and removing them from the highways that they might not be observed by people going to church." "No fewer than three individuals died from the effects of excessive drinking, not to mention several others who narrowly escaped a similar fate from the same cause, having been obliged to be repeatedly bled, and afterward attended by medical men. The three victims to this debauch were all stout young men in the prime of life."—*Public Papers, June 7th, 1830.*

\* The following melancholy picture is extracted from a work published in Scotland, entitled, "Some Account of the State of Morals and Religion in Skye, in 1805, and the period immediately previous to it:—"

Assemblies for dancing were frequent among them, and as they were accompanied with the drinking of ardent spirits to excess, they almost invariably ended in quarrels and scuffles. Nothing can serve to give a clearer idea of the extent to which the vice of drunkenness abounded among them, than a description of the barbarous manner in which their funerals were conducted. Some were free enough to acknowledge *that they experienced delight at hearing the death of a man or woman, because of the prospect it afforded them of getting their fill of whiskey.* The friends of the deceased were particularly anxious to solemnize the funeral with great feast. This was what they called burying their deceased friend *with decency.* Hence they wasted, not only unnecessarily, but most wantonly, a great quantity of liquor and victuals on those occasions. This woful and barbarous practice was so general, and of so long standing, that persons, when arrived at old age, manifested a great anxiety to lay by a certain sum of money against their funeral. And upon their death beds, while indifferent upon the state of their souls, they would not forget to order matters regarding their funerals; often expressing, "*that they could not be happy unless men were drunk and fought at their funerals.*" Their surviving relations would not neglect to attend to their dying requests. For honour's sake this barbarous custom must be complied with. Not to do so, was incurring much disgrace. Hence, many who were poor in circumstances, in order to attend to it, ran themselves deep into debt, which some of them were never able to discharge. Surely, it was a spectacle calculated to awaken deep regret in the bosom of an enlightened and benevolent Christian, to behold the distressed widow in the most destitute circumstances, going without shoes or head-dress with six, seven, or eight ragged and starving children; while perhaps her only cow must be disposed of to procure whiskey to make her neighbours drunk, and fight one another. Although the people, on other occasions, would walk twenty or thirty miles without either food or drink, yet, at funerals, the persons assembled must be treated to excess, though the place of interment should not be a mile distant. Scores of men must be invited; and every man served with four or even five glasses of strong whiskey, and some food before they moved. Horse loads of bread and cheese, dressed fowls, beef and whiskey, went along with them to the burying ground. The funeral procession marched in good humour, preceded by a piper to the place of interment. When the grave was secured, they sat down in some convenient place in the open air, but not unfrequently in the church, when the minister happened to be so generous as to grant his permission. The feasting then commenced. The rulers of the feast were always most pressing in their liberality. A



stances, been made sources of disgusting intemperance. Even those individuals who, in general, view intemperance with disgust, look upon it at these periods as less venial in its character. Thus the marriage of a relation or friend, in some classes of society, is not regarded as properly celebrated, unless the parties become intoxicated. In the course of life, these occasions become frequent, until unfortunately, in too many instances, the dreadful habit of drunkenness is formed! It is to be feared, that many weak-minded persons take a pleasure in the holding of feasts, wherein their own bibacious importance has been conspicuous; and where exhibitions of their peculiar talent in that way can be conveniently made.\*

number of uninvited persons were sure to make their appearance; they were served separately. Bread and beef were tossed in the air that they might alight among the boys, to produce scuffling among them, to the no small amusement of the assembly, and to the great honour of the deceased! As the drinking advanced, they became wildly obstreperous and tumultuous, so that the clamour might be heard at a great distance. When the day was far spent, and the excessive drinking of ardent spirits had produced general intoxication, fighting and bloodshed ensued. The men of different clans would form themselves into parties, and would furiously attack each other. Many would be so overcome with drunkenness, that they could not move. The *grosser* the transactions of the day, it was considered the more *honourable*, and a more lasting monument to the memory of the deceased. At a gentleman's funeral five or six ankers of whiskey would perhaps be consumed. Most of the ministers would countenance this barbarous custom with their presence, and none of them ever made any vigorous effort to suppress and abolish it."

The author of this interesting publication states that since the period alluded to, the introduction of the Gospel has created a great improvement in the morals of the people. In some places of the Isle of Skye, however, and in many parts of the Highlands, the same demoralizing practice is still carried on.

Throughout Scotland the habit of drinking is intimately connected with every relationship of life. "A system of rule and regulation," observes a gentleman who has minutely investigated the subject, "as to times and occasions of drinking, pervades all branches of society in Scotland; at meals, markets, fairs, sacraments, baptisms, and funerals; and almost every trade and profession has its own code of strict and well observed laws on this subject; most other countries have on the whole, only one general motive to use liquor, namely, natural thirst or desire for it; but in Scotland there exists a large plurality of motives, derived from etiquette and rule. There has been constituted with us a conventional and artificial connexion between liquor and courtesy and business; and this unnatural conjunction, is not, as in some other cases, occasional, but nearly universal."—(*Evidence of John Dunlop, Esq., Parliamentary Enquiry*, p. 399.)

In Ireland very similar customs are observed. The feastings usually held at "*vakes*," as they are called, form a fruitful source of demoralization. Frightful quarrels and bloodshed are the common consequences. This custom had an early origin. In Mr. Hardiman's "*Ancient Deeds*," p. 80, is given the translation of an Irish award made in 1592. It mentions among other matters, that Loghlinroe is entitled to "a great cow, which was killed for the funeral of John M'Murrough O'Slattery, together with all the wheat and liquor provided for the same."

In some parts of England similar practices exist.

\* A lamentable example of this kind occurred in the city of Petersburg,

The practice of "friendly treats," is another frequent source of intemperance. An individual meets with a friend, and cannot separate without inviting him to "take a glass at his expense." Old times are talked over, and very frequently, a second and a third glass are introduced, until inebriation is the consequence.

The same injurious practice is almost invariably adopted in the making and concluding of a "bargain," as it is termed. If an individual wishes to make a purchase, an adjournment is proposed to an adjoining hotel, and in general previously to an agreement between the parties a stipulation is made, that a certain quantity of drink shall be included.

A similar practice almost universally obtains on occasions, common in various branches of trade. "Footings," and penalties of a like nature, are from time to time exacted.\*

A very fruitful source of intemperance is found in the practice of handing round bowls of punch or whiskey at auctions, and similar occasions. This is done with the intent of so elevating the feelings, as to induce individuals to make unwary purchases.†

Russia, in 1779. "One of the farmers of the brandy duty, who had made an immense fortune by his contract, proposed to give a feast to the inhabitants of the city, in testimony of his gratitude to those who had enriched him. The victuals, the beer, and the brandy, which he caused to be served, cost him 20,000 rubles! The populace flocked in crowds to the place adjoining to the summer gardens, where he gave this enormous repast; and in spite of the precautions that had been taken, disturbances soon arose among this motley throng of guests. The contentions first began about the places, and the better kind of provisions spread upon the board: from struggles and noise they proceeded to blows. Several persons were killed; others became so intoxicated that they fell asleep in the streets and perished from the severity of the weather. The number of people who lost their lives amounted in all to at least 500!"—*Life of the Empress Catherine II.* vol. ii.

\* Mr. Dunlop, in a work recently published, entitled, "The Philosophy of Artificial and Compulsory Drinking Usages in Great Britain and Ireland," enters at length into these pernicious habits. In this interesting volume no less than 297 drinking usages are specified. Mr. Dunlop has since discovered more than twenty in addition.

† *Intemperance at Auctions, &c.*—This practice is carried on in country places to a considerable extent. An auctioneer would anticipate a very poor sale did he not place before his audience a quantity of stimulating liquor.

The tithes sales in Wales are said to be conducted in a similar manner. Examination of Mr. Owen Roberts, Surgeon, Caernarvon, North Wales, before Parliamentary Committee, 1834.

Question.—Are there not in Wales frequent meetings of people, accompanied by great intemperance among them; sales, auctions, and things of that nature?

Answer.—Yes, there are, and the manner in which the tithes are let, tends most materially to encourage and increase immorality and drunkenness. The tithes of each parish are divided into many small parcels and let once a year by auction. In the morning part of the day, the owner of the tithe, or his agent, whether bishop, rector, perpetual curate, or vicar, gives a din-

Travellers assert, that they would be unable to do business with a certain class of customers, were it not for the aid of intoxicating liquors. By this means advantageous sales have not unfrequently been made.\*

Innumerable examples might be adduced in proof of the intimate and widely spread habit of using intoxicating liquors, even on the most trivial occasions. Space however, will not admit of further detail.†

ner or treat to the persons who are paying for the last year's tithe; after the money has been received, and while they are at dinner enjoying themselves with pipes, punch and ale, the persons in another room, where the auction is to take place, are plied with ale, tobacco and punch, till sufficient excitement is produced; the auctioneer is brought forth; different parcels are set up lot by lot; every person bidding for a lot is handed a cup to drink, either punch or ale, after each bidding; and many a one is often surprised on being congratulated the next morning as the taker of one, two, or three parcels of tithes. I have seen respectable ministers handing the drink about as well as the most expert waiter in any tavern in town."—*Parliamentary Evidence*, 1834, p. 158-9.

\* Travellers themselves are peculiarly prone to vinous indulgence. "Well fed, riding from town to town, and walking to the houses of the several tradesmen, they have an employment not only more agreeable, but more conducive to health than almost any other dependant on traffic. But they destroy their constitutions by intemperance; not generally by drunkenness, but by taking more liquor than nature requires. Dining at the traveller's table, each drinks his pint or bottle of wine; he then takes negus or spirit with several of his customers, and at night he must have a glass or two of brandy and water. Few commercial travellers bear the employ for thirty years—the majority not twenty."—*Thackrah on the Effects of the Principal Arts, Trades and Professions*, p. 83.

† The value of the stores found in the cellars of the various Club-houses in London, may be adduced in evidence of the estimation in which wine is held, by a portion, at least, of the higher classes in the metropolis. Carlton Club £1500; United University Club, not much under £2000. The Literary and Scientific Athenæum, £3500 to £4000. The Union Club appears to exceed the rest in the contents of its cellars, which remarks the writer, from whose work we extract this information, "disguise it as people will, is the most important matter after all." The stock of wine, (the Chairman declares it to be an under-estimate) according to a recent valuation, amounts to £7150. The Junior United Service Club, values its stock of wines at £3722. Those of the United Service Club are worth, it is said, £7722. "A cellar so amply furnished, must be no small recommendation to the club. It accounts for the extraordinary anxiety manifested by certain gentlemen to be admitted as members."—*The Great Metropolis, London*.

The Gambling-houses of London, (technically denominated "hells,") exceed all other establishments in their stock of wines. There is a close and almost inseparable connexion between gambling and drinking. Crockford's, in St. James' Street, cost in its erection nearly £60,000. The furnishing of this establishment cost in addition £35,000. Its cellar contains wines to suit every diversity of taste. It is kept by Crockford's son, and is valued at £70,000. It measures 285 feet in length. Independently of innumerable hogsheads, the number of bottles on the shelves amount to 300,000. The author of the "Great Metropolis," was at a loss to know how with 750 subscribers (the subscription, moreover, only twelve guineas per annum, in addition to an entrance fee of twenty guineas,) Mr. C. could afford to give superb suppers in the saloon to those of the members who chose to partake of them, *without any additional charge*. The matter, however, was soon explained. "With regard to those who enter the haz-

*Free indulgence in intoxicating liquors at public feasts and other similar entertainments, greatly contributes to the formation of intemperate habits.*

The vice of intemperance has been greatly fostered at public and other feasts. In this respect the customs of ancient and modern nations bear great similarity. A characteristic example of this practice is witnessed in what might very properly be called *feasts of consultation or deliberation*. This custom appears to have been of early date, and probably originated in the supposed powerful influence of wine in aiding deliberation. Among the ancients many important matters were arranged at meetings of this description. The Persians, for example, were in the habit of deliberating on "matters of the highest moment when warm with wine."\* The Germans also discussed affairs of the greatest importance at their feasts; and in particular, those which related to warfare. Both these nations, however, appear to have been conscious, that such occasions were not the most proper for calm decision, for, in general, the morning after the debauch, the same matters received further consideration.†

The Ancients very generally held triumphal feasts for victories gained over their enemies, which may be denominated, *feasts of victory*. This custom had also a primitive origin. Thus, David obtained a decisive victory over the Amalekites. He came upon them suddenly while they were holding a feast on the occasion of having successfully pillaged Ziklag.‡ Ahab found Benhadad, king of Syria, with thirty-two other kings feasting, and obtained a complete victory over them.

Intemperance was exceedingly common among the Celts, who held feasts on almost all civil and even religious occasions. The Danes in particular were given to intemperance at their feasts. Frequent carousals were held for this purpose.§ Similar practices are found to

ard room, I saw at once the policy of *plying them with the choicest wines*, and with a sufficient quantity of them, because 'where the wine is in, the wit,' according to the proverb, 'is sure to be out,' and men are then of course, in the best of all possible conditions to risk their money, and play too, in such a way as is most likely to result in their losing it," again—"a superb supper," with a liberal supply of the choicest wines which London can afford, often inspires a disposition to gamble, when nothing else will. Nightly observation teaches the proprietors of these establishments, that the transition from the supper, in the saloon, to the hazard table, is as natural, as is the transition from the latter to utter ruin."—*Ibid*.

\* See Chapter ii. p. 25.

† *Ibid*. p. 34.

‡ 1 Sam. xxx. 16—20.

§ Hamlet. Act III. Scene 4,

exist among modern nations, whether civilized or barbarian.

In our own country, the common practice among political and other parties, of holding feasts, in order to give expression to the opinions of a number, has a similar origin. In the present day, it is quite common to hold dinners on important political occasions, where the strength of a party is concentrated, and the views of the whole are supposed to be in unison.\*

A similar coincidence is perceived in feasts which are held in commemoration of some victory in war or politics; and in honour of eminent individuals, whether monarchs or heroes, whose lives have been devoted to the service of their country. All of these are usually celebrated with great intemperance.†

The elections of members of Parliament have long been notorious for the intemperance with which they have been accompanied. In some districts, during the continuance of these elections, the streets have been crowded with drunkards, riots have ensued, and not unfrequently lives have been lost.

The various corporation and other civic feasts have been equally notorious for indulgence in strong drink.‡

The manner in which these various feasts have been conducted, almost entirely precludes the possibility of maintaining sobriety. Among the Greeks and Romans it was customary at every feast to appoint a governor or president, as he would now be called in England, whose duty it was to see that the laws of drinking were properly observed, and that each individual took his full share of the inebriating draught. At Athens, public officers were appointed for this purpose: *και ἐφεώρων ει κατα ὕσον πινουσίν οι*

\* The dinner given in 1835, to Lord Durham, at Glasgow, presents a striking example. It was characterized by drunkenness and disorder. Lord Durham himself was grossly insulted, in one of the most pathetic parts of his speech, and obliged to sit down until the tumult was quelled. After his Lordship's departure, the chairman in vain attempted to procure order or obtain a hearing, and although several toasts on the printed lists had not been given, he abandoned all further efforts, and dissolved the meeting.

† A host of anniversary meetings of this description might be cited. The Pitt, Fox, and other similar public dinners; the annual assemblies of various public societies: and in particular, the birthday festivities of our sovereigns, commonly present to our notice scenes of gross intemperance.

‡ Corporation or Guild feasts have long been noted for festive indulgence. A humorous example which took place in the reign of Queen Elizabeth, is given in *Beatniffe's Tour in Norfolk*. The stock of wines in the possession of the old Bristol corporation, (see advertisement of its sale,) comprised no less than 6300 bottles, "selected with the nicest care and judgement, for civic hospitality"—(drunkenness.)



συνοντες who were called *δινώπται* and at other times in a metaphorical sense, *οφθαίλμοι*. Those individuals who refused to drink their full share were necessitated to depart. This was in accordance with the well-known law of such meetings, "Ἠπιθὶ ἤ, ἄπιθι, either *drink or begone*. The manner in which this law was estimated among these nations, may be known by the remarks of Cicero: "To me," saith he, "it seems but reasonable, in the affairs of life, to observe the same law which the Greeks keep at their entertainments—either let them drink (say they) or depart—very right, for one should either partake of the pleasure of drinking and being merry, or leave the company."—(*Tusc. Quæst.* lib. 5.)\*

The strictness with which the laws of drinking were observed, gave occasion to Cicero to reproach an individual that *qui nunquam populi Romani legibus paruisset, iis legibus quæ in poculis ponebantur obtemperabat* (*orat. in Verrem*)—he who never had submitted to the laws of the Roman people, should yield obedience to the laws of drinking.†

Among other customs observed at Grecian feasts, was that of drinking to heroes and persons of quality, in large vessels. The words addressed by Agamemnon to his guest Idomeneus, King of Crete, well illustrate this practice:—

"Though all the rest with stated rules we bound,  
Unmixed, *unmeasured*, are thy goblets crowned."—POPE.

Athenæus among other examples, makes mention of a vessel so large that it was almost too heavy to be carried by a young man. The same author, however, remarks, that though men of great estates and quality, in his time, used large cups, it was not anciently the practice of Greece, but lately learned from barbarous nations, who being ignorant of arts and humanity, indulge themselves in the immoderate use of drink, and all sorts of dainties; whereas it does not appear, says he, from the testimony of those who lived before our times, that a cup of a very large size was ever made use of in any part of Greece, except those which belonged to the heroes.‡

After supper it was usual to introduce cups of a larger size than those which had been previously used.

\* Vide Potter's *Grecian Antiquities*, vol. ii. p. 396.

† Ibid. p. 384.

‡ Vide Potter's *Grecian Antiquities*, vol. ii. lib. iv. c. ii. p. 389.



"Postquam prima quies epulis, mensæque remotæ,  
Crateras magnos statuunt, et vina coronant."—VIRGIL.

It was customary, among the Greeks and Romans, to wear crowns or garlands, during the continuance of their feasts. These were not considered as ornaments merely, but were supposed to possess the power of preventing speedy intoxication. After supper, each guest was provided with one of these singular appendages, previously to his partaking freely of wine. Among other varieties of crowns described by Athenæus and contemporary writers, was one called *Tumultuaria*. It was placed on the head of the drunkard. Of this description was the one alluded to in Plautus, when the servant declared that he would put a crown on his head and feign himself drunk.\* On these occasions, it was also usual to anoint their heads with ointments and perfumes, which, like the *Coroniæ*, were supposed by their cooling properties, to prevent the evil effects arising from vinous excitement.

No one cause has contributed so much to the formation of intemperate habits, at festive entertainments, as the practice of *health drinking*; and, in more modern times, the custom of drinking toasts, which has indeed, in a great measure, superseded the former. It dates its origin from a very early period. The customs of the Greeks and Romans, in respect to health-drinking, bear great similarity to those of the present day. The plea of reverence to the gods, and remembrance of absent friends, among these nations, was the common inducement to free drinking. The habit of drinking wine unmixed with water, first to the gods, and then to absent friends, was termed by Cicero,† "*Græco more bibere*," or to drink *after the Greek fashion*. A favourite custom among these people was to drink healths to their absent mistresses. As these healths were popular, they were drunk with proportionate honour. It not unfrequently happened, that the number of cups drank equalled the letters in their mistresses name. Thus in Martial (Lib. i. Epigram 72:)

"NAEVIA Sex Cyathis Septem JUSTINA bibatur."

This practice, however, was not confined to the honour of the ladies. The health of *Cæsar*, for example, was celebrated with six glasses, while that of *Germanicus* was

\* Capiam coronam in caput, assimilabo me esse ebrium.

† Orat. iii. in Verrem.

honoured with ten; and thus with regard to others. In course of time, the number of glasses drunk was considered an indication of the respect entertained by the proposed toward the honoured individual. Numerous other popular toasts are recorded by ancient writers. Thus the muses being nine, a proportionate number of cups were drunk to their honour; but those who wished to exhibit their moderation, confined themselves to the graces. Horace thus describes this practice:—

“Here’s a bumper to midnight; to Luna’s first shining;  
A third to our friend in his post of divining.  
Come, fill up the bowl, then fill up your bumpers,  
Let three or thrice three, be the jovial of numbers.  
The poet enraptured sure never refuses  
His brimmers thrice three to his odd numbered muses  
But the graces, in naked simplicity cautious,  
Are afraid, more than three might to quarrels debauch us.”

FRANCIS.

The arbitrary customs of drinking were opposed in the court of Ahasuerus. “And the drinking was according to the law; none did compel: for so the king had appointed—that they should do according to every man’s pleasure.”\*

Lord Coke informs us, that the Ancient Britons had a similar custom:—

“Ecce Britannorum mos est laudabilis iste,  
Ut bibat arbitrio pocula quisque suo.”†

The origin of the Wassail bowl is intimately connected with the practice of health-drinking. Mr. Brand, an English antiquarian, of great learning and research, states on the authority of Thomas de la Moore,‡ and old Havillan,§ that *was-haile* and *drinc-heil* were the usual ancient phrases of quaffing among the English, and synonymous with the “Come, here’s to you,” and “I pledge you,” of the present day.

The annual custom of handing round the wassail-bowl, according to Geoffrey of Monmouth and other writers, had its rise in the following circumstance. Hengist, the Saxon general, invited Voltigern to a feast. Rowena, daughter of the Saxon, by command of her father, entered the banquet-hall with a bowl of wine, and thus welcomed the British king—“Louerd king wass-heil,” *i. e. Be of health, Lord King*. The British monarch, through the

\* Esther i. 8.

† Coke’s Instit. iii. c. 96.

‡ Vita Edw. II.

§ In Architren. lib. ii.

medium of an interpreter, replied, "Drinc heile," or *drink health*. This, according to Robert of Gloster, was "in this land the first was-hail." The poet thus relates the circumstance :—

"Health, my lord king, the sweet Rowena said ;  
Health, cry'd the chieftain, to the Saxon maid ;  
Then gaily rose, and 'midst the concourse wide  
Kiss'd her hale lips, and plac'd her by his side :  
At the soft scene such gentle thoughts abound.  
That health and kisses 'mongst the guests went round ;  
From this the social custom took its rise,  
We still retain."

This occurrence took place nearly 1400 years ago. Since that period, the practice of handing round the wassail-bowl, has been more or less intimately associated with the drinking usages of this country.

The practice of drinking healths was interdicted at the court of Louis XIV., of France, in consequence of its strong inducement to the formation of habits of intemperance.

During the seventeenth century, drunkenness increased to an alarming extent in North Britain. The Church of Scotland, by an Act of the General Assembly, passed in June, 1646, forbade the practice of drinking healths among its members.\* That many reflecting ministers of the Church of England also viewed this practice with some degree of alarm, may be seen from the following remarks by a zealous member of the establishment :—"To exceed the bounds of temperance by many degrees, without reeling ; to entice others to it, to force them to drink healths (that ungodly practice,) which could not in the least promote another's health, but was likely to destroy their own, *through the excess which such practices do introduce,*" &c.†

The practice of health-drinking and toasting, has, since that period, been denounced by wise men as fraught with evil consequences, and has been invariably deprecated as one of the greatest incentives to drunkenness. The learned *Thomas Gataker*, in his epistle prefixed to *Mr Bradshaw's* Sermon, called "*The Marriage Feast*," thus remarks :—"Also to let pass the brutish and swinish disposition of those that think there is no true welcome, nor

\* Act of General Assembly, 13th June, 1646. No. XI.

† From "God's terrible Voice in the City, in the History of the two late dreadful Judgements of the Plague and Famine in London, by the Minister of St. Mildred's." 1667.

good fellowship, as they term it, unless there be deep carousing of healths to the bride and bridegroom, and every idle fellow's mistress, till the whole company's wits be drowned in drink, that not religion only, but reason be wholly exiled, and the meeting itself be rather called a drunken match, than a *marriage feast*."\* "The ingenious and Rev. *Mr. Samuel Ward, of Ipswich*, gives examples of six or seven that died after the drinking of healths; and prescribes as the best means against ruining *drunkenness*, if great persons would first begin thorough reformation in their own families, banish the spirits of their but-teries, abandon that foolish and vicious custom as *St. Ambrose* and *Basil* call it of drinking healths, and making that a *sacrifice to God* for the health of others, which is rather a sacrifice to the devil, and a bane of their own."† Another writer, *Mr. James Durham*, in his "*Exposition of the Commandments*," Com. vii. says, "That drinking of healths and pledging, is one of the highest provocations in drunkenness, and dreadful perverting the end for which God hath given meat and drink."‡ The learned *Dr. Ames* strongly reprobates health-drinking as a rite of Bacchus. "We must abstain from all those rites by which drunkenness is wont artificially to be promoted: of which kind are adjurations of others *by great names, or the names of such as are dear*, to empty cups; the sending about of cups to be taken off by all alike: the abuse of lots, (as they use in some places by dice put into a jug or cup instead of a rattle, or by a mill affixed to a jug or pot) according to a fictitious law (not written,) and laying a necessity upon the guests. And from all other the like *mysteries* of BACCHUS, and manuductions to excess of drinking."§ In the present day, the practice of toasting is almost universal. Professing Christians, and Christian ministers, countenance this most absurd and injurious practice at social, and even public entertainments. A great number of toasts or healths, prepared for the occasion, are successively proposed by the president, accompanied as is not unfrequently the case, with strong requests to drink them *in full bumpers*!

The intemperate character of the English, Scotch, and Irish, at their public feasts, has frequently been remarked with surprise by natives of more sober countries.|| "It

\* Extracted from a work entitled "The Great Evil of Health Drinking."

† Ibid. p. 25.

‡ P. 390.

§ Case. Conse. lib. iii. cap. 16.

|| Count Edouard de Melford thus describes the custom of health-drinking as recently practised at a national banquet of Scotchmen in Edinburgh, the

has been remarked," says Sir John Sinclair, "that vice is more ingenious than virtue, and has numerous stratagems, by which she attacks, and too often vanquishes her simplicity. Among these, the custom of pledging during meals, and drinking toasts afterward, are certainly the most dangerous; being customs which seem to promote social intercourse, and are accounted marks of friendship. The inventor of toasts, in particular, may justly claim a niche by the side of any hero who ever deluged the world with slaughter; and if the pestilence had been a human invention, he might certainly be stationed by the side of its great founder.\*

guests of which mostly belonged to the higher ranks of society. At the dessert, all the toasts usually given at public dinners were drunk. "The King," followed by nine hurras, with a pause for breath between each three rounds. The Chairman in a few minutes gave "The health of the Royal Family," which had its three hurras. That of "The Army," "The Navy," and "Scotland," followed; and were each received and saluted in the same manner.

If you will take the trouble of counting, you will see that, as at each health a good glass of wine was drunk, by the time Scotland was duly honoured, we had swallowed down five (without speaking of the various libations of champagne and other sorts which during dinner had already taken the same road,) besides screaming hurras twenty-one times! But they did not stop there: one of the company proposed another glass in honour of the "Thistle;" another proposed, as is customary, the health of the chairman; and he, after having returned thanks with an ease and readiness that showed him long used to such doings, all at once, without seating himself, proposed—judge my surprise and alarm—my health!" The worthy Count does not inform his readers how many "healths" were drunk after this circumstance had taken place, but it is not unlikely that numerous other libations would be made in honour of the distinguished individuals present on the occasion.

The absurdity of this dangerous practice is still further exhibited by the German Prince Puckler. "It is not usual," he remarks, "to take wine (during dinner in England) without drinking to another person. When you raise your glass, you look fixedly at the one with whom you are drinking, bow your head, and then drink with great gravity. Certainly many of the customs of the South Sea islanders, which strike us the most, are less ludicrous. It is esteemed a civility to challenge any body in this way to drink: and a messenger is often sent from one end of the table to the other to announce to B that A wishes to take wine with him: whereupon each, and sometimes with considerable trouble, catches the other's eye, and goes through the ceremony of the prescribed nod with great formality, looking at the moment very like a Chinese mandarin. Glass jugs filled with water happily enable *foreigners* to temper the brandy which forms so large a component part of English wines."

Of an English dinner Professor Raumer thus remarks:—"Though I passed all the strong wines, and drank but few of the healths or toasts, I yet drank too much. This was almost inevitable from the want of any drink for quenching thirst."

In this country, unfortunately, health drinking is in some degree patronized by the female portion of society. Contrast this practice with that of the ladies of Vienna. "Among the circles of the highest *ton*," remarks Mrs. Trollope in her recent work, "a young lady cannot touch wine of any kind, without materially tarnishing the delicacy of her high breeding thereby."

\* Sir John Sinclair's Code of Health and Longevity.



Another lamentable inducement to intemperance, may be found in the rewards which have been held out, at various periods of the world, for excessive drinking. Among the ancients excessive drinking was looked upon as honourable ; and prizes were frequently awarded to the most copious drinkers. At the funera of Calanus, the Indian philosopher, Alexander the Great offered prizes as stimulants to extra bibulous exertion. The first prize offered by this monarch, was a talent. Proportionate sums were also held out for the second and third prizes. Promæhus, who obtained the first prize, drank four congii of wine.

The honour attached to this species of debauchery among the ancients was such, that several of their celebrated philosophers thought it no disgrace to engage in the contest, and even to carry off the prize. Timeus asserts that on one of these occasions Zenocrates the philosopher came off conqueror. Dionysius the Sicilian offered a crown of gold at a feast which he gave, to the person who should drink the most. Zenoerates became the victor.

Anacharsis the celebrated Seythian philosopher, obtained a like victory at a feast given by Periander, the king of Corinth. Anacharsis was reproached for demanding the prize for being first drunk. He defended himself by appealing to the practice of the gods as represented by the poets, and by asserting that such was the aim which all had in drinking. In like manner the racers pressed forward to win the prize.

At the Anthesteria (festivals held in honour of Bacchus) the greatest drinker was rewarded with a crown of gold and a cask of wine.

Many other examples might be adduced in proof of the estimation in which some of the ancients held drinking. The person, who, with the least injury, could bear the greatest quantity of intoxicating drink, was looked upon with a degree of admiration and respect ; and it not unfrequently conferred on such individuals great political advantages. Cyrus, brother to Artaxerxes, king of Persia, urged his superior bacchanalian powers among other qualifications, as a reason for his eligibility to the throne, in the place of his brother. In a letter which he wrote to Laedæmon, soliciting military aid, he stated he could drink a larger quantity of wine than his brother, without being intoxicated. Darius, the celebrated king of Persia, had a similar propensity. Athenæus relates that he desired no greater praise than that it should be engraved on



his tomb that he could indulge largely in wine without inebriation.\*

ΗΔΥΝΑΜΗΝ ΚΑΙ ΟΙΝΟΝ ΠΙΝΕΙΝ ΠΟΛΥΕ ΚΑΙ ΤΟΥΤΟΝ  
ΦΕΡΕΙΝ ΚΑΛΩΣ.

*I was able to drink much wine and bear it well.*

Pliny relates, that Tiberius Claudius, not only was a hard drinker himself, but so much countenanced excessive intemperance in others, as to "Knight" Novellius Torquatus, by the title of *Tricongius*, or *the three-gallon knight*, because he drank three gallons of wine at a draught and without taking breath.† The same author also relates several other remarkable examples. Caius Piso, it is said, would continue drinking for two days and nights without intermission, or even leaving the table. By this means he ingratiated himself with the emperor. Tergilla, a professed hard drinker, made a boast that he commonly drank two gallons at a draught. It is said that the gigantic Emperor Maximinian, would drink six gallons of wine at a carousal.‡ Similar examples might be adduced in modern nations.

This laxity of morals will occasion less surprise, when it is recollected that some of the most eminent philosophers among the ancients, even recommended occasional drunkenness, as beneficial to both mind and body. Seneca, the great moralist, may be ranked among that number. Dioscorides is said to have affirmed, that drunkenness was not always hurtful, but that very often it was necessary for the conservation of health. Burton, in his quaint style, gives the following additional examples: "*No better physic,*" (saith Rhasis,)§ "*for a melancholy man: and he that keep company and carouse, needs no other medicines; 'tis enough.*" His countryman, Avicenna, (31 doct. 2 cap. 8,) proceeds farther yet, and will have "him that is troubled in mind, or melancholy, not to drink only, but now and then to be drunk: Excellent good physic it is for this and many other diseases. Magninus (Reg. San. Part iii. c. 31,) will have them to be so once a month at least, and gives

\* Athenæus, lib. x.

† Pliny, b. xiv. c. 22. The Roman gallon is equal to seven pints, English measure. Potter remarks, that among the Greeks, when any person drank off a large cup ἀμυστή, that is, ἀπνευστή, ἀνευστοῦ ἀναπαύεσθαι, without drawing his breath, the company used to applaud him in this form, Ζήσεις, long may you live.—*Grec. Antiq.* vol. ii. p. 395.

‡ Pliny, b. xiv. c. 22.

§ An Arabian philosopher.

his reasons for it, because it scours the body of all manner of superfluities and keeps it clean." "But," remarks this well known writer, "these are epicureal tenets, tending to looseness of life, luxury, and atheism; maintained alone by some heathen, dissolute Arabians, and profane Christians."\*

The honourable notions which have been so fallaciously attached to excessive drinking, greatly contributed to the spread of this vice. Burton, in his usual trite manner, powerfully adverts to this injurious practice, and gives some remarkable illustrations of the extent to which it was carried in his time.

Examples of excessive drinking are not alone to be found in the pages of ancient history. Modern times present singular and almost incredible instances of this description. Mr. Vanhorn, a Hamburgh merchant, was remarkable for his bibulous propensities. This drinking phenomenon, for three-and-twenty years, (two days only excepted, when called off to attend family funerals) drank four bottles of red port per day, and began a fifth. In the space of three-and-twenty years, it was computed that he drank, in all, thirty-five thousand six hundred and eighty-eight bottles, or fifty-nine pipes of red port.† It is incredible, remarks Sir John Sinelair, after relating this circumstance, what pleasure any individual can feel, in such abundant potations, in the course of which, he resembles more a cellar than a man, for there are many cellars that never contained what this man's stomach must have done, namely, fifty-nine pipes of port-wine‡.

Another example of monstrous drinking is found in a "Skye farmer," of the name of Martin Power, who either is in existence at the present period, or was so not very long ago. In the year 1836, he was seventy-two years of age. On an average he has, for the last fifty years, drank thirty glasses of whiskey per diem; on one occasion, he drank twenty-three pints of cider, in less than an hour—on another, he and four others, between four o'clock in the

\* Burton's *Anatomy of Melancholy*, p. 455-6. Several writers of more modern date, have singularly enough recommended the same practice. *Verulam* may be included among the number. Celsus was of opinion, that occasional excess in eating and drinking, was beneficial to health. "*Modo plus justo, modo non amplius assumere*." Melchior Sebizius, very correctly affirms, that by this advice, Celsus gives full scope to intemperance, and sets himself up as the patron of drunkards and gluttons.—*De Aliment. Facultat.* lib. v. probl. 7.

† *Gentleman's Magazine*, vol. lxxi. p. 591.

‡ *Code of Health and Longevity*, vol. i. p. 279.

evening and daybreak the following morning, in a house where they were hired to make cider, consumed sixty-three gallons of that beverage, together with two quarts of spirits, of which it appears likely, Power had not the least share. On another day, this far-famed bacchanalian drank by himself four quarts of raw whiskey; and at one time, he confessed before the mayor of the town in which he resided, to having taken forty glasses, an excess of ten beyond his usual quantity. At a calculation of thirty glasses a day, for fifty years, (which is considerably below the average amount,) the total will amount to no less a quantity than one hundred and thirty-seven hogsheads and twenty-three gallons. This quantity is said to be as much as would float a man-of-war. The average cost of this liquor at the lowest calculation, would be eight shillings, and for many years of the above period, sixteen shillings. Making an expenditure on this "leprous distilment," of £342l. 12s., a sum sufficient to place an individual in independent circumstances. These facts are vouched for by the gentleman in whose service Martin Power, had for many years been situated.\*

Dr. Trotter states, that in his time, some coal-heavers and porters in London, would consume four gallons of ale or porter in twenty-four hours. This could not be long continued. He also knew a marine in a king's ship, who usually drank four gallons of beer in the day, but he soon grew bloated and stupid, and died of apoplexy. The same writer, adds the following additional cases. An officer of the hospital ship of the fleet, besides his ordinary allowance of wine at the mess-table, usually drank a bottle and a half of gin in twenty-four hours. His face, at times, was equal to Bardolph's; with bloodshot eyes, fetid breath, &c. He died of apoplexy and diseased liver. A midshipman of Dr. Trotter's acquaintance, only sixteen years old, drank in the West Indies, three gallons of punch daily. He died, as might be expected, at an early age, and a professed drunkard.†

Volumes might be filled with similar disgusting examples, a disgrace to professedly civilized, not to say Christian countries; and fitting rather the annals of savage nations, than those of a people distinguished for religion, humanity, and refinement.

Habits of inebriety have, in all ages, been formed from

\* Clonmel Advertiser.

† Trotter's Essay on Drunkenness, p. 181, 4th Edition.

erroneous notions of hospitality. It is a common practice in some nations for the host, at an entertainment, to do his utmost to make his guests drunken. This was the case among the Persians, as testified by Sir John Chardin. It has been a practice, more or less connected with habits of gross drinking. Hence arise strong inducements to excess from motives of politeness and good breeding. The folly of the latter concessions to vice has been pointedly commented on by writers of distinguished celebrity. Creon, in the Tragedy, is made to say, "It is better for me to grieve thee, O stranger, than by complying, to be tormented to-morrow." Bishop Taylor remarks, "*He that tempts me to drink beyond my measure civilly invites me to a fever.*" Plutarch strongly deprecates the practice of prompting to excess, and the folly of giving way to it from motives of politeness. "He who to avoid being censured as an uncivil person, throws himself into a *pleurisie* or a *phrensie*, is certainly no well-bred man, nor has sense or understanding enough to converse with men, unless in a tavern or a cook-shop; whereas an excuse ingeniously and dexterously made, is no less acceptable than compliance."\* Jeremy Collier, in his dialogue between Eucratius and Ænophilus writes with great force and good sense on the same subject.

The rules of drinking in modern times have been equally arbitrary with those of the Greeks and Romans, and bear much similarity to the customs of those celebrated nations. "Formerly," says Sir John Sinclair, not only stratagems were used, but even compulsion. It was not uncommon to have a great goblet, called a *constable*, placed upon the table, *in terrorem*, which he who flinched from his glass was *obliged* to drink, however unequal to the task. So that sooner or later, intoxication was unavoidable."† The same writer adds, that the *constable* was formerly usual in other countries besides Ireland, though it is said to have originated in that hospitable island. There was formerly a most detestable custom at Edinburgh, on St. Cecilia's day, of *saving* ladies, as it was called, or striving who would drink the greatest quantity of wine to the health of different beauties, and she, to whose health the greatest quantity was drank, was "*the belle*" of the season.‡

*The facilities afforded for the sale of intoxicating liquors, and the numerous temptations which are held out as a means*

\* Plutarch's Morals, old translation.

† See Watkinson's Philosophical Survey of Ireland, p. 40, 41.

‡ Sir John Sinclair's Code of Health and Longevity, vol. i. p. 289.

*of increasing their consumption, forms another strong inducement to the formation of intemperate habits.*

Taverns or houses for the sale of intoxicating liquors, are of ancient date. Herodotus somewhere states, that the Lydians were the first who commenced the practice of opening taverns or houses of refreshment. The ruling authorities of various countries, in the first instance, allowed them to be opened, with the intent of providing more especially places of rest and refreshment for travellers. In course of time these establishments multiplied. In some nations the sale of liquors was encouraged as a financial speculation, or source of emolument to the government: in others, their increased consumption was viewed with apathy, or indifference, as not involving any consequences worthy of legislative notice or interference. In the meanwhile the appetite of the people for strong drink increased, until at last, legal enactments were found inadequate entirely to remove, or even effectually to check the progress of intemperance. This, no doubt, has been the experience of most nations.\* The English Parliament, at an early period, specified the purpose of houses for the sale of ale and beer. An Act passed in the seventeenth century, recites that, "The ancient, true, and principal use of ale-houses was, for the lodging of wayfaring people, and for the supply of the wants of such as were not able, by greater quantities, to make their provisions of victuals, and not for entertainment and harbouring of lewd and idle people, to spend their money and their time in a lewd and drunken manner."† In the succeeding reign (Charles I.) the Lord Keeper Coventry, declared his opinion of them in the following strong terms: "I account alehouses and tippling-houses the greatest pests in the kingdom. I give it you in charge to take a course that none be permitted unless they be licensed; and for the licensed alehouses, let them be but a few, and in fit places; if they be in private corners and ill places, they become the den of thieves—they are the public stages of drunkenness and disorder." These

\* In the reign of Edward VI., taverns were denounced by Act of Parliament, as the resort of evil disposed persons, and the cause of "much evil rule." From the preamble of the Act it appears, that at that time they were "newly sett uppe in very great noubre, in back lanes, corners, and suspicious places withyn the cytie of London, and in divers other towns and villages withyn this realme." A statute passed 1552, recites, that "Intolerable hurts and troubles to the Commonwealth daily grew and increased, through such abuses and disorders as were had and used in common ale-houses, and other houses, called tippling-houses."

† 2 Jac. i. c. 9.



complaints were reiterated during the Commonwealth. At the London Sessions, 1654, the unnecessary number of ale-houses in the city was alluded to in strong terms: "Whereby lewd and idle people were harboured, felonies were plotted and contrived, and disorders of the public peace were promoted."

In 1725, a Report from a committee of Middlesex magistrates, stated, that at that period there were in the metropolis, *exclusive* of the city of London and Southwark, 6187 houses and shops, "wherein geneva, or other strong waters, were sold by retail." The committee then proceed to state, that although this number was exceeding great, and far beyond all proportion to the wants of the inhabitants (being in some parishes every tenth house; in others, every seventh; and in one of the largest, every fifth house;) yet they had great reason to believe that the report was very short of the true number." The population, at this period, did not exceed 700,000. Add to the number reported (6187,) 1000 for the city of London and Southwark, and 500 for illegal places, and the total amount of establishments for the sale of intoxicating liquors in the metropolis, in the year 1725 amounted to 7687.\*

In about twenty-five years afterward, viz. 1750, the following is an authentic account of the proportion of houses of this description compared with the number of other dwellings:—

	Public Houses.	Private Houses.
London . . . . .	1	to 15
Westminster . . . . .	1	" 8
Holborn District . . . . .	1	" 5½
St. Giles . . . . .	above 1	" 4

How far this corresponded with the condition of provincial towns is not recorded. The proportion, however, would not fall very considerably short of the metropolitan calculation. In the present day, it appears, that there are not more public houses to a population of nearly 2,000,000, than there were in 1725, to a population certainly not amounting to 700,000. This may in part be attributed to a decreased consumption of ardent spirits, which at the period alluded to, was frightful in the extreme; and partly to a monopoly in the modern fashionable establishments called "Gin Palaces." These habitations of destruction



are fitted up at an enormous expense, and decorated in the most splendid manner.

In the year 1829, the erroneous notions of British legislators caused a measure to be passed for the more extensive sale of beer, which has been productive of pernicious consequences. The fact is now fully established, that the use of weaker alcoholic liquors invariably tends to create a taste for those of a stronger description. In no instance, has this fact been more powerfully shown, than in the increased drunkenness exhibited in most parts of the kingdom, as the consequence of this ill-judged and fatal act of legislation.\*

The inducements held out by publicans have, no doubt, contributed very much to the progress of intemperance. The vending of intoxicating liquors has never been held as respectable; and it has, in general, been conducted by persons of low, and frequently immoral character, who have resorted to most degrading means in order to increase this profitable source of emolument. Complaints, of this description, were made, even at so early a period as the reign of Edward I. (A. D. 1285.) In the statutes for the regulation of the city of London at that time, it is stated, that "divers persons do resort unto the city," some who had been banished, or who had fled from their own country, also foreigners and others, many of them suspicious characters; and "of these, some do become brokers, hostlers, and innkeepers, within the city as freely as though they were good and lawful men of the franchise of the city; and some do nothing but run up and down through the streets, more by night than by day, and are well attired in clothing and array, and have their food of delicate meats and costly: neither do they use any craft or merchandise; nor have they any lands or tenelements whereof to live, nor any friend to find them; and through such persons many perils do often happen in the city." In addition to this, it was complained, that "offenders, going about by night, do commonly resort and have their meetings, and evil talk in taverns more than elsewhere, and there do seek for shelter, lying in wait and watching their time to do mischief." To do away with this grievance, taverns were not allowed to be opened for the sale of wine and ale after the tolling of the curfew.

About the end of the fourteenth century, Lydgate, a priest

\* Parliamentary Report, 1834; also Parliamentary Discussion, 1839.

and rhymers, in a poem called the "London Lyekpenny,"\* describes the method then used by the "taverner" to attract his customers. The youth, the hero of the poem, is descanting on his adventures as he passed through the streets of London.

"The taverner took me by the sleeve,  
 'Sir,' saith he, 'will you our wine assay?'  
 I answered 'that cannot much me grieve,  
 A penny can do no more than it may';  
 I drank a pint, and for it did pay."

In the eighteenth and the present century, various means have been used to produce the same end. In the villages, in particular, games and races of diversified character have been the common inducements to drink at stated periods of the year. These are so common in the present day as to require no further illustration.

In the large cities and towns every means of attraction is resorted to for the same purpose. Within a recent period a species of building has arisen, which has been appropriately termed the "Gin Palace." Many of these engines of destruction are gorgeously decorated at an expense, which would be deemed incredible if not certified on undoubted authority. Into these seductive abodes, thousands of deluded and wretched individuals enter daily, victims of a vice which must ultimately lead them to poverty and premature death.

It has of late become a common practice in large towns to exhibit museums, pictures, &c., in connexion with houses for the sale of strong drink. Music in particular forms a fashionable means of attraction. In the town of Manchester, this is particularly the case. Most public houses, and many beer shops, have organs and other instruments of sound.† On Sabbath evenings these habitations of revelry are thronged with young persons of both sexes indiscriminately, and scenes not unlike the Bacchanalia of ancient Greece present themselves to shock the eye of soberness and modesty.

The practice of holding clubs, combinations of workmen, and even parish and other meetings of like character at public houses, forms another very fruitful source of intemperance. In country places in particular, it is not

\* Strutt's "View of Manners."

† In 1751, at a time when various enactments were framed to put a stop to the fearful drunkenness which prevailed at that period, an act was passed prohibiting every kind of music in public houses. This act is still in force.

uncommon to witness gross scenes of intoxication, consequent on the feasting which too often follows the transaction of parochial affairs. On the termination of Friendly Society meetings, intemperance and broils are also commonly witnessed. Indeed it is well known that a large proportion of the hard-earned savings of the members of these charitable institutions is consumed in the purchase of inebriating liquor.\* The publican has thus a direct interest in the formation and continuance of these well-intentioned societies.

To detail the various meetings and societies of this kind at which intemperance is fostered and produced, would require a volume of no small extent. The customs of drinking, have, in all ages of the world, been closely associated with the usages of society. To be successful in their efforts, all institutions for the promotion of temperance, must make strenuous efforts to do away with these strongholds of sin. Public attention is already drawn to this interesting subject.

\* The following is an example in point. It relates to a sick club not far from the town of Preston, Lancashire:—

Cash collected from members during two years	.	.	£63	2	11½
Music	.	.	£4	18	0
Colour and flying	.	.	9	10	10
Splendid bunches	.	.	4	13	5½
Staves of authority	.	.	1	4	6
Sexton and other unnecessary expenses	.	.	4	10	4
Dinners!	.	.	13	16	6
Ale!	.	.	14	4	9
				52	18 4½
Books	.	.	0	13	10
Box	.	.	1	8	0
Sick received	.	.	8	2	9
				10	4 7
				£63	2 11½
Share of the money devoted to the sick	.	.	£8	2	9
The publican's share !!	.	.	28	1	3

## CHAPTER VIII.

## PHYSICAL CAUSES OF INTemperance.

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The habitual use of Tinctures and Medicinal drams can be regarded only as a more specious and decorous mode of Intemperance. In this may be said to consist the privileged debauchery of many a nervous valetudinarian. A female of decorum and delicacy, may thus most effectually ruin her health, without in the slightest degree impairing her reputation. She may allay the qualms of the stomach, without the danger of occasioning any disagreeable qualms of conscience.—*Reid on Nervous Affections.*

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A PRINCIPAL cause of intemperance arises from the erroneous opinions which prevail concerning the enlivening, strengthening, and peculiarly invigorating properties of intoxicating liquors. Giving credence to these delusive notions, men in all ranks and conditions of life resort to them with eagerness and confidence. The plodding traveller considers alcoholic stimulus as the indispensable companion of his journeys; the labouring man views it as his cheering friend during unceasing toil and exertion; and the student—he of the midnight oil, has recourse to its exhilarating influence, during moments of mental depression and physical debility.

This popular delusion has been countenanced and fostered by the fictitious and delusive names by which these liquors in general have been known. Alcohol when first discovered, was supposed from its potent properties, to be possessed with life-preserving qualities, and was in consequence called *Elixir vitæ*, or the Elixir of Life. Among the French, it is known by a similar name, *Eau de vie*. “When the common people are depressed,” remarks a popular writer, “they take a dram because it is a spirit. They then conceive that they have got what they have wanted, and must of course be merry. Had it not been for the unfortunate epithet of *strong* being applied to *beer*, and the term *spirit* being given to *brandy*, people would never have guessed that ale gave them strength, or brandy created spirits.”\* Innumerable illustrations of the same

\* Jackson on the Four Ages.

delusion may be found in the writings of our English dramatists and poets. Shakspeare not unfrequently makes his characters speak the prevailing notions of the times. When Boniface is told "that his ale is confounded strong," he replies, "How else should we be strong that drink it." Examples may also be adduced where the words "good" and "strong" are identified with intoxicating liquors.

"Here is a pot of *good* double beer neighbour ; drink."

SHAKSPEARE

"*Strong, lusty, London beer.*"

FLETCHER.

Pernicious indeed, but deeply rooted, is that error which supposes, *that because intoxicating liquors are* (to use a popular expression) *STRONG, they necessarily possess strengthening properties.* Permanent vigour can alone be secured by due observance of the laws of nature, and not by violent, and consequently, unnatural, physical excitement.\*

Homer thus alludes to this popular fallacy :—

O, Hector ! say what great occasion calls  
My son from fight, when Greeee surrounds our walls,  
Com'st thou to supplicate th' Almighty power,  
With lifted hands, from Ilion's lofty tower ?  
Stay, till I bring the cup with Bacchus crowned,  
In Jove's high name, to sprinkle on the ground,  
And pay due vows to all the gods around.  
Then with a plenteous draught refresh thy soul,  
And draw new spirits from the generous bowl :  
Spent as thou art with long laborious fight  
The brave defender of thy country's right.

The warrior, however, refuses to taste the proffered stimulant. The experience, even of those times, acknowledges the insufficiency of strong drink, either to support the spirits under anxious depression, or to enable the human frame the better to endure fatigue.

\* "The strength," remarks Dr. E. Johnson, "that is, the intoxicating power of wine and ale depends upon the spirit they contain. A great deal of mischief has arisen from the misapplication of the term "*strength*" to the intoxicating power of "*strong drinks*." Potations are said to be *strong*, and hence the silly notion that they possess the power of *strengthening* the body. People seem to suppose that by swallowing strong drinks they actually swallow *strength*, as though it were some tangible substance to be chewed, swallowed, and digested like a potato. We say onions "*smell strong*," and we might as well expect to derive strength from *smelling* onions, as by drinking fluids of a *strong* flavour. We call them strong, because they affect us *strongly*. Whatever affects us *strongly* cannot be indifferent ; and if it be not good, it must not only be simply injurious, but very much so."—*Metropolitan Magazine*.

Far hence be Bacchus' gifts, (the chief rejoin'd)  
 Inflaming wine, pernicious to mankind,  
 Unnerves the limbs, and dulls the noble mind.  
 Let chiefs abstain, and spare the sacred juice  
 To sprinkle to the gods, its better use.

POPE'S ILIAD, Lib. vi. 320.

The moderate use of intoxicating liquor forms, no doubt, the most powerful inducement to the formation of habits of intemperance. The creation as well as progress of the drunkard's appetite is gradual, insidious and almost imperceptible. The peculiar changes which alcoholic liquors effect on the animal economy, almost *physically impel* those who indulge in the use of strong drink, to seek relief from the original source of their disquietude—the poisonous cup. Each act of indulgence but strengthens the fetters which bind the unhappy victim. *One of the first stages of intemperance, is witnessed in the anxious and uneasy feelings, which even MODERATE drinkers invariably experience, on occasions when they have been accidentally deprived of their accustomed stimulus.* Sensations of this nature, present undoubted evidence of the existence and development of the *inebriate* propensity. The great danger of moderate drinking indeed, consists in the inability to ascertain at what precise period in the progress of the vice this unnatural sensation first commences.

A drinker of half a century, aptly remarks, that the first pint of beer is like the first spark falling on the tinder: and that we may keep on adding spark to spark, till our whole vitals are in a flame. In a physiological point of view this remark is correct. The human system is naturally endowed with those feelings and powers which are necessary to enable it to perform the animal functions, by which its existence is continued; and these are regulated, both in respect of their strength and action, by the power which imparts them. Counteract or subdue these natural impressions, by a superior and unnatural influence, and a new state of things is induced, which eventually predominates. Such is the change effected by the stimulating influence of inebriating compounds. The excitement which alcohol creates, is always succeeded by a corresponding depression of the animal functions, or in other words, a desire or physical craving for renewed stimulation. Hence, the formation of an artificial and insatiable appetite.

*It is physically impossible for mankind habitually to use intoxicating liquors, without imminent danger of the formation of intemperate habits.* The most eminent members of



the medical profession unite in this opinion. The following remarks of Dr. J. Baxter, of New York, are pointed and correct: "The habit of moderate drinking has been the principal cause of the wide spread scourge of intemperance. The laws of gravitation in impelling ponderous bodies toward the centre, are scarcely more certain than the moderate use of liquor in begetting the drunken appetite. There is no safety but in obeying the command, "Look not on the wine when it sparkleth; for at the last it biteth like a serpent, and stingeth like an adder." While I have known persons who have used ardent spirit during their whole lifetime, and that to a great age, without exceeding moderation, and, perhaps, were never intoxicated, there have been others, who have been led into the habit, by commencing with the moderate use, which has involuntarily and imperceptibly increased and gained upon them, until it was too late to retract. Ardent spirit, and even malt liquors, and wine, excite thirst, or rather a desire for more, as sugar and sweetmeats in a child; this is more perceptible in warm weather; hence, glass after glass is taken, which but inflames the more, till the taste is completely vitiated, and all the faculties are for the time suspended. He who habituates himself moderately to liquor becomes easily a tippler; giving himself up to his acquired taste, he frequently is overcome to intoxication, and ends with being a drunkard; the faculty of receiving impressions is lost, evil dispositions are acquired, and he becomes truly the brute."\* Fifteen medical gentlemen of New York unite in one general testimony, that "*the moderate use of alcoholic drinks has a natural tendency to produce the drunken appetite.*" The same medical gentlemen also unite in evidence "*that those persons who use intoxicating liquor regularly cannot reasonably expect to avoid the contraction of an unnatural thirst for stimulus.*"†

The habits of society as existing in the present day, are almost uniformly favourable to the development of the physical, as well as moral causes of intemperance. Of the former inducements to this degrading vice, *improper diet* constitutes one of the most common. The *quantity* of food commonly made use of, its *innutritious qualities*, and the *variety* of dishes so profusely employed in the present day, tend, very considerably, to injure the functions of the stomach, and to debilitate or frustrate its im-

\* Testimonies of Physicians. New York. 1830.

† Ibid.

portant operations. Feelings of a painful and distressing nature follow unnatural distension of the stomach with food ; for the removal of which, recourse is too frequently had to spirituous stimulants. This practice, although apparently productive of *temporary* relief, eventually is injurious, and even fatal in its consequences. The unnatural action to which the stomach is subjected by repeated violence of this description, produces, at an early period, a languid and comparatively torpid state of its functions. This unfortunately, is again sought to be removed by alcoholic excitement. Hence, have arisen innumerable cases of intemperance, issuing, as is not unfrequently the case, in incurable disease.

The *physical exhaustion*, induced by vicissitudes of climate or weather, an unnatural exertion of the animal system in various ways, forms another very general inducement to intemperance. *Excessive labour* may with propriety be included in this class. The animal system is competent to a certain amount only of exertion, and, when over-worked, exhaustion is induced of a distressing nature. Intoxicating liquors, from the stimulating properties which they possess, are unhappily, too frequently resorted to in such cases, as agreeable and apparently effectual remedies.

Languor and exhaustion, combined with feelings of irksome thirst, are produced by the excessive heat of summer. The system, in this state, and especially during laborious exercise, in general, loses a large amount of perspirable matter. The notion almost universally prevails, that stimulating liquors recruit the exhausted strength, and counteract the loss thus sustained.

The depression or exhaustion produced by excessive cold, forms another powerful inducement or pretext to intemperance. Artificial means of procuring animal excitement are had recourse to by the unthinking portion of society. In this case, however, as in all others, wherein *liquid fire* is the agent of renovation, *the remedy leads to evils incomparably worse than the disease.*

Another variety of physical exhaustion is produced by confinement in an impure or badly ventilated atmosphere. Those ill-ventilated workshops, where great numbers of operatives are continually employed, may be classed among situations of this description. Languid circulation of the blood, accompanied with imperfect operation of its functions, are the consequences of confinement in a stagnant

and polluted atmosphere. The corporeal depression which necessarily ensues, is too often sought to be removed by the use of stimulating liquors.

Almost every branch of trade, particularly when carried on in crowded towns, has some unhealthy circumstance connected with it, for the removal of which, mankind are too willing to resort to such sources of relief, as necessarily induce, if they do not originate in a love of sensual indulgence.

*The use of minor stimulants in various forms, is another productive cause of intemperate habits.* In this description may be included a very large proportion of the substances employed either in the preparation of various articles of cookery, or as domestic and popular medicines. In addition to these, may be enumerated other practices, which strictly come under the denomination of luxuries. Each of these will be noticed under its respective division.

1. *The use of Condiments or Provocatives, either in eating or drinking.*

This practice has been more or less in vogue from an early period. It has ever been the companion of luxury and excess. The Greeks and Romans, in their degenerate days, invented many ingenious methods to accomplish this purpose. Horace, in one of his Satires, thus adverts to the provocatives to drinking used by the Romans:—

“Stew’d shrimps and Afric cockles shall excite  
A jaded drinker’s languid appetite.”

Or,

“Grapes and apples with the lees of wine,  
White pepper, common salt, and herring-brine.”

FRANCIS’S HOR. l. ii. sat. 4.

The Romans, according to Pliny, took hemlock for the same purpose.\* Theophrastus states, that great drunkards were accustomed to take the powder of pumice-stone previous to engaging in the work of inebriation.

Burton, in his *Anatomy of Melancholy*, states, that in

\* Pliny, lib. xiv.—“That we may drink the more wine, we allay its fire by cooling it in snow; and many other expedients have been devised. Some take cicuta before they commence drinking, that death may compel them to drink; others use fine-ground pumice-stones, and other things, of which I am ashamed to speak.”—*Nat. Hist.* lib. xiv.

“*Cicuta*,” further remarks Pliny, “is a poison of odious celebrity from its use in the public punishment of the Athenians; the seed and leaves have a refrigeratory power. Those who are killed by it, begin to be cold in the extremities; but wine, from its heating qualities, is a remedy, if used before the cold reaches the vital parts.”—*Ibid.* lib. xxv.

his time, *salsages, anchovies, tobacco, caveare, pickled oysters, herrings, fomadoes,*" &c., were used to increase their appetite, and to enable them "*to carry their drink the better.*" The same custom has been handed down to the present time. The condiments, or provocatives, employed at the present period, are too numerous to be separately detailed. Most of them are injurious when used in any considerable quantity, and even in moderate proportions, more or less debilitate the natural functions of the stomach. Medical men differ much in opinion as to their utility. Dr. Robertson, in his recent popular treatise on *Diet and Regimen*, states, that their use should be only "moderate and occasional," and adds, that "languor and exhaustion are almost sure to follow even a single instance of their immoderate use; and taken habitually, they are certain to produce, indirectly, debility and weakened action of the several functions; particularly, and usually, in the first place, of those of the stomach."\*

Dr. Trotter also reprobates the habitual use of these articles. "It is worthy of remark," says he, "that condiments of every kind, from custom, become very desirable, till at last no food is relished without them. But it is rather the palate than the stomach to which they are grateful." Again, "to mustard and pepper I have never accustomed myself, from infancy upwards; and I remain a proof of the truth of my own doctrine, few persons being more exempt from dyspepsia."† To a stomach in a healthy state, these provocatives are not only never useful, but always productive of injurious consequences. As mere stimulants, they debilitate the digestive functions, and require continual increase in quantity, in order to keep up the artificial excitement which habit has, in some degree, rendered necessary. Hence, arises the practice of indulgence in intoxicating liquors. Few persons indulge freely in the use of condiments who are not also partial to alcoholic stimulants. In this manner have thousands of drunkards been formed. The practice ought to be abandoned by all temperate characters as in the highest degree dangerous, not only in regard to its effects in debilitating the digestive functions, but in the temptation which it offers to the formation of intemperate habits.

\* A popular Treatise on Diet and Regimen, by W. H. Robertson M. D., p. 49.

† Dr. Trotter's View of the Nervous Temperament, p. 77.

2. *The use of tobacco presents another popular yet dangerous inducement to intemperance.*

Tobacco belongs to the class of narcotic stimulants. As a *medicine*, it is occasionally employed by the profession. As a provocative to drinking, it has been condemned by the wisest of men. Sylvester, in allusion to this well known property of tobacco, playfully, but ingeniously, derives its name from Bacchus.

“Which of their weapons hath the conquest got,  
Over their wits; the pipe or else the pot?  
For even the derivation of the name  
Seems to allude to, and include the same:  
Tobacco, as τω Βαχχῶ—one would say;  
To cup-god Bacchus dedicated aye.”

Raphael Thorius appears to have been of a similar opinion, for he attributes the discovery of this noxious herb to *Bacchus*, *Silenus*, and the *Satyrs*, the representatives of *dunkenness*, *gluttony*, and *lust*. Dr. Adam Clarke, in his admirable treatise on tobacco, remarks, that “so inseparable an attendant is drinking on smoking, that in some places the same word expresses both: thus, *peénd*, in the Bengalee language, signifies to drink and to smoke.”\* “It is with pain of heart,” adds the same distinguished writer, “that I am obliged to say, I have known several, who, through their immoderate attachment to the pipe, have become mere sots. There are others who are walking unconcernedly in the same dangerous road. I tremble for them.” The late Governor Sullivan, of America, in speaking of the use of tobacco, remarks: “that the tobacco-pipe excites a demand for an extraordinary quantity of some beverage to supply the waste of glandular secretion, in proportion to the expense of saliva; and ardent spirits are the common substitutes; and the smoker is often reduced to a state of dram-drinking, and finishes his life as a sot.” Dr. Rush observes: “that smoking and chewing tobacco, by rendering water and other simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits; hence, (remarks that writer,) the practice of smoking cigars has been followed by the use of brandy and water as a common drink.” Dr. Agnew also asserts “that the use of the pipe leads to the immoderate use of ardent spirits.” A writer in “the *Genius of Temperance*,” an American publication, states that his practice

\* Dissertation on the use and abuse of Tobacco, by Dr. Adam Clarke, p. 43, ed. 1837.



of smoking and chewing tobacco "produced a continual thirst for stimulating drinks; and this tormenting thirst (says he) led me into the habit of drinking ale, porter, brandy, and other kinds of spirit, even to the extent, at times, of partial intoxication." This writer adds, "I reformed; and *after I had subdued this appetite for tobacco, I lost all desire for stimulating drinks.*"

The amount of intemperance arising from this cause, if followed to its actual issues, would be truly startling. One writer on the subject, is of opinion, that it would amount to not less than *one tenth* of the drunkards annually made throughout this nation. The practice, however, is beyond all doubt a fruitful source of intemperance, and as such, ought to be disused by every one who regards the welfare and happiness of either himself or his fellow-creatures.

3. *The use of opium in its various forms may also very properly be included in the class of physical causes of intemperance.*

The consumption of opium in this, and in other countries, has of late years frightfully increased. One principal source of the habit may, no doubt, be traced to the fact, that it forms an important constituent of a great variety of the patent and popular medicines now so commonly vended in this kingdom. The public generally are aware of its medicinal properties; and injudiciously make use of it, not only in cases of extreme necessity, but even on ordinary occasions. Laudanum is one of the most common forms in which it is thus used. This preparation is merely a solution of opium in spirits of wine. A recent writer, makes the following remarks, regarding the use of opium\* in the United States: "I cannot refrain," says he, "from remarking, since it seems to me of the greatest im-

\* Next to the evils produced by alcoholic drinks, in this country, those originating from the use of opium, in its different forms, should undoubtedly be classed. Since it has become unfashionable to take intoxicating liquors, a substitute has been sought and found in opium. Of the immense quantities of this drug imported into the United States, there is good reason to believe, that but a very small portion, indeed a mere fractional part, is consumed by the advice of physicians. All classes, in a greater or less degree, resort to it, as a solace in grief, a remedy for pain; to cheer the spirits, to brighten the intellect, to blunt morbid sensibility, to drown reflection, in short, to change and pervert our nature, and dim the reflection of God's image within us. Although its effects are not as brutalizing and debasing as those of alcoholic stimulants, still they are most destructive to health and happiness. Dr. Madden states, that but few opium eaters in Turkey live to be over thirty years of age. It is worthy of serious consideration, whether opium ought not to be included in the *temperance pledge*.—AM. ED.



portance, that universal attention be directed to the subject, the *immoderate use of opium in various shapes*, chiefly by way of laudanum, in families, and especially with infants, without the advice of proper physicians. My inquiries into this subject have led me to the conviction that innumerable parents create in their children that diseased craving for stimulants, which with so many individuals ends in open and violent intemperance, and with many more in a constant use of ardent spirits not much less injurious in its consequences.”\* The same observation will apply to the use of opium in this country.

4. *The immense consumption of spirituous, patent, or quack medicines contributes greatly to create the appetite for alcoholic stimulants.*

A vast proportion of these popular remedies consists principally of some medicinal articles disguised in a powerful solution of ardent spirit. The difference between habitually taking some of these nostrums and indulging in dram-drinking is, *in effect*, but very small. The reason of their celebrity is no doubt to be found in the stimulus they impart, which by its insidious and apparently beneficial effects, induces the inexperienced to place implicit reliance on their medicinal powers. Of this description was the celebrated “Solomon’s Balm of Gilead,” which was well known to have been principally composed of brandy, and to have been used by many as a substitute for that spirituous product. Among the same class, may be included all the various compounds at present sold under the names of “balsams,” “cordials,” “tinctures,” “drops,” and “elixirs.” Most of the cough medicines, for instance, thus vended, contain nothing but two or three simple cough substances, opium the universal popular panacea in such cases, and a large proportion of ardent spirits. Infants’ preservatives also are generally composed of some trifling stomachic, combined with a preparation of opium in a weak solution of ardent spirit. The whole system, however, of popular quack medicine is comprehended in a small compass. Spirituous stimulants and opium—or such medicines as by their potent influence will easily secure the admiration of the vulgar.† These observations will

\* Licber’s relation between Education and Crime.

† The following illustrations are extracted from Gray’s Supplement to the Pharmacopœia, a work of undoubted respectability.

HILL’S BALSAM OF HONEY.—Balsam of Tolu lb; rectified spirits of wine, one gallon, used in “coughs and colds.”—*Graham*, p. 405.

FORD’S BALSAM OF HOREHOUND.—Horehound and licorice root, of

enable us to estimate with tolerable accuracy the amount of intemperance which arises in the present day from so injurious a practice. Thousands of parents are at the present time unthinkingly training up their children to be drunkards, by creating in them from an early period, an appetite for stimulating substances. Dr. Adam Clarke in his memoir of his early life, relates an interesting but melancholy case of this description.

An individual and his wife, members of a religious society, resided on Portsmouth Common, in decent and respectable circumstances. The wife was frequently troubled with indigestion. She consulted with a neighbour, who informed her that she had been troubled with a similar complaint, and advised her to purchase a bottle called "Godfrey's Cordial," from which she had received considerable benefit. This remedy recommended, was, to use the words of Dr. Clarke, "*a fine spirituous saccharine opiate*," and being taken as directed, it acted "as an elegant dram." The effects were so pleasing, that the woman declared, that she would never be without it in the house. In a short time, the disorder again made its appearance, and the favourite remedy was again applied to, and received additional praises. By and by, the husband himself complained of being unwell, and the wife strongly urged him to try the effects of her favourite application. He, of course, must take a stronger dose. The result was equally pleasing. They agreed to take it in company. The wife although not cured, was very much relieved; and bottles were purchased and taken in quick succession. The husband found it necessary also to have recourse to the same; and by this time they could bear a double dose. By-and-by more and more was taken, for former doses did not give relief as usual, but the increased dose did; no customers to the quack medicine were equal to these individuals. They bought it at last by the dozen, if not by the gross! Scores of pounds were soon expended on this

each lb 3, water sufficient in quantity to strain six pints, then infuse. To the infusion add proof spirit twelve pints, camphor one ounce and two drachms, opium purified, and gum benjamin, of each one ounce, dried squills two ounces, oil of aniseed one ounce, honey lb 3½.

**GOUT CORDIAL.**—Rhubarb root, senna, coriander seeds, fennel seeds, cochineal, of each two ounces; licorice root, saffron, of each one ounce, raisins lb 2½, rectified spirit of wine two gallons. Of a similar character are the following popular specifics: Bateman's Pectoral Drops, Jesuit's Drops, Huxham's Compound Tincture of Bark, Daffy's Elixir, Squire's Elixir, Friar's Balsam, and a host of others: all of which contain more or less admixture of ardent spirit.

carminative opiate, till at last they had expended on it their whole substance. Even their furniture went by degrees, till ultimately they were reduced to absolute want, and were obliged to take refuge in the poorhouse. In this place the unhappy couple were visited by some charitable and pious friends, and having expressed contrition for their former unguarded conduct, were assisted by them, and again placed in comparatively respectable circumstances. The kindness of these friends soon prospered their business, and they regained their previous secular and religious standing in society. Unfortunately, however, the wife thought her indigestion and unpleasant feelings had returned, were returning, or would soon return; and she once more thought of the "cordial" with desire and terror. After some little consultation, they agreed that as they had experience they might once more recur to the practice without danger. Not to be tedious, adds Dr. Clarke, another bottle was bought, and another, and a dozen, and a gross, and in this way they once drunk out all their property, and terminated their lives in Portsmouth common workhouse.\*

5. *The present system of the medical profession, it is to be feared has been productive of much intemperance.*

Medical men, like the rest of mankind, have long laboured under the general delusion. Stimulants at one period were almost looked upon by the profession as general *specifics*. The doctrine of Brown forms an example in point. Brown himself, fell a victim to habits of intemperance. The use of wine in cases of fever, originated at an early period. Pliny, the elder, remarks, "*Cardiacorum morbo, unicum spem in vino esse, certum est.*"† The writings of Aretæus and Cælius Aurelianus bear similar testimony. Even physicians of modern times, who have strongly recommended abstinence from intoxicating liquors, on ordinary occasions, have been impressed with the opinion, that it was an exceedingly valuable remedy in the cases of fever. Among the latter class, may be included Dr. Trotter, who looked upon wine, when "directed with due precaution, by far the most efficacious remedy in the low typhus fever."‡ Previous to this, he states, that persons "labouring under typhus fever very frequently

\* Life of Dr. Adam Clarke, 1833.

† Pliny's Nat. Hist. lib. xxiii. c. 2.

‡ Essay on Drunkenness, p. 41; also *Medicini Nautica*, vol. i. art. *Typhus*.

consume from four to six pounds of wine in the twenty-four hours, without producing any injurious results.”\*

Most medical men, in the present day, deprecate the practice which Dr. Trotter so warmly countenances. Dr. Cheyne, late of Dublin, in an excellent Essay on the effects of wine and spirits, ably comments on the absurdity and dangerous consequences of this popular error. “The *faculty*,” says he, “are, in some measure, accountable for opinions very generally held, relative to the innocuous character of wine and ardent spirits; the benefits which have been supposed to flow from their liberal use in medicine, and especially in those diseases which were once universally, and are still vulgarly, supposed to depend upon mere weakness, have invested these agents with attributes to which they have no claim; and hence, as we physicians no longer employ them as we were wont to do, we ought not to rest satisfied with a mere acknowledgment of error; but we ought also to make every retribution in our power, for having so long upheld one of the most fatal delusions which ever took possession of the human mind.” “Let us,” continues the same physician, “contrast the quantity of wine employed in the treatment of fevers, in the present day, with that which was consumed thirty years ago. There lies before me a table constructed at a fever hospital in Dublin; from which it would appear, that for nearly 1500 patients, a great number of the cases being spotted, there were ordered 17,147 ounces of wine, which is considerably less than a pint each. From my recollection of former times, I can aver that those patients would, thirty years ago, have been allowed at an average, at least a pint of wine a day, which would have caused great increase of suffering, and probably, great increase of mortality also. Now that we are enabled, by superior opportunities of observation, and by our dissections, to fix the seat of fever, and to show that the disease, in many of its grand divisions, resides in some one organ, and not in the whole body, we can actually demonstrate the pernicious effects of wine.”† And further, “With many an unfortunate patient, the immediate cause of death was not the fever, but intoxication during fever, while all who escaped were supposed to owe their recovery to wine. Our excellent fever hospitals have at

\* Essay on Drunkenness, p. 40; also *Medicina Nautica*, vol. i. art. *Typhus*.

† A Letter on the Effects of Wine and Spirits. Dublin, 1829, p. 2, 3.

last opened our eyes, and we now look with as much disgust on our former malpractices, as, I trust, a more temperate generation will, upon the excesses of their progenitors.”\*

In cases of fever with high excitement, the proportionate collapse which naturally follows, often requires a small proportion of wine or other cordial, to let down the morbid action of the system, or in other words, to keep up the patient's strength; and hence, as Dr. Cheyne correctly remarks, “in the natural extension of the error, it is supposed, that as strong liquors sustain those debilitated by disease, much more will they add to natural vigour, and support a healthy man during an exertion of body, under which his unassisted powers of constitution would fail.” This fatal error, fortunately for mankind, is now being rapidly exploded. An additional proof, in corroboration of the diminished consumption of spirituous liquors, in the treatment of disease, may be found in a report concerning the Baltimore Almshouse Infirmary. In this charity, there were, in the years 1828 and 1829, 4040 patients; and as a proof that the medical treatment pursued in this hospital was successful, it may be stated, that of this number only 322 died, 102 of which cases consisted of pulmonary consumption. During the whole of the two years in question, the whole of the spirituous liquor used did not amount to more than thirty gallons, in addition to a quantity of whiskey, solely employed in the preparation of stimulating liniments, and other medicinal preparations. This among 4040 patients, during two years, amounts to fifteen gallons per year only, and not more than one quarter of a glass of spirits for each patient during the period of twelve months. Even this small amount will be materially diminished, when the quantity, in all probability, drunk by the attendants and domestics of the establishment is also taken into consideration.

It is a matter of pleasing congratulation that these practices have been considerably disused among the more enlightened section of the medical profession. Much, however, yet remains to be accomplished. An examination of the authorized books of the profession, and in particular of the London Pharmacopæia, displays a most extensive use of alcohol in various medicinal preparations. In this authentic and collegiate authority, no less than 130 com-

\* A Letter on the Effects of Wine and Spirits. Dublin, 1829, p. 4.



pounds are exhibited and sanctioned, of which spirit of wine forms the vehicle and preserving component.\* The bulk of the people in the present day make use of some of these preparations, for example, paregoric clixir, (tinct. camphoræ comp.) tincture of rhubarb, (tinct. rhæi,) and laudanum, (tinct. opii.) almost as commonly and indiscriminately as the most familiar articles of diet. In most druggist's dispensaries it is common for individuals to purchase these articles, and to swallow them on the premises; as inconsiderately indeed, and as unconcernedly as the votary of Bacchus indulges in his noxious potation. Drug establishments thus form powerful auxiliaries to this appetite-creating cause of intemperance.

The prescriptions of medical men are often principally composed of these spirituous compounds. By this means they undesignedly become the means of creating a taste for stimulating drinks. Several testimonies in point, of men of high rank in the profession are now adduced. "There can be no doubt," says Dr. Trotter, "that many persons have to date their first propensity to drinking to the too frequent use of spirituous tinctures as medicines, rashly prescribed for hysterical and hypochondriacal complaints." "There are patients," he further observes, "who are continually craving after medical novelties, and are in the practice of taking every article that is warming and cordial.† It is to be feared, also, that medical men have done considerable injury to society by the frequent recommendation which they have given to the use of ardent spirit and other kinds of intoxicating liquors to their patients, not only on special occasions, but as a portion of their ordinary diet. By this means have many unfortunate individuals acquired a *taste* for inebriating compounds, and eventually become drunkards.

Dr. Falconer in one of his publications particularly alludes to this practice. He observes that some medical men have unfortunately been led to give a most exceptionable direction with respect to diet, that of substituting brandy or rum diluted for common drink; and it

\* These may be enumerated under the following heads:—

Tinctures	81	in number,
Wines	12	ditto,
Spirits	37	ditto,

Total	130
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† Dr. Trotter's Essay on Drunkenness, p. 190.



is not only prescribed in extraordinary cases, as a temporary expedient, but is frequently directed in almost all cases of any weakness in the stomach or digestive organ, *as a perpetual article of diet*. He very justly adds, that no circumstance ever occurred in medicine more injurious to the science, or fatal to mankind, than this unfortunate piece of advice.\* Dr. Fothergill and Dr. Ferrier, two physicians of considerable eminence, both testify to the injurious consequences arising from this practice. Dr. Fothergill himself said, that he had made many drunkards, having advised persons in certain complaints to drink a little spirit and water. What they had used at first as a medicine they continued to indulge in, from contracted taste and habit. Adair in his *Medical Cautions*, states, that Dr. Fothergill made this declaration sometime before his death, and although one of the first to sanction the practice, he sincerely repented of the injury his example had created. Dr. Ferrier remarks that the lives of many patients have been embittered by the thoughtless encouragement which some practitioners have given to the use of ardent spirits, and that he himself had seen most melancholy instances in which habits of dram-drinking had been thus acquired, under the sanction of their medical attendants, by persons not only temperate, but delicate in their moral habits.

Dr. Mussey, of America, relates an instance of this kind, which came under his own observation. I once knew, says he, a man who had been for some time in the habit of intemperate drinking, and who had, at times, remonstrances of conscience. These admonitions, together with the motives and encouragements held up to him by his kind and good wife, induced him to make a solemn vow, "that, by the help of God, he would never again drink anything stronger than beer, unless prescribed for him as a medicine by a physician." He regarded the vow, became sober and apparently religious, and for several years sustained the character of a devout man. At length, he lost, by degrees, his religious sensibility, grew dull and stupid, heedless alike of religion, and of the daily attentions to business necessary for the support of his family; and, eventually, died besotted with rum. When warned of his danger, soon after it was known that he had returned

\* Dr. Falconer's *Observations on some of the articles of diet and regimen*, usually recommended to valetudinarians, p. 43, &c.

to his cups, he assigned as a reason, the prescription of a physician, which was made on his application for relief from mild dyspepsia.\*

The duties of a medical man are of a peculiarly responsible character, and his influence carries with it a vast amount of good or evil, in relation to the interests of society. It is, therefore, a matter of paramount necessity, that his conduct and advice should be so carefully regulated, as not to be productive of injurious consequences. The health, and in some respects, the morals of the public are entrusted to the charge of the medical profession; and this highly important trust ought to be guarded with circumspection and zeal. It is a fortunate circumstance, that the attention of medical men has, of late years, been directed, with some degree of earnestness, to this subject. In this they not only perform a duty which they owe to the public, but are bound to make amends for errors and their consequences, which have been too long continued under the sanction of their authority.

These views are not promulgated by isolated individuals only, as the following testimonies of medical societies, that have especially investigated the subject will sufficiently demonstrate.

The following remarks are extracted from the Report of the Committee of the Philadelphia Medical Society, 1829:—"The spirituous nature of *tinctures* alone forms a strong objection to them as a class of remedies. There is no doubt that many cases of intemperance have owed their origin particularly to the use of bitter *tinctures*. Considering the small amount of useful medicinal matter which enters into these latter compounds, and the large proportion of alcohol they contain, it appears to admit of a fair inquiry, whether they would not be better expunged from the Pharmacopœia. To attempt to cure intermittent fever by the unaided powers of tincture of bark and quassia, would be considered unwise by any one; while, at the same time, these are abundantly sufficient to produce a habit of intemperance, and, not very unfrequently, are really its efficient cause. One of your committee has met with a case, where an individual of the most correct and delicate deportment, actually acquired habits of in-

\* Address on Ardent Spirits; read before the New Hampshire Medical Society, and published at their request, by R. D. Mussey, M.D., at that time President of the Society, and Professor of Anatomy and Surgery in Dartmouth College.

temperance and was brought to the brink of the grave, by the means, unsuspected by herself, of the *compound spirits of lavender*.

The Committee of the New York Temperance Society, in their Report for 1835, state, that "A celebrated professor of *Materia Medica*," more than twenty years ago, declared his opinion, that "*a large proportion of the drunkards were made so by the prescriptions of medical men.*" The Medical Society of the City and County of New York, after quoting the above and other authorities on the same point, makes the following declaration: "The *daily and habitual* use of ardent spirits, as a medicine, and especially in the form of bitters, cordials, and elixirs, of which alcohol in some form is the base; and with which quack medicines, the country has been deluged, is one of the most prominent causes of forming intemperate habits and appetites, and ought to be universally abjured."\* The following resolutions of the Massachusetts' Medical Society are corroborative of the same view of the subject: "That this Society agree to discourage the use of ardent spirits as much as lies in their power; and for this purpose, to discontinue the employment of spirituous preparations of medicine when they can find substitutes;" and also, "that the excessive and constant use of wine, is, in the opinion of this society, a cause of many diseases; and that, though it is useful in some of them (as in the stage of weakness in fever) its use is, in those cases, often carried too far, and continued too long."

This branch of our inquiry may be very appropriately concluded by a quotation from an Essay of very great value and importance, written by Dr. Mussey, "So long," says he, "as alcohol retains a place among sick patients, so long there will be drunkards; and who would undertake to estimate the amount of responsibility assumed by that physician, who prescribes to the enfeebled dyspeptic patient the daily use of spirit, while, at the same time, he knows that this simple prescription may ultimately ruin his health, make him a vagabond, shorten his life, and cut him off from the hope of heaven. Time was when it was used only as a medicine, and who will

\* Report of the New York Temperance Society, 1835:—"We have seen the function of many stomachs irrecoverably destroyed by the use of bitter tinctures; and, in other cases, relief only obtained, by entirely desisting from their use: but in no instance, are aware that their administration was imperatively required."—*Journal of Health*, Philadelphia, vol. i. p. 159.

dare to offer a guarantee that it shall not again overspread the world with disease and death?" "Ardent spirit," adds this patriotic physician, "already under sentence of public condemnation, and with the prospect of undergoing an entire exclusion from the social circle, and the domestic fireside—still lingers in the sick chamber, the companion and pretended friend of its suffering inmates. It rests with medical men to say how long this unalterable, unrelenting foe of the human race, shall remain secure in this sacred, but usurped retreat. They have the power, and theirs is the duty to perform the mighty exorcism. Let the united effort soon be made, and the fiend be thrust forth from this strong but unnatural alliance and companionship with men, and cast into that "outer darkness" which lies beyond the precincts of human suffering and human enjoyment."\* †

\* Temperance Prize Essay, by Dr. Mussey. Washington, 1835.

† The subject of dispensing wholly with alcoholic preparations in medicine has undergone considerable discussion in this country, since the commencement of the temperance reform and especially since the publication of Drs. Mussey and Linsly's essays. While these gentlemen, and a few others, advocate the entire disuse of such preparations in medicine, the great mass of the profession contend for their limited use. They believe that cases occasionally occur, where it would be difficult, if not impossible to find a proper substitute; and in these cases they consider it proper, and right to administer them. As to the argument, that intemperance will exist as long as alcohol is used as a medicine, it may be said that it will also continue as long as it is used in the arts, and to that period it would be difficult to set any bounds. If the physician believes that in any case, alcohol will prove the most useful remedy, it is his duty to employ it; but to suspend its administration the moment it ceases to be indicated.

There can be no doubt, however, that a large proportion of the formulas contained in our Pharmacopœias, for the preparation of *tinctures*, might be dispensed with. Instead of 150 which are found in one of our latest, we believe that, at most, 30 would answer every purpose. Most of the tonic, barks, roots and woods which are now administered in a spirituous menstrum, contain an alkaline salt, which is soluble in water, and a bitter principle, which is imparted to the same medicine, and on which the active properties for the most part depend. Besides, where tonics are indicated, the stimulating and intoxicating properties of alcohol are often injurious, and a *watery* infusion on the medicine in form of powder, is far more beneficial—all the spirituous preparations of *opium* ought to be dispensed with, as the *acetate*, or vinegar is in all cases preferable, where a liquid form is required; in all other cases it may be given in substance; or its extracted alkaline salt.

With respect to the use of alcohol in disease, it is now admitted by our most scientific and skilful physicians, to be rarely necessary. We believe that a great change has taken place in the opinions and practices of physicians on this subject, and that there are but very few forms of disease which are now thought to require alcoholic stimulus. Our *fevers*, with the exception perhaps of *typhus*, which is extremely rare, get well without it; *dyspepsia* is no longer treated as a disease of debility; nervous complaints are made worse by it; and convalescence from all diseases, goes on with greater safety and regularity, when left to the aid of bland nourishment,

and simple diluents. Still we are not of the number of those who believe that the time will soon if ever arrive, when vinous and spirituous preparations can be wholly dispensed with in medicine. Articles which are always injurious in health, may and do prove, to be highly useful remedies in disease. It is so with arsenic, opium, and alcohol. Indeed it is this established fact, that alcohol is a medicinal agent, that proves its inadaptation to a state of health.—AM. ED.

## PART III.

## CHAPTER IX.

## HISTORY OF INTOXICATING LIQUORS.

Man is the only animal accustomed to swallow unnatural drinks, or to abuse those which are natural; and this is a fruitful source of a great variety of his bodily and mental evils.—*Rees's Cycloped. Art. Water.*

THE History of Intoxicating Liquors, presents strong examples of the ingenuity and perseverance of mankind, in the pursuit of animal gratification.

In the countries so frequently the scenes of Scripture incidents, the fruits from which wine was made, were grown in great profusion and variety. Grapes in particular were remarkable for their size and delicious flavour. The spies sent out by Moses, found in the valley of Eshcol, a bunch of grapes which required two men to carry it. Doubdan, the traveller, while in the neighbourhood of Bethlehem, visited this valley, and was informed by some monks, that bunches were found which, even without the aid of cultivation, weighed from ten to twelve pounds.\* Forster, was also informed by a person who had resided many years in Palestine, that bunches of grapes were found in the valley of Hebron, so large, that two men could scarcely carry one of them. Rosenmuller confirms this statement. Besides, he mentions, the large quantities of grapes and raisins, which are daily sent to the markets of Jerusalem, and other neighbouring places: Hebron alone, in the first half of the eighteenth century, annually sent 300 camel loads, that is, nearly three hundred thousand weight of grape juice, or honey of raisins, to Egypt.

The grape and other esculent and luscious fruits, form a very important part of human nourishment in those parts of the globe, where they are plentifully produced. The

\* Voyage de la Terre Sainte, ch. 21.



heat of the climate prevents that desire for solid diet, which characterizes the inhabitants of the colder regions of the earth. Travellers relate, that grapes enter largely into the provisions made for their entertainments. Morden, for example, informs us, that at a visit made to the Aga of Essuaens, he was presented with coffee, and several bunches of grapes of delicious taste.

The juice of the grape and of other fruits grown in hot countries, possesses peculiarly refreshing and invigorating properties. It is generally diluted with water. A recent traveller, thus beautifully alludes to this practice: "Fatigued with heat and thirst, we came to a few cottages in a palmwood, and stopped to drink of a fountain of delicious water. In this northern climate, no idea can be formed of the exquisite luxury, of drinking in Egypt; little appetite for food is felt—but, when after crossing the burning sands, you reach the rich line of woods on the brink of the Nile, and pluck the fresh limes, and mixing the juice with Egyptian sugar and the soft river water, drink repeated bowls of lemonade, you feel that every other pleasure of the senses must yield to this. One then perceives the beauty and force of those similes in Scripture, where the sweetest emotions of the heart are compared to the assuaging of thirst in a sultry land."\*

The fruit and juice of the palm-tree, the pomegranate, the melon, and the grape, have, in every age, been deemed of the highest importance, both as articles of diet, and of refreshing drink.

"The pomegranate in most parts of Persia," remarks Forster, "has a thin soft skin, and contains a large quantity of juice, than which nothing, in hot weather or after fatigue can be more grateful."†

The use of watermelons in Egypt, is thus adverted to by Hasselquist. "The watermelon serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people; but the common people scarcely eat anything else, and account this the best time of the year, as they are obliged

\* Carne's "Letters from the East."

† Forster. Pinkerton's Collect. of Travels, vol. ix. p. 304. "The abundant and agreeable acid-juice which the fruit of the pomegranate affords, gives it every where a very high place in the estimation of the Orientals. It is not only eaten with great zest in its natural state, but its inspissated juice, forms a most agreeable and refreshing beverage in those countries, where sherbets prepared with the juice of fruits, form the most delicious of the drinks, in which the people are allowed to indulge."—*Pictorial Bible*, Deut. ch. viii. v. 8.

to put up with worse fare, at other seasons. This fruit likewise serves them for drink; the juice so refreshes these poor creatures, that they have much less occasion for water, than if they were to live on more substantial food in this burning climate.”\*

The practices of modern nations demonstrate the importance of these vegetables and their juices. Hence, we are enabled to derive some knowledge as to the habits and customs of the ancients, whose practices in many respects are known not to have differed from those of the present day.

The ancients, doubtless, at an early period, acquired the knowledge of fermentation. The juice of the grape, or other fruits, in warm climates spontaneously runs into decay or fermentation; and its exhilarating effects on the human frame would not long remain unknown. “The grapes,” remarks Sir Edward Barry, “became at first, a useful part of their aliment, and the recently expressed juices a cooling drink. These, by a spontaneous fermentation, soon acquired a vinous quality.” “The *Indians*, in the same manner, discovered similar virtue in their *palm* trees; they first made incisions in the bark, with a view of drinking the cooling liquor which distilled from them, but soon found that by being kept in vessels it acquired different and more agreeable qualities.”†

The unfermented juice of the palm-tree is described by a celebrated oriental scholar as the “Palm Wine” of the poets. Man, however, prostitutes this as well as other beneficent gifts of the Creator to the gratification of his animal passions.

“The fermented juice of the palm-tree is more powerfully intoxicating than that of the vine. A small incision being made, there oozes in gentle drops a cool pleasant liquor called toddy, the palm wine of the poets. This, when first drawn is cooling and salutary, but when fermented and distilled produces an intoxicating liquor.”‡

“The liquor extracted from the palm-tree is the most seducing and *pernicious* of intoxicating vegetable juices; when just drawn, it is as pleasant as Pouhon water fresh from the spring. From this liquor, according to Rheede, *sugar* is extracted; and it would be a happy circumstance if it were always applied to so innocent a purpose.”§

\* Hasselquist's *Iter Palæstinum*.

† Barry's “*Wines of the Ancients*,” chap. ii. p. 22, 27, 28.

‡ Forbes' *Oriental Memoirs*, vol. i. p. 22, 24.

§ Sir William Jones' *Works*, vol. i. p. 257, vol. ii. p. 117.

The palm-trees of Judea, in particular, were excellent in their quality. They were also grown in great abundance.\*

The pages of the Old Testament present numerous proofs of the simple diet of the people in ancient times. Boaz invited Ruth to eat of his bread, and to dip her morsel in the vinegar, a liquor which appears to have been somewhat analogous to the very weak acidulous wines used in the present day by the Spaniards, Italians, and French. Water undoubtedly was the common and usual drink of the primitive Hebrews. The heat of the climate, however, rendered the addition of vinegar or cooling juices, a source of considerable refreshment and gratification.

The Egyptians, at an early period, made use of *must* or unfermented wine—"and the clusters brought forth ripe grapes. And Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."† "From this," remarks a learned commentator, "we find that wine anciently was the *mere expressed juice of the grape* without *fermentation*! The saky, or cup-bearer took the bunches, pressed the juice into the cup, and instantly delivered it into the hands of the master."‡ This wine of nature is called by Herodotus οἶνος ἀπὸ τοῦ ὄρου, literally *wine of the vine*.§ Egypt, however, does not ever appear to have been a wine country. Hasselquist informs us, that the vine is now "cultivated in Egypt for the sake of eating the grapes, not for wine, which is brought from Candia," &c. Herodotus states, that formerly, "they were provided with wine from Greece, and likewise from Phœnicia."||

Captain Charles Stuart of the Madras Army, a resident for fourteen years in Hindostan, and an extensive traveller in most parts of the eastern world, informs us that the

\* Fiant (vina) et è pomis:—primunque è palmis, quo Parthi et Indi utuntur et Oriens totus: maturarum modio in aquæ congiis tribus marcerato expressoque.—Plin. xiv. 19. "Ab his *cariotæ* (palmæ) maxime celebrantur; et cibo quodam, sed et succo, uberrimæ. Exquibus præcipua vina Orienti; iniqua capiti, unde pomei nomen."—Id. xiii. 9.

† Gen. xi. 11.

‡ Clarke's Commentary. Dr. Geddes remarks, "That the word rendered by our translators *juice*, is properly *new wine*, or *must*; and the new wine of pomegranates is either new wine adulterated with the juice of pomegranates, which the Turks about Aleppo still mix with their dishes for this purpose, or rather wine made of the juice of the pomegranates, of which Sir F. Chardin says, they still make considerable quantities in the East."

§ Herodotus ii. 37, vide Lowth's Isaiah, p. 172, 10th ed.

|| Ibid. iii. 6.

unfermented juice of the grape and sap of the palm-tree, are common and delightful beverages in India, Persia, Palestine, and other adjacent districts. 'The Landers' state, that in Fernando Po, at the colony, as well as on the coast, palm wine, "*in an unfermented state, when just fresh from the tree,* is the common and favourite drink of the natives." "The juice," they further remark, "which is called '*wine,*' is obtained by making a hole in the trunk of the tree, and inserting a piece of the leaf into it, so as to form a spout; the liquid flows through this, and is received in a calabash placed beneath it, which probably holds two or three gallons, and will be thus filled in the course of the day."\* The Indians of North America, obtain a valuable juice in a similar manner, from the maple tree.

The knowledge that the juice of the grape would spontaneously ferment and acquire alcoholic properties, and the desire to have, at all seasons and times, a beverage free from such injurious qualities, probably led to an early adoption of the practice of inspissation. By this process, grape juice was deprived of a large portion of its watery particles, and could be kept for a considerable length of time without further decay. The addition of water, when required for use, rendered it not only a portable, but an agreeable mode of refreshment. Sir Edward Barry observes, that there was a kind of inspissation early used, and recommended by physicians, the *passum sapa* Εψημα, or *defrutum*, which were *extracts* of the recent inspissated juices of the best grapes. These differed chiefly in their degree of consistence, some were subastringent, but generally of a cooling attenuating nature: others were made from inspissation of the *mustum*, which though not properly vinous, acquired some weak qualities of that kind if any light fermentation had preceded; with this the women were allowed to dilute their aqueous liquors, when by the severities of their laws they were denied the use of wine.† Dr. Russel in his History of Aleppo, thus adverts to this practice: "The inspissated juice of the grape (*sapa vini*) called here dibbs, is brought to the city in skins, and sold in the public markets; it has much the appearance of coarse honey, is of a sweet taste, and in great use among the people of all sorts."‡

\* Landers' Expedition to the Niger, vol. iii. chap. xxi. p. 307. 1832.

† Barry's Wines of the Ancients, ch. vi. p. 956.

‡ History of Aleppo, p. 20.

These wines contained little or no alcohol, and were highly esteemed among the ancients. The most eminent chemists concur in the opinion, that must, or grape juice, in its inspissated state, is incapable of fermentation. Boerhaave, Chaptal, Newman, Donovan, and other chemists of note, unite in the fact, that a certain degree of fluidity is essential to fermentation. "By boiling," remarks Boerhaave, "the juice of the richest grapes loses all its aptitude for fermentation, and may afterward be preserved for years without undergoing any further change."\*

"The celebrated ancient wines," observes Chaptal, "appear in general to have rather deserved the name of *syrups*, or *extracts*, than wines. They must have been sweet and little fermented. Indeed, it is difficult to suppose how they could contain any spirit whatever, or possess, in consequence, any intoxicating properties."†

"It is observable," states Newman, "that when sweet juices are boiled down to a thick consistence, they not only do not ferment in that state, but are not easily brought into fermentation, when diluted with as much water as they had lost in the evaporation, or even with the very individual water that had exhaled from them. Thus sundry sweet liquors are preserved for a length of time by boiling."‡

"*Must*," adds Donovan, "unless as liquid as water, will not ferment; and if wine, after evaporation, leaves any residuum sweet and agreeable to the taste, it is proof that any degree of fermentation to which it had been subjected must have been trivial. Besides," he further observes, "it is an opinion maintained by respectable authorities, that boiling down any sweet vegetable juice has a tendency to lessen its susceptibility of fermentation."§ Donovan adds, "It is probable that the qualities for which the Romans and Greeks [at one time] valued their wines, were very different from those sought after in the present day; that they contained much saccharine matter, and little alcohol."||

\* Calor nimius qui nonaginta gradus excedit, dissipat potius actiosa principia fermentabilium, quam ut eadem excitet et promoveat; unde ipsa fortius exhalatio majore caloris in gradu peracta; inspissat fluida in densitatem fermentationi prorsus ineptam, Coctio autem id celerius efficit; ita ut succus uvarum optimus celeri coctione amittit, omnen ad fermentationem aptitudinem, maneatque deinceps massa pro annos quietissima nec mutata.—*Hist. Ferment.* tom. i. p. 187.

† Chaptal's *Elements of Chemistry*.

‡ Newman's *Chemistry*, p. 441.

§ Domestic *Economy*, vol. i. p. 24.

|| Donovan's *Domestic Economy*, vol. i. p. 25.

Aristotle states, that either by their natural consistence, or by boiling, or by adulteration, the wines of Arcadia were so *thick*, that they dried up in the goat skins. It was the practice to scrape them off, and to dissolve the scrapings in water. It is probable that the *thick and fat* wines of Chios, Thasos, Lesbos, and Crete, were of a similar description. In a succeeding chapter, these kind of wines will receive more special consideration.\* The depraved tastes of the ancients led them to adopt singular methods to adulterate these wines. In the words of an old writer, they resorted "to such substances, as from their fragrant odour and agreeable pungency, were most likely to impart the desired properties;" *ut odor vino contingat et saporis quædam acumina*. Pulverized pitch or rosin, was sprinkled on the must during its first fermentation; after the completion of which, it was not unusual to infuse into it the flowers of the vine, the bruised berries of the pine or cypress, and the shavings of cedarwood, southern-wood, and bitter almonds.†

Columella gives minute directions concerning the mode of preparing and preserving wines in his day, and, in particular, those of an inferior quality. It was usual to prepare a kind of confection, made with the *defrutum*, or inspissated must, and various proportions of potent and medicinal ingredients. An example of this practice is given from the same writer.

To ninety amphoræ of must evaporated to a third part of its former consistence, were added ten sextarii of liquid nemeturican pitch, or tar, washed in boiled seawater, and a pound and a half of turpentine resin. After this liquor had been reduced to two thirds, six pounds of crude pitch in powder, were gradually mixed with it, in addition to a liberal allowance of various aromatic herbs, such as spike-nard, fleur-de-lis, myrrh, cardamoms, saffron, melilot, cassia, and sweet-scented flag. Four ounces of this mixture was allotted to thirteen and a half gallons, or two amphoræ of wine, produced from a watery vintage; but in dry seasons, three ounces were considered sufficient for the purpose. These medicaments, however, were only employed in the preparation of inferior wines, and Columella cautions the wine-dealers not to make the artificial savour too palatable, lest their customers should thereby be deterred from the purchase of their wines.‡ In a preceding chapter, the

\* Chapter on the Temperance of the Jews.

† Geoponica, 7, 12, 20,

‡ De Re Rustica, xii. 20.



same writer observes, that "that wine which is capable of being preserved for years without any condiment, must be reckoned the best; and nothing ought to be mixed with it by which its genuine flavour may be corrupted and disguised; whatever pleases by its natural qualities, is to be deemed the most choice."\* An accurate writer of the present day, in reference to these practices, makes the following judicious remarks: "At first sight, indeed, it seems difficult to explain, on any principles, consistent with a refined taste, how a predilection should come to be entertained for wines to which a quantity of sea-water had been added, or which were highly impregnated with pitch, rosin, turpentine, and a multitude of powerful aromatic ingredients; nor can we well imagine, that their strong wines, even when mellowed by age, could be rendered very exquisite by being exposed in smoky garrets,† until reduced to a syrup, and rendered so muddy and thick, that it was necessary to strain them through a cloth, in order to free them from impurities, or to scrape them from the sides of the vessel, and dissolve them in hot water before they were fit to be drank. But when we consider the effects of habit, which soon reconciles the palate to the most offensive substances, and the influence of fashion and luxury, which leads us to prefer everything that is rare and costly to articles of more intrinsic excellence and moderate price, we may readily conceive that the Greeks and Romans might have excused their fondness for pitched and pickled wines, on the same plea by which we justify our attachment to tea, coffee, and tobacco. It was long ago observed by Plutarch, that certain dishes and liquors which first appeared intolerable, came, in course of time to be reckoned the most agreeable, and surely the charge of indulging a perverted taste in wine, would proceed with an ill grace from the people of this country, where a notorious partiality exists in favour of a liquor, of which the harshness, bitterness, acidity, and other repulsive qualities, are only disguised by a large admixture of ardent spirits, but which long use has rendered so palatable to its admirers, that they fancy it the best of all possible wines."‡

\* De Re Rustica, xii. 19.

† Henderson alludes to a common practice of the ancients. Columella states, that it imparted to their wines a premature age; "*Vina Celerius vetustescunt quæ fumi quodam tenore præcoquem maturitatem trahunt.*"—*Columella*, lib. i. 6.

‡ Henderson on Wines, p. 60, 61.

These, doubtless, were the wines which were kept by the Romans to such an extraordinary age. Thus in Statius:—

“Vinaque perpetuis ævo certantia fastis.”

Horace makes mention of wine nearly seventy years old—*Marsi memorem duelli*. This wine is said sometimes to have been drunk when 100 years old. The celebrated Opimian wines took their designation from the Consul of that name in whose time they were made. Pliny speaks of them being preserved until his time, that is, nearly 200 years, and that such was their excellence, that they could not be purchased for money. Other wines besides the Opimian were celebrated for their age and quality.

Ice was commonly used by the lovers of wine among the ancients, to cool the artificial heat occasioned by Bacchanalial indulgence. The practice is not unknown to lovers of pleasure in the present day. “To what a pitch,” says Seneca, “have our artificial wants brought us, that common water, which nature has caused to flow in such profusion, and destined to be the common beverage of man and other animals, should, by the ingenuity of luxury, be converted into an article of traffic, and sold at a stated price. The Lacedæmonians banished perfumers from their city and territory, because they wasted their oil. What would they have done if they had seen our shops and store-houses for snow, and so many beasts of burden employed in carrying this commodity, dirty, and discoloured by the straw in which it is kept. You may behold certain lean fellows, wrapped up to the chin to defend them from cold, and pale and sickly in appearance, who not only drink, but even eat snow, putting lumps of it into their cups during the intervals of drinking. Do you imagine this to be thirst? It is a true fever, and of the most malignant kind.”\* Pliny also alludes to this practice in terms of reproach, and adds with some degree of truth, “Man is satisfied with nothing in the state that he receives it from the hand of nature.”†

The ancients paid great attention to the cultivation of the vine. During the infancy of the Roman state, wine was rarely made use of, except on sacrificial occasions. In the time of Homer, in Sicily, and about the neighbouring shores the vine grew wild. In a thousand years afterward, the Italians could boast that of at least fourscore various kinds of wines then in use, more than two-thirds

\* Quæst. Natural, iv. 13.

† Hist. Nat. xiv. 4.

of them were produced in their own country. The number alluded to, however, comprehended only the wines in most esteem, for the same writer informs us, that in his time the luxurious Romans had no less than 195 varieties of wines in general use. The national demoralization which quickly followed, need excite little surprise. Some of the wines of the ancients were exceedingly strong—indeed among the sensual part of the community the celebrity of these wines, in a great measure, depended on their alcoholic strength. “Faustian wine,” remarks Pliny, “*will take fire and burn*; and no wine has greater reputation.”\* Homer in particular alludes to the strength of the Pramnian and Maronean wines, neither of which varieties could be used with safety, unless largely diluted with water.

According to Strabo, Pliny, and Le Borne, the wines of Cyprus, at an early period, were distinguished for their excellence and strength. In later times, Father Stephen Lusignan, observes, that they were so strong, *that they would kindle in the fire and burn like oil.*†

A popular English writer thus alludes to the strength of the white wine of Lepe, (Niebla, near Seville,) in Spain.

Now kepe you fro the white and fro the rede,  
Namely, fro the white wine of Lepe,  
That is to sell in Fish-streat and in Chepe :  
This wine of Spain erpeth subtelly,  
And other wines growing fast by,  
Of which riseth soch fumositie,  
That whan a man hath dronk draughts thre,  
And weneth that he be at home in Chepe,  
He is in Spain, right at the tounce of Lepe.

*Chaucer's Pardoner's Tale.*

History presents remarkable examples of great plenty of wines at various ages of the world. Lucius Lucullus, according to Varro, when a boy, never witnessed more than one cup of Chios wine served up after dinner at his father's table. Pliny, however, relates, that the same Lucullus, after his return from Asia, gave an entertainment to the citizens of Rome, and distributed among them more than 100,000 gallons of wine.‡

\* Pliny's Nat. Hist. vol. xiv. 2.

† Cyprus was conquered by the Mahometans in the reign of Selim II., Emperor of the Turks. It appears that this Prince had in his early youth been very debauched. Some Cyprian wines being brought to the table at one of his voluptuous repasts, a favourite woman asked him, whether this delicious wine was procured in any part of his kingdom. The Sultan felt reproached for his indolence, and having called a council, immediately assembled his troops. “I propose,” said he, “to conquer Cyprus, an island which contains a treasure, that none but the King of kings ought to possess.” This statement is made in a relation printed at Bologna, Nov. 11th, 1572.

‡ Pliny, b. xiv. chap. 14.

Hortensias, the celebrated orator, held the wine of Chios in great esteem. On his death 10,000 barrels of it were found stored in his cellars. This remarkable abundance will excite less surprise, when the fruitful nature of the vine is considered; in particular, when subjected to careful cultivation, in a fertile soil, and favourable climate.

In Italy, according to Martial, wine was at one period more easily procured than water:—

Lodged at Ravenna, water sells so dear,  
A cistern to a vineyard I prefer,  
By a Ravenna vintner once betrayed,  
So much for wine and water mixed I paid;  
But when I thought the purchased liquor mine,  
The rascal fobbed me off with only wine.

Early attempts were made by the Romans to introduce the growth of the vine into the British empire. Wine, according to Speed, was manufactured in almost every monastery.\* The Isle of Ely in particular, became so celebrated for the fruitfulness of its vintage, as to be called the Isle of vines, and the bishop, soon after the conquest, exacted tithes from the vineyards. The vine, however, has never been cultivated in this country, to any great extent. Our French conquests indeed placed within our reach, wines of a superior quality.

In the twelfth and thirteenth centuries, wines were to be had in great plenty in England, and drunkenness existed to a most fearful extent. Hollinshed declares, that at this time "*the strongest wines were in greatest request, and that claret and other weak wines were little valued.*"

In the fourteenth century, wines were so abundant in this country, that when Richard II., after a long absence, was greeted by the inhabitants of London, the very conduits in the streets, through which the procession passed, were allowed to run with every variety of this liquor.† In the reign of Edward IV., A.D. 1470, at the installation feast of the archbishop of York, no less a quantity than one hundred tuns of wine, and three hundred tuns of ale, making a total of more than 100,000 quarts of intoxicating liquor was provided for the entertainment. It may be remarked, that these beverages were not of the same alcoholic strength as the wines and ales in use in the present day.

The price of wine was proportioned to its abundance. Rochelle wine, A.D. 1199, was sold for twenty shillings,

\* Speed's Chron.

† Maitland's History of London.

the tun, or fourpence for the gallon; wine of Anjou, twenty-four shillings the tun, or sixpence the gallon. No other French wines were allowed to be sold for more than twenty-five shillings the tun, a price, however, which was soon increased to sixpence and eightpence the gallon. In the thirteenth century, the best wine could be procured at the rate of forty shillings for thirty-six gallons, and sometimes even for less. In the fourteenth century, wine was so abundant, as to be sold for thirteen shillings and four pence per tun, and twenty shillings for the best, that is, less than one penny per gallon. The price of wines in the fifteenth century, was fixed by act of parliament, thus: Rochelle, sixpence per gallon, and under; Gascoine, eightpence per gallon, and under; and Spanish, tenpence per gallon, and under. The proportionate existence of intemperance at those times, will excite little surprise.

The high duties at various times laid on foreign wine, together with the invention of a more popular beverage, has greatly diminished its consumption as a national drink in England. Immense quantities of it, however, are still consumed in this country. In every part of the globe the most fearful calamities have attended vinous indulgence.

The history of wines, on investigation, will be found to be universally fruitful in the production of every species of moral and physical evil, which in general arise from the use of intoxicating liquors. The general use even of weak intoxicating wines has invariably been followed by an irresistible desire for those of a stronger description.

The strongest wines were held in most esteem among the sensual part of Greeks and Romans. In England, distinguished historians testify that the most potent wines were held in greatest estimation. In the present day a similar partiality exists in favour of the strongest wines. On the authority of Newman and Brand, we are informed *that the wines in common use in this country are three times stronger than those made use of in 1750.* These facts show to an awful extent that *the appetite for strong drink is progressively increased by indulgence.\**

The fondness for intoxicating liquors displayed by various nations is powerfully demonstrative of this position.

\* They begin with the weaker wines; these by use and habit will not do; they leave the stomach sick and mawkish; they must fly to stronger wines, and stronger wines and stronger still, and run the climax through brandy, to Barbadoes, and double-distilled spirits, till at last they can find nothing hot enough for them.—DR. CHEYNE.

Stimulants are generally used for the pleasing sensations they produce, and few people remain long satisfied with the use of mildly intoxicating liquors. The Armenians prepare wine on purpose for the Mohammedans (Persians) by adding lime, hemp, and other ingredients to increase its pungency and strength. "*The wine that soonest intoxicates, is accounted the best, and the lightest and more delicate kinds are held in no estimation among the adherents of the prophet.*"\*

The notions of the ancients in regard to drinking, differed in many respects from those of modern times. Some of their most celebrated philosophers countenanced occasional drunkenness, and their idolatrous superstitions, sanctioned festive intoxication in honour of their gods. Previous, however, to the general effeminaey of the Greek and Roman nations, the practice of *habitual free drinking* was regarded as peculiarly disgraceful. The fate of *Cleomenes*, king of Sparta, may be adduced as an example in point. This monarch acquired habits of gross intemperance during his residence among the Seythians, who were notorious for their immoderate indulgence in intoxicating liquors. On his return to Sparta he was considered unfit longer to reign, and accordingly was deposed from the throne.

According to Hippocrates, the fermented wines of the ancients were divided into two great classes, *δλιγοφόροι*, and *πολυφόροι*, namely, such as did and did not require considerable dilution with water. That the practice of dilution was general, is quite clear from their writers, who have treated largely on the subject. These customs, however, changed with the manners of the people. Plutarch in his *Symposia*, mentions three different kinds of mixtures, the *πεντε*, or *five*, to that mixture which consisted of three parts of *water* and *two* of pure wine; *τρια*, or *three*, to that which consisted of two parts of water and one of wine, and the fourth, to that which consisted of three parts of *water* and one of wine. Plutarch in addition observes, that the first mixture of *πεντε* was *lightly intoxicating*, the second, generous and more mildly composing the spirits, but the fourth *inactive*, and therefore seldom used but by the rigid philosophers at Athens, who resided in the *Pnytanæum*.†

Athenæus adduces several instances from the poets, which accord with the measures of *Plutarch*. That distinguished writer, however, mentions a mixture which

\* Henderson on Wines, p. 263.

† Sympos. lib. iii. quest. 9.



differed much from πεντε of *Plutarch* and which was called πεντε και δυω. It consisted of five parts of pure wine and two parts of water. The lovers of Bacchus were particularly devoted to this cup. It was never used by the temperate part of the community. *Athenæus* confirms this statement by several examples from *Eupolis* and *Anacreon*.\* The latter writer states that it would make them furious like bacchanals.

The odes of *Anacreon* bear testimony to the general practice of diluting wines:—

“Bring hither boy, a mighty bowl,  
And let me quench my thirsty soul;  
Fill two parts water, fill it high,  
And one of wine, for I am dry:  
Thus let the limpid stream allay  
The jolly god’s too potent sway.”

*Hesiod*, during the summer months prescribed three measures of water to one of wine. *Athenæus* writes largely on the manner in which the ancients mingled their wines. This learned writer flourished about the close of the second century. In his tenth book, he represents *Archippus* as making the following remark in his *Amphitryon*:—“Who of you has mingled *ισουν ισω*? in other words, who has mingled an equal quantity of water with wine? *Alexis*, in his *Nurse*, observes, “It is far better to use one part of wine and four of water; *i. e.* in preference to the practice of those individuals who make use of a mixture composed of equal parts of wine and water.” *Anasilas*, in his *Nereus*, says, “I never drink three parts of water and one wine.” In this passage, he alludes to the mixture then in common use, and expresses his desire for a stronger liquor. *Nichocares* states the most desirable proportion to be two parts of wine and five of water. *Hermippus*, in his *Dii*, states the same; so also do *Amerpsias* and *Eupolis*. *Diocles* recommends four parts water and two wine. The following statement of the poet *Ion*, argues strongly in behalf of temperance:—*Palamades* prophesied to the Greeks, who were occupied in preparations for the siege of *Troy*, that “their voyage would be prosperous if they should drink three cups with one, *i. e.* three parts of water and one of wine.

Some of the strong wines of the ancients required plentiful dilution. *Homer*, in particular, adverts to the potency of the *Pramnian* and *Maronean* wines, one part of

\* *Athenæus*, lib. x. cap. 7.

which, he observes, would require twenty parts of water to dilute it to a proper degree.\* “This,” remarks Dr. Barry, “must appear very absurd to those who are not acquainted with the manner of diluting very largely their common wines, when they drank them with an intention of quenching their thirst.” Among the different cooling drinks, which *Hippocrates* enumerates as being most proper, he particularly mentions twenty parts of water and one of Thracian wine.† In these circumstances, the wine was added only to correct the crudity and inactivity of the water, and to make it pass more freely into the blood. The *Maronean* wine was never drank in the manner described by *Homer*, with a view of strengthening or exhilarating the spirits, for if a rectified spirit was drawn from that wine, and diluted with that proportion of water, it would be weaker than any pure wine of the lightest kind, but when drank, reduced to its proper *standard* as wine he then calls it *ἡσυχον οἶνον θεοῦ*.‡

The practice of diluting wines was primitive in its origin. *Homer* thus alludes to it in his narrative of the Trojan war:—

Οἱ μὲν ἄρ' οἶνον ἕμισγον ἐνὶ κρητῆρσι καὶ ὕδαρι.

*They then mingled wine and water in their drinking vessels.* A tradition of the Athenians relates that *Amphictyon*, one of their kings, was first taught by *Bacchus* himself to dilute wine with water. *Philochorus* states that *Amphictyon* dedicated an altar to the god of wine, under the name of “*Ορθιος*,” because from that time men began to return from entertainments *sober* and *ὀρθιοι*, *upright*. The same king also enacted a law, that at entertainments wine alone should be drunk which had been tempered with water. *Solon*, at a later period, revived this law. (*Athenæus*, lib. ii. cap. 2.) The prevalence of this practice is further evidenced by the fact, that drinking vessels were denominated *κρητῆρες*, *goblets*, or *vessels for mixing wine and water*, from the word *καταμνυμι*—to mix or blend together. In summer, the Romans used cold water to dilute their wines; in winter hot. *Juvenal* speaks of the waiter at the table as *calidæ gelidæque minister*, or the waiter for hot and cold water. *Lucian*, in his description of the Greek feasts, states that “wine was set on the table, and water made ready both hot and cold.”§

\* Il. iii. Olys. vi.

† Lib. ii. de Morb. in fine.

‡ Barry on the Wines of the Ancients, p. 135.

§ The practice of diluting wines is not uncommon among the more so-

From these statements, it appears, that among the temperate part of the ancients, at least, the practice of diluting wine with water was not only primitive in its origin, but universal in its extent. Even among the intemperate part of the community, it will be found that the drinking habits of the heathen were, in many respects, less dangerous in their consequences, than those of the same class of persons in our own age. In modern times, wine is not only drank to a free extent on festive occasions, but daily made use of at meals, and at other times, in addition not unfrequently, to the use of other and more powerfully intoxicating stimulants. The ancients, however, seldom made use of stimulating wine, except at their social entertainments. Water, vinegar of wine, unfermented wine, or fermented wine diluted to such an extent as to render it harmless in its effects, were usually employed either to dilute their food, or to allay the demands of thirst. *To drink wine unmixed was σκυνόοπιεῖν, to play the Scythian.* It has already been noticed in a previous chapter that by Θρακία προποσίς, *the Thracian mode of drinking*, was meant ἀκρατοπόσια, *drinking wine not mixed with water.*

Fermented wines were not esteemed among the ancients for those qualities which are attributed to them by a great proportion of mankind, in the present day, viz., as articles in some respects essential to healthy existence. It is quite certain, that they were not employed as a means of satisfying thirst; it is also equally clear, that they were not looked upon as articles capable of adding strength to the body. The latter circumstance is fully demonstrated by the fact, that the Roman soldiers were prohibited the use of wine during their laborious marches and campaigns, which, as regards the display of animal vigour and capacity, has no parallel in modern times.

The invention of beer is by most writers attributed to the Egyptians. The date, however, of this discovery, is involved in considerable obscurity. Its Latin name *cerevisia*, is derived from *Ceres*, the goddess of corn, from which grain, this liquor is in general prepared. The English name, has been derived in various ways. The following are the earliest notices of this popular beverage. An ancient writer thus remarks: "The Pannonians, who in-

ber inhabitants of Italy and France in the present day. In the island of Cyprus, persons of property, at dinner, *always dilute their wine with water*, one-third,—sometimes more, sometimes less.—*See Letter of the Rev. L. W. Pease.*

habit the banks of the Danube, have neither oil nor wine, except very little, and that little very bad: they eat barley and millet, and from these two kinds of grain they make a drink.”\* Ammianus, makes allusion to a liquor used in Illyrium, called *sabaia*, prepared from barley or wheat. Tacitus relates, that the Germans prepared a beverage from barley or wheat, which they made into a liquor, somewhat resembling wine. Those who lived near to the banks of the river, he further remarks, purchased wine.† Ammianus calls the *sabaia* of the Illyrians, “*liquor pauperlinus*,” a poor or weak liquor. This character, however, is not borne out by the remarks of Zenophon, who describes the ο υος κριθινος or barley wine of the Armenians, as strong and pleasant to those who are accustomed to its use.‡ “Their soil is good for arable and pasture, and the produce abundant, yet the people inhabit caves with their cattle, poultry, &c. They fill open vessels with barley and water up to the brim.”§ Pliny makes distinct allusion to the invention of an intoxicating liquor from corn. “Western nations intoxicate themselves by means of moistened corn.” A drink made in this way is called *zythum*, in Egypt, *celia* and *cerea*, in Spain, and *cerevisia*, in Gaul, and the other provinces.|| Homer, does not in any of his writings, allude to this ingenious invention. The Greeks, however, knew from an early period how to produce a liquor, in strength and goodness nearly equal to wine, from barley and water.¶ Ovid, alludes to it in equally distinct terms. A liquor produced from dried grain, is offered to the goddess Ceres, when exhausted with weariness.\*\* Pliny, thus remarks on this invention. “The whole world is addicted to drunkenness: the perverted ingenuity of man, has given even to water the power of intoxicating, where wine is not procurable.”††

The ancient British became acquainted with the art of producing the “wine of corn,” soon after the introduction of agricultural pursuits. Mead, however, appears to have been the common beverage of the primitive inhabitants of this country. It consisted simply of honey and water reduced to a state of fermentation. Among the ancient Irish it was termed *miodh*, and *mil-fion*, that is *honey-wine*.‡‡

\* Dion. Cassius, Lib. xlix.

† De Morib. Germ. § xxii.

‡ Zenophon. Anabasis.

§ Idem.

|| Plin. Lib. xxiii. c. 25.

¶ Diod. Lib. iv.

\*\* Metam. Lib. v. 449.

†† Nat. Hist. Lib. xiv. § 29.

‡‡ Harris's Ware. ii. 182.

Mead was held in much esteem by the ancient Britons. In the court of the ancient Princes of Wales the mead-maker was held as the eleventh person in point of dignity. By an ancient law of the principality, three things in the court were ordered to be communicated to the king, before they were made known to any other person. First, every sentence of the judge; second, every new song; and third, every cask of mead. The solace which this or some similar liquor afforded, is termed by Ossian, "the joy of the shell."\*

Isidorus and Orosius, about the commencement of the fifth century, thus describe the manner in which beer was made among the British and other Celtic nations: "The grain is steeped in water, and made to germinate; it is then dried and ground; after which it is infused in a certain quantity of water, which being fermented, becomes a pleasant, warming, strengthening, and intoxicating liquor."

The German tribes placed a high value on this exhilarating liquor. Their poets, indeed, made it the theme of praise, even in the hours of death. The following authorities show, that malt liquor was in common use both in Britain and among the Irish, at an early period:—

Eumenes, in his panegyric on Constantius, A. D. 296, observes, that Britain produced corn in such abundance, that it was sufficient to supply, not only bread, but also a *drink*, which was comparable to wine.† A writer of great erudition, thus alludes to the habits of St. Finnian, of Clonard, one of the two sees of Meath. This pious individual died, A. D. 552, "Finnian was distinguished, not only for his extraordinary learning, and knowledge of the Scriptures, but likewise for his great sanctity, and austere mode of living. His usual food was bread and herbs; his drink water. On festival days, he used to indulge himself with a little fish, and a cup of *beer* or whey."‡ In the fifteenth chapter of the Life of St. Columbanus, by Jonas, (embracing a period between 589 and 610,) allusion is

\* Ragner Lodbrog, the last King of Scandinavia, having been taken prisoner, in a descent which he made on England, was put to a cruel death. In the agonies of torture he uttered the following language:—"We fought with swords: I am still full of joy when I think of the banquet that is preparing for me in the palace of the gods. Soon—soon, in the splendid abode of Odin, we shall drink out of the skulls of our enemies."—"But it is time to cease. Odin hath sent his goddesses to conduct me to his palace. I am going to be placed on the highest seat, there to quaff goblets of beer with the gods. I will die laughing."—*Mallett's Edda*.

† Macpherson's Annals.

‡ Ecclesiast. Hist. c. x. § 5.

made to *ale* (cervesian,) which is prepared from the juice of wheat and barley, and which, "above all the nations of the earth, except the Scordiscæ and Dardans, who inhabit the borders of the ocean, those of Gaul, Britain, Ireland, and Germany, and others who are not unlike them in manners, use.\* The Memoir of Columbanus, was written about A. D. 640. In the year 694, Ina, king of Wessex, directed that every one who possessed a farm of ten hides of land, should, among other articles, pay to him twelve ambers of Welch ale. Each amber contained above seven gallons of English wine measure.

The ancient and peculiar drink of the Irish, remarks Ware, as also the Britons, was *ale*.† Dioscorides observes, that the Britons and Irish, [Hiberi] instead of wine, use a liquor called *curmi*, made from barley.‡ On this passage Camden remarks, that the word *curmi*, is corruptly written for the old British word, *cwrw*, which signifies *ale*. This latter name, is derived from the Danes, who term it *oel*. Julian, the apostate, in an epigram, denominates this liquor, *the offspring of corn, and wine without wine*.

Beer and ale appear to have formed important items in the banquets of olden times. Malt liquor constituted a part of the feast provided in the eleventh century for Edward the Confessor. In the reign of Edward IV., in the fifteenth century, it has already been shown, that 300 tuns of ale, were prepared for one feast alone. At an entertainment given by the earl of Leicester, in Kenilworth Castle, to Queen Elizabeth, 365 hogsheads of beer alone were consumed. On the supposition that 23,000 persons were present on that occasion (an improbable conjecture,) not less than one gallon of ale would fall to the share of each individual. Intemperance and riot, doubtless, characterized this sumptuous feast. The consumption of malt liquors must have been greatly increased by the easy rate at which they could be procured by all ranks of society. Spiced ale, (double the price of common,) in the eleventh century, was sold at 8d. per gallon. In 1251, the law enacted, that in cities a brewer might sell two gallons of ale for a penny; and in the country, three or four gallons for the same price.§ In 1471, the maximum price of ale was

\* Messingham Flor. p. 226.

† Lib. xi. cap. 110.

‡ Harris's Ed. Ware's Antiq. p. 183.

§ Hulme, vol. ii. p. 333.—A penny at that time was valued about three half-pence in the time of Hulme, from whose work this fact has been quoted.



fixed by Act of Parliament at three halfpence for a gallon of the best beer. About 1550, according to Hollinshed, the cost of beer was about five farthings per gallon.

Our ancestors, who were conspicuous for their bibulous propensities, had stated times for indulgence in malt liquors. Some of these were even associated with the offices of the church,\* and were supported by joint contributions—such as *leet ale*, *clerk ale*, *church ale*, and *bride ale*. The latter custom is even still followed in some parts of Scotland, under the name of Penny Bride Ale, having for its professed object the assistance of those poor persons who are unable to defray the expenses of a wedding dinner.†

Hollinshed, who flourished in the sixteenth century, thus makes allusion to the habits of the people in his time:—"They will drink till they be as red as cocks, and little wiser than their combs." The same writer mentions that such "headie ale and beer" were vended, that the people stood peculiarly in danger of imposition.

Porter is a beverage of modern invention. It was first manufactured about the year 1722. Previous to that period, a drink composed of beer, ale, and two-penny, was in great demand, in particular among street porters and others engaged in similar occupations. A brewer, however, in London, of the name of Harwood, invented a substitute, which derived its name from those useful members of society. Porter principally differs from ale and beer, in being made from high-dried malt. An immense quantity of this liquor is consumed in London. The metropolis has ever been famous for the production of this popular beverage.‡

Hops were introduced into the composition of beer in the sixteenth century. This circumstance is thus noticed by an old author:—

*Hops*, reformation, bays and *beer*  
Came into England all in one year.

The addition of this popular herb appears to have

\* In the fairs held at Camberwell, it is stated, that booths were erected in the church-yard for the sale of "good drink, pies, and pedlerie trash."

† Supp. Encyclop. Brittan.

‡ "The Thames water at London is fattened by the washings of hills and the dirt of sewers, which gives it a thick body and a muddy taste, and therefore it fines well, and makes most drink with less malt."—*Town and Country Brewery Book*, by W. Brande, Maltster and Brewer, p. 74, London.

formed the distinction between beer and ale. "The general use," remarks an old writer, "is by no means to put any *hops* into *ale*, making that the difference betwixt it and *beer*, that the one hath *hops*, and the other none."\*

The introduction of hops may in part be ascribed to a desire to preserve ale from speedy acidity or decay.† Tusser,‡ in his directions concerning the culture of a hop-garden, presents his readers with the following epigrammatic point:—

"The hop, for his profit, I thus do exalt,  
It strengtheneth drink, and it favoureth malt;  
And being well brewed, long kept it will last,  
And *drawing* abide—if ye *draw* not too fast."

Another and more probable reason, however, presents itself to our notice. Bitter ingredients in the form of herbs were held in much repute by our forefathers. The principal remedies of the herbalists or *leeches*, the medical practitioners of those days, consisted of the leaves of bitter plants infused in malt, which from thence were termed *herb-ales*. This practice is common to some parts of the country, even in the present day. Herb-ales, among the people, became popular as remedies for most diseases, and in course of time a taste was acquired for these nauseous medicaments.§

Hops are first made mention of in the Statute Books in 1552. In the time of Edward VI., land was set apart for their cultivation, and they are known to have been extensively grown in England during the reign of James I.|| In a work published by Walter Blithe, called the *Improver Improved*, anno domini, 1649, the following curious notice of this plant occurs:—"Hops were then grown to be a national commodity: but that it was not many years since, the famous city of London petitioned the Parliament of

\* *Maison Rustique*, by Gervase Markham, A. D. 1616. Moryson, (Hist. of Ireland, vol. ii. p. 372,) thus remarks of the Irish of 1599 to 1603, "their food for the common sort is white meat, &c., and drink, not English beer made from malt and hops, but *ale*."

† The wiser huswives say, the utter want of hops is the reason why ale lasteth so little a time; but either dieth or soureth, and therefore they will to every barrel of the best ale allow half a pound of good hops.—*Maison Rustique*, article "Brewhouse."

‡ "Five hundred pointes of good husbandrie."

§ "Wine itself," remarks a judicious writer who takes this view of the question, "when prescribed by the physieian, is often medicated, serving as a vehicle for the introduction of the extracts of wormwood, quassia, gentian, and other bitter plants which, before their prohibition, were common in the brewhouse."—*Art of Brewing*, part i. p. 21.

|| Vide 1 Jac. I. c. 18. 1603.

England against two nuisances, and these were Newcastle coals, in regard to their stench, &c., and hops, in regard to they would *spoil the taste of drink* and endanger the people," &c. This application however did not meet with success.

The hop possesses narcotic properties, and has been used in a medicinal form, with more or less advantage. George the Third was directed to rest on a pillow of hops, in order to procure sleep. Hops, remarks Hooper, are "*highly intoxicating*." The hop flower exhales a considerable quantity of its narcotic power in drying; hence, those who sleep in hop-houses are with difficulty roused from their slumbers.\*

Dr. Chapman, in his work on Therapeutics, speaks of the hop thus:—"As an anodyne it may be substituted for *opium*, where the latter from idiosyncrasy, or other causes, does not suit the case."

On reference to the medical dispensatory, it will be seen, that the hop when prescribed for medical purposes, is recommended to be taken in the form of powder in doses of from three to twenty grains. Morrice (see his Treatise on Brewing,) states the average quantity of hops employed in the manufacture of beer or ale, as an ounce to a gallon of beer, or two pounds to the barrel. According to this calculation, the individual who drinks two quarts or eight glasses of malt liquor per diem, swallows not less than half an ounce of hops, in addition, of course, to a greater or less quantity of alcohol, which would necessarily be present. In defence of this practice, the following respectable authority has been advanced. "The narcotic power does not exist in a very great degree, but as it is united to a bitter extract which is grateful to the stomach, it is occasionally found useful for medicinal purposes, where opium is objectionable on account of its injurious effects on the digestive organs. The narcotic property appears to reside in a *resinous aromatic* principle of a volatile nature, so that in the usual method in which *hops* are employed in *brewing*, it is probably dissipated, and nothing remains but the bitterness."†

The existence of a bitter principle in malt liquors, combined with a certain proportion of alcohol, certainly is not sufficient to account for the rapid stupor which *hopped*

\* Hooper's Medical Dictionary.

† Edin. Encyclop. vol. xii. p. 423.

*malt liquors* produce on the functions of the human system.\* The remarks and experience of Professor Mussey, of America, contribute much to elucidate this interesting subject. "In addition," he observes, "to alcohol, which is universally acknowledged to be a poison, beer contains a narcotic principle derived from the hop, which can never be habitually taken, even in small quantity, without injury. All narcotic substances of every name and nature, are known to be poisons. The impressions they make upon the healthy actions of life are always unnatural, uncongenial, and no familiarity produced by habitual use, can make them harmless and healthful like bland and nutrient articles of diet. They disturb the equilibrium of action in the living organs, and bring on premature decay by a needless waste of the principle of life. At the age of twenty years, while occupied during the hay season, upon my father's farm, I drank hop beer for about three weeks, but was induced to discontinue it on account of a peculiar organic weakness, as well as a diminution of the general strength, which I attributed to that beverage. The local disorder immediately subsided, and in about two weeks from the time of ceasing to drink the beer, my strength was restored. The beer was made from a pound of hops, a gallon of molasses, and a barrel of water, with a little yeast to ferment it. This kind of beer was at that time much in vogue among the farmers in the neighborhood, but it soon fell into disuse, as a drink not the most wholesome."†

The habitual use of hops ought, however, to be deprecated, not only for the narcotic influence they possess, but for the injurious effects of bitters on the human system, when long continued. All medical men are agreed that bitters, when habitually used, impair the functions of digestion. As "appetite and digestion," remarks Dr. A. T. Thompson, "are promoted by the operation of tonics on the stomach itself, it may appear singular, that their frequent and long continued use, is generally followed by a loss of tone, but such is really the case."‡

\* The stupor and intoxication produced by American malt liquors, are, for the most part, owing to the addition of drugs, such as *cocculus indicus*, *nux vomica*, *opium*, and *tobacco*. To such an extent is this carried, that we have known a tumbler of ale, produce such a degree of sickness and intoxication, as to compel a man, unaccustomed to its use, to keep his bed for twelve hours.—See Appendix, B, on the adulteration of malt liquors.—AM. ED.

† American Temperance Intelligencer, 1835.

‡ Professor Thompson, *Materia Medica*.

Dr. Thompson is not alone in this opinion. Speaking of domestic medicines, Mr. Thackrah remarks, that "bitters, though they sometimes improve the appetite for a time, tend when long continued, to weaken digestion. They ought not to be taken without medical direction."\* The views of Dr. Trotter, coincide with those just quoted. "Bitters of all kinds seem to possess a narcotic power, and when used for a considerable length of time, destroy the sensibility of the stomach. This is a class of medicines that requires much caution in the treatment of dyspeptic complaints, or what are called weak digestion. Some people are very fond of *herb ale* and *diet drinks*, the ingredients of which are bitter herbs and roots, and are equally pernicious when long continued or frequently resorted to."††.

Cider is another beverage in common use in some parts of this country. The Counties of Hereford and Devon, as well as the Norman Isles of Jersey and Guernsey, are famous for the production, as well as consumption of cider. It is a liquor of considerable antiquity. Pliny speaks of wine made from apples. St. Augustine states, that the Manichæans drank a delicious liquor made from the juice of the same fruit. Tertullian also speaks of a liquor pressed from apples, which he describes as strong and vinous. *Succum ex pomis vinosissimum*.

The discovery of the art of distillation, forms a remarkable and important epoch, in the History of Intoxicating Liquors. This fatal invention placed within the reach of man a readier, more sudden, and more effectual method of sensual gratification.

The date and authors of this invention are circumstances involved in considerable obscurity. The Chinese, whose perseverance in scientific pursuits is well known, are, by

\* Thackrah on Digestion and Diet, p. 145.

† Trotter on Drunkenness, p. 113.

‡ Most of the irregular practitioners of this country, make great use of "bitters," and "*hot drops*," particularly the Thomsonians, containing a large proportion of alcohol. The mischiefs produced by these popular drains are incalculable; temporary relief being purchased by a permanent derangement of the digestive organs. The United States may well be called the paradise of quacks; and in our own State, (New York) the Legislature has legalized every form of medical quackery, by permitting every man to practice the healing art, provided he use, or pretend to use, roots and herbs the growth of the State. A wise provision this, when our indigenous *Materia Medica* contains many of the most powerful poisons known in medicine; while the imported vegetable articles are, for the most part, mild, and their virtues far better known, than those growing in our own soil!—AM. ED.

some writers, supposed to have been acquainted at an early period with the art of distillation. This supposition, however, is destitute of the necessary proofs.

The Chinese and Saracens had long been acquainted with a species of distillation, by means of which they were enabled to extract the essence or *aroma* of flowers. Perfumes and essences were held in great esteem among these oriental nations.

Pliny, who flourished in the first century of the Christian era, does not make the slightest allusion to the art of distillation. Galen is also silent on this subject. This justly celebrated physician flourished about a century after Pliny. Galen alludes to distillation as a means of extracting the aroma of plants and flowers.

The same observation will apply to the Arabians, who were famed for their pretended knowledge of alchemy and the profession of medicine. Rhazes, Albucassis, and Avicenna, three celebrated physicians who lived about the tenth and eleventh centuries, speak of the distillation of roses, but not of the extraction of intoxicating spirit from fermented liquors.

Arnoldus de Villa or Villanova, a physician of the South of Europe, who flourished in the thirteenth century, is the first writer who distinctly alludes to the discovery of ardent spirit. From the statements of this member of the medical profession, it appears that the ancients were not acquainted with the process—that it had only become recently known, and that when discovered, it was believed to be the universal *panacea* which had so long been the object of philosophical investigation.

Raymond Lully, a native of Majorca, and a disciple of Villanova, dwells in the most enthusiastic terms on this newly discovered medicine. This philosopher was born in 1236, and died in 1315. Lully believed it to be an emanation of divinity, sent for the physical renovation of mankind.\* Such is an illustration of the effects produced on the minds of those who were first acquainted with this important event. Through the influence of Villanova and Lully, this medicine gradually extended its influence northward, and through the various divisions of Europe.

\* The discovery, indeed, of this divine liquid induced him to believe that the end of the world was not far distant. Raymond Lully first applied the name of alcohol to this fluid. For a considerable length of time the discovery was kept a secret, and was not generally made known until many years had elapsed from the period of its discovery.



In the sixteenth century, alcohol became more generally known. As a medicine it was highly extolled, and several treatises were written in its recommendation. In one of these issued by Michael Savonarole, an edition of which, was published about a century after his death, it is stated that at that period the *spirit of wine* was used as a *medicine only*, and was known under the name of *aqua vitæ*, or water of life, from its supposed property of prolonging human existence. A quotation is now adduced from this writer, who alludes with some degree of enthusiasm to the personal benefit he had derived from a trial of his favourite *panacea*.—"Est et aqua vitæ dicta, quoniam in vitæ prorogationem quàm maximè conferre sentiat. Sum etenim memor ejus verbi quod sæpe hilari corde gravissimus ille vir et in orbe sua ætate clarissimus medicus, Antonius Delascarparia, exclamando pronuntiabat, qui, dum octogesimum annum duceret, dictabat : *O aqua vitæ, per te jam mihi vita annos duo et viginti prorogata fuit.*"

In Hollinshed's *Chronicles*, allusion is made to a treatise written by an individual named Theoricus, who thus highly extols the sanative properties of alcohol : "It sloweth age, it strengtheneth youth, it helpeth digestion, it cutteth phlegme, it abandoneth melancholie, it relisheth the heart, it lighteneth the mind, it quickeneth the spirits, it cureth the hydropsia, it healeth the strangurie, it pounceth the stone, it expelleth gravel, it puffeth away ventositie, it keepeth and preserveth the head from whirling, the eyes from dazzling, the tongue from lisping, the month from snaffling, the teeth from chattering, and the throat from rattling ; it keepeth the weasan from stiffling, the stomach from wambling, and the heart from swelling ;—it keepeth the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking."

Ulstadius, another writer of those days, adduces this most singular property in proof of its excellence. "It will *burn* being kindled."

Up to this period, it is probable, that alcohol was considered only as a medicinal agent. It was too potent, however, and too pleasurable in its effects, to remain long in so confined a sphere. Mankind gradually introduced it into use as an article of diet, and many individuals even laboured under the delusion that it was necessary to their existence.\*

\* The following quotation is extracted from a work written by Sir Wm.

Distillation, according to M. le Normand, was not conducted on a large scale until about the end of the seventeenth century. Its manufacture, even at that period, was unimportant, when compared with the product of the still, about the commencement of the eighteenth century.

Distillation is generally supposed to have been introduced into England during the reign of Henry II. In Ireland, spirit was distilled from corn, at an early period. In the common language of the country, this liquor was called *uisge beatha*, or *usquebaugh*, and also *bulcaan*. The latter term strongly expresses the fiery nature of the spirit being derived from the words *buile*, madness; and *ceann*, the head. From the word *usque* is derived the word *whiskey*.

The consumption of corn in the production of whiskey, alarmed, at an early period, the Irish government, by whom it was viewed as a deplorable waste of nutritious food.

An act passed in the reign of Philip and Mary, is thus headed: "To prevent the making of aqua vitæ."\* The preamble of this act states as follows: "Forasmuch as aqua vitæ, a drink nothing profitable to be daily drunken and used, is now universally throughout this realm of Ireland made, and especially in the borders of the Irishy, and for the furniture of Irishmen, and thereby much corn, grain, and other things, is consumed, spent, and wasted, to the great hindrance, cost, and damage of the poor inhabitants of this realm," &c. ; it thereby enacts, that none, save peers, gentlemen of £10 freehold, and freemen, (for their private use,) shall make aqua vitæ without the deputies' license.

In 1584, Sir John Perrot, then Lord Deputy of Ireland, during his visit to the town of Galway, in his address to the mayor and corporation, among other "articles touching reformacions in the common wealthe," adverts in strong terms to the evil of intemperance which had then begun to spread: "That a more straighter order be taken to bar the making of aqua vitæ of corne than hitherunto hath beene used, for that the same is a consumption of all the provition of corne in the common wealthe," and, "That the aqua vitæ that is sould in towne ought rather to be called aqua mortis, to poyson the people then comfort them in any good sorte, and in like manner all their byere,

Douglas, and printed at Boston in 1755: "Spirits (spiritus ardentis) not above a century ago, were used only as official cordials, but now are become an endemical plague, being a pernicious ingredient in most of our beverages."

\* 3d and 4th Philip and Mary, cap. vii.

and all wherein the officers, in reformyng the same, have nede to be mor vigilant and inquisitive than they be.”\*

The testimony of Moryson, (includng the period between 1599 and 1603,) may be adduced in evidence of the common use of *aqua vitæ* by the Irish, and the evils which thereby resulted: “At Dublin, and in some other cities, (in Ireland,) they have taverns wherein Spanish and French wines are sold; but more commonly the merchants sell them by pints and quarts in their own cellars. The Irish *aqua vitæ*, vulgarly ealled usquebaugh, is held the best in the world of that kind, whieh is made also in England, but nothing so good as that which is brought out of Ireland. And the usquebaugh is preferred before our *aqua vitæ*, because the mingling of raisins, fennel seed, and other things, mitigating the heat, and making the taste pleasant, makes it less inflame, and yet refresh the weak stomach with moderate heat and good relish. These drinks the English-Irish, drink largely, and in many families (especially at feasts) both men and women use exeess therein:—but when they come to any market town to sell a car or horse, they never return home until they have drank the price in Spanish wine, (which they call the King of Spain’s daughter,) or in Irish usquebaugh, and until they have outslept two or three days’ drunkenness.”†

Sir James Ware is of opinion that ardent spirits were distilled in Ireland at an earlier period than in England. He observes, that the English *aqua vitæ*, is thought to be the invention of modern times. Yet we find, he remarks, the virtues of usquebaugh, and a receipt for making it, both simple and compound in the red book of Ossory, compiled nearly 200 years ago; and another reeeipt for making a liquor ealled *nectar*, made up of a mixture of honey and wine, to which are added, ginger, pepper, cinnamon, and other ingredients. Ledwich states, that for a considerable period, *aqua vitæ* was employed only as a medicine. It was, he also affirms, eagerly sought after, and believed by physicians to dissipate humours, strengthen the heart, cure the colic, dropsy, palsy, quartan fever, stone, as well as to preserve health and to prolong life.

The act of Philip and Mary, previously adverted to, contributed in a great degree to prevent the common use of whiskey as a beverage in Ireland. Mead and ale appear to have been the usual drinks of the natives of that

\* Hardman’s History of Galway.

† Moryson’s History of Ireland.

country. In regard to the use of ardent spirits, historians of the time are almost altogether silent. Sir William Petty, (1672) in reference to the drinks of the operative classes, frequently alludes to beer, and assigns causes for the great use of ale, and the excessive number of public houses, but makes no mention of ardent spirits.\* Lawrence also, has no reference to the same subject, although he particularly states the loss of grain, which arose from the too general use of ale.†

About the close of the seventeenth and the commencement of the eighteenth century, distillation in Ireland was conducted on a large scale. An imprudent and short-sighted act of legislation, gave great encouragement to this destructive art. Corn had been little cultivated in Ireland, and a slight failure of the harvest entailed on the the country great scarcity of this necessary of life. In the earlier part of the eighteenth century the Irish legislature directed their attention to the best means of increasing its growth. Acts for the encouragement of tillage were passed, and bounties were granted in furtherance of the same object. The manufacture of spirits became a popular measure, not only as a means of increasing the growth of corn, but as an efficient and powerful method of augmenting the revenue. Men of enlarged views and philanthropic minds, witnessed the encouragement thus given, with well-founded apprehension.‡ Unfortunately for the interests of Ireland, their fears were realized at an early period. The revenue in 1719, produced not more than £5785. The consumption of foreign and home-made spirits in the year 1729, was 439,150 gallons. In 1795, the consumption amounted to 4,505,447 gallons. This increase remarks an accurate writer, could not have arisen from an increase of population. In the interval alluded to, the population of Ireland had only doubled. In 1731, the inhabitants of Ireland were estimated at 2,010,221. In 1792, at 4,088,226. Nor was the enlarged consumption attributable to increase of wealth. Other articles of luxury do not appear to have increased in any similar proportion.§

\* Political Anatomy, p. 117 and 122.

† "Interest of Ireland in its Trade and Wealth stated."—London, 1682.

‡ "In order to promote tillage, several gentlemen have of late, encouraged the distillation of whiskey; but it may be doubted whether the use of this liquor by the common people, may not in time contribute to the ruin of tillage, by proving a slow poison to the drinkers of it."—*Ancient and present state of Waterford*, by Charles Smyth, M.D., 1746. p. 282.

§ An Inquiry into the Influence of Spirituous Liquors, Dublin, 1830. p. 25.

The rapidly increased consumption of ardent spirit in England and Scotland, in conjunction with its direful effects on individual and national welfare, has been elsewhere referred to. An eminent physician has well observed, that the art of extracting alcoholic liquors by distillation, must be regarded as the greatest crime ever inflicted on human nature.\*†

The preceding observations include a description of a large proportion of intoxicating drinks, known and used by the natives of those countries who have enjoyed the advantages of civilization and refinement. Many others might be included as principally used by barbarous nations. These, however, are too numerous to allow of extended notice.

Most of them are prepared by fermenting different substances peculiar to the climate in which they are produced. Not a few, however, have been introduced by intercourse with European and other civilized nations. The Egyptians, even of the present day, prepare a fermented drink from barley, maize, and rice. The Nubians use an intoxicating liquor called *bouza*, in which they freely indulge, and which is extracted from *dhourra*, or barley.‡ The Abyssinians inebriate themselves with beer and mead. Honey, from which the latter is prepared, is found in great abundance in Africa. The Caffres and neighbouring people prepare an intoxicating compound by the fermentation of millet, a species of corn. In the language of that country, it is denominated *pombie*. The Congoese and natives of Ashantee, with various other nations in the warm climates of the torrid zone, ferment the juice of the palm-tree, and thus obtain a highly intoxicating beverage.§ In the island of Formosa, rice is made use of for the same purpose.|| The natives of Kamschatka have a curious method of preparing a liquor, by means of a species of grass which they call *slatkaiatrava*. This grass, after it

\* Paris Pharmacologia.

† Intemperance, by means of distilled liquors, began to prevail in France as a national vice, about the year 1678, although Louis XII. granted to a company of merchants permission to distil brandy as early as 1514. About the period first mentioned, the products of distillation began to be kept by taverns and shopkeepers, and drunkenness henceforth became much more prevalent in that kingdom than it had ever been before.—AM. ED.

‡ Burckhardt's Travels in Nubia, 4to. 1819, p. 143-4.

§ Voyage to Congo, part. i. p. 564. Apud Churchill. Bowdich's Ashantee, page 386.

|| Vide Candidus's Account of the Island of Formosa. Apud Churchill, vol. i. p. 405.



has undergone some preliminary process, is steeped in hot water until fermentation takes place, when a liquor is afterward distilled from it, called *raka*. It is most pernicious in its effects on health, and produces sudden nervous disorders.\* The natives of Otaheite and the Sandwich Islands obtain a strong spirit from the root of the *tee*. It first, of course, undergoes the several processes of fermentation and distillation.

In the Chinese empire, much ingenuity is displayed in the production of intoxicating liquors. The natives of the province *Quang-Tong*, in particular, distil a liquor from the flowers of a variety of the lemon tree, which are said to possess a strong saccharine property.† The inhabitants of the celestial empire, however, carry their inventive powers to a still greater extent. Sheep's flesh is subjected to fermentation. The liquor is then submitted to the still. The spirit thus extracted is said to be very strong.‡ Lamb wine, or as the natives called it, *yan-yang-tskew*, has long been a favourite beverage among the Tartars.

The inhabitants of Tartary possess a variety of means by which they are enabled to procure inebriating liquors. Their principal beverage is prepared by fermenting mare's milk, and is called *koumiss*. This process was known in that country previous to any intercourse with Europeans. A similar practice is known to have existed among the inhabitants of Iceland and the Afghanistans, who manufacture a powerful drink from the fermented milk of sheep.§

The surprise created by these facts will be not a little increased when it is known that the *Swedes*, whose propensity for strong drink is well known, flavour their brandy by distilling over with it a large species of the *black ant*. These insects contain a resin, an oil, and an acid, which are highly valued for the flavour and potency which they impart to their brandy. They are found in abundance at the bottom of fir-trees, in small round hills, and are taken in that state for use.||

In addition to these methods of producing inebriating liquors, there are others which do not require special notice. They differ little, however, both in their com-

\* Cook, vol. iv. and Lessup's Travels, Svo.

† Du Halde, vol. i. p. 109.

‡ Grosier, vol. ii. p. 319. Du Halde, vol. i. p. 303.

§ Elphinstone's Account of Caubal, &c. 4to. p. 236.

|| Consett's Remarks in a Tour through Sweden, &c.



position, and mode of preparation, from those already mentioned.

[The history of intoxicating drinks in the United States has been left unnoticed by our author : we have endeavoured, in the appendix to supply the deficiency, with a brief sketch, going back to the earliest settlement of the country. See Appendix A.—AM. ED.]

## CHAPTER X.

## NATURE AND COMBINATIONS OF ALCOHOL.

Under the names of rum, brandy, gin, whiskey, usquebaugh; wine, cider, beer, and porter *Alcohol*, is become the bane of the Christian world.—*Darwin's Zoonomia*.

Throughout the wide-spread kingdom of animal and vegetable nature, not a particle of alcohol, in any form or combination whatever, has been found, as the effect of a single living process; but it arises out of the decay, the dissolution, and the wreck of organized matter.—*Dr. Mussey's Temp. Prize Essay*.

ALCOHOL, received its name from an Arabian physician, by whom it was first discovered. The phrase is said to be derived from the Arabic words *Al* the, and *Kahol*, a fine impalpable powder. With this substance, the ladies of Barbary were accustomed to tinge the hair and edges of their eyelids. Dr. Shaw remarks, that none of the women of Barbary think themselves completely dressed, until they have tinged their hair as well as the edges of their eyelids, with *al-ka-hol*, the powder of lead ore.\* In course of time, however, this word appears to have been used to express the separation of any subtle or powerful substance, from the grosser materials with which it was connected. Hence, perhaps, its application to the refined and potent stimulus extracted from fermented liquors.

The name of alcohol in the present day, is exclusively applied to the spirit or intoxicating liquor, contained in all fermented drinks. Alcohol was formerly supposed to be the *generical product* of distillation. It is now acknowledged, that distillation separates it only from fermented liquors where it had been previously formed.

Alcohol in its pure state, is light and colourless, and of the specific gravity, 0.796 at 60 degrees Fahrenheit. It has a powerful odour when submitted to the smell, and is highly pungent and irritating to the taste. Alcohol is exceedingly inflammable, and instantaneously burns when in

\* Travels through Barbary, p. 294.

contact with ignited matter. The flame has a peculiar bluish appearance in the dark; the intenseness of which depends on the purity of the spirit which is ignited. On dead animal matter, this powerful fluid acts as an *astringent* and *antiseptic*, lessening the bulk of the substance to which it is applied, and preserving it from speedy decomposition.

Alcohol is composed of three gases, carbon, hydrogen, and oxygen. The following are the proportions of one hundred parts of *pure* alcohol, according to the calculations of Saussure, the eminent French chemist.

Carbon, -	-	-	-	51.98 or 52.17
Hydrogen, -	-	-	-	13.70 — 13.04
Oxygen, -	-	-	-	34.42 — 34.79
				<hr/>
				100      100*

The alcohol used in medicinal preparations, by direction of the London Pharmacopœia, is of specific gravity, .815 and contains 93 parts of pure or anhydrous alcohol, and 7 parts of water. The rectified spirit of the chemist, sp. gr. .835, contains 15 per cent. of water.

#### COMBINATIONS OF ALCOHOL.

The nature and results of fermentation, form an interesting and important subject for philosophical investigation.

1. *The nature of fermentation.*—Fermentation is now known to be one of the first results of the partial decomposition of vegetable matter. The several stages of fermentation through which decomposition passes previous to its completion, are denominated the *vinous*, the *acetous*, and the *putrefactive*. Each of which, is subject to certain laws, which would go on to completion, were it not for the obstructing hand of man. Alcohol is the product of the first stage of decomposition, which is from thence termed the *vinous*. Vinous compounds, when subjected to a certain temperature, or exposed to the atmosphere, and unmixed with artificial and counteracting compounds, gradually run into the acetous or second stage of decay, a condition which is subsequently followed by putrefaction.

In course of time, man, by the exercise of his ingenuity,

\* Annal. de Chimie.

found that he could arrest the progress of vegetable decomposition, at those periods which most suited his purposes. By this means he had placed at his disposal, vinegar, which is applied to many useful purposes, and fermented liquors, by which he might indulge and gratify unnatural and injurious passions.

The present inquiry, however, only relates to the vinous or first stage of decomposition, which, like every other operation of nature, is subject to necessary and invariable laws.

2. *Conditions necessary to fermentation.*—*The presence of a sufficient quantity of water.*—To produce fermentation, the materials must be in a liquid state. A mixture of sugar and water will not properly ferment in a state of syrup, but when reduced to a liquid condition, it becomes susceptible of fermentation. It has already been seen, that the ancients were acquainted with this fact, and that by inspissating, or boiling down the juice of fruits, they prevented it from running into a state of fermentation.\*

[It appears from Pliny, that the juice which flowed from the gentle pressure of the grapes upon each other, when heaped in the baskets or troughs before being trodden, was placed in vessels carefully secured, and set aside till the ensuing summer, when it was exposed still unfermented, for forty days to a strong sun. This juice was very saccharine. When the saccharine matter was small, thus rendering its preservation doubtful, the must was placed in an *amphora*, coated and secured by being well pitched and corked, and then sunk in a pond, where it lay till winter, when it was taken up and found to have lost all tendency to fermentation, and might be preserved a year or more. Sometimes it was sunk in the sea, when it was thought to acquire very speedily the flavor of age. This was something between a syrup and a wine. Other modes of preventing fermentation were adopted by the ancients, which we shall point out hereafter.—AM. ED.]

*A proper temperature.*—The regulation of the temperature forms an important item in the preparation of intoxi-

\* "*Must, or the juice of the grape, ferments spontaneously; but Gay Lussac has observed, that these juices cannot begin to ferment unless they are exposed to the air. By heating must to 212 degrees, and then corking it carefully, the juice may be preserved without change; but if it be exposed to the air for a few seconds only, it absorbs oxygen, and fermentation takes place. From this it would appear, that the must contains a principle which is convertible into yeast, or at least acquires the characteristic property of that substance, by absorbing oxygen.*"—*Turner's Elements of Chemistry*, p. 119.

eating liquors. In hot countries, the atmospheric heat is in general sufficient to carry on the process of fermentation. Vinous fermentation will not take place at a temperature of thirty-two degrees, The fermentation is languid at fifty degrees, but rapid at sixty degrees. The latter temperature, therefore, is required to produce the necessary fermentation for the production of alcohol. Great care is required to prevent the acetous fermentation which commences at seventy degrees.

*The presence of a ferment in addition to fermentable matter.*—The grape contains all the requisites for fermentation, namely, “water, ferment”\* and fermentable water. Fermentation, however, cannot take place until the fruit is dispossessed of its vitality. The whole of its substance indeed must be blended. This circumstance is accounted for by the fact, that the ferment and fermentable matter are placed in different divisions of fruit. The wine-press, however, amalgamates the whole. Yest is employed as a ferment in the preparation of malt liquors. Vegetables, which contain a large amount of saccharine matters, are most capable of fermentation. In the grape, and in similar fruits, the elements are already formed. In malt liquors, however, saccharine matter is developed from the grain in sufficient quantity by the process of malting.†

3. *Changes effected by fermentation.*—These changes principally depend on a separation of the gaseous elements of the saccharine matter, and the recomposition of a portion of these elements in the form of a new compound. Every forty-five parts of sugar, will give one equivalent of alcohol and one of carbonic acid.

The following table will explain the changes which take place during vinous fermentation:—

\* This “ferment” has been found to be analagous to the *gluten* of plants, and if gluten is substituted for it, fermentation succeeds equally well. The saccharine part of *must* resides in the *cells* of the grapes; but the *fermenting* is lodged on the membranes that separate the cells. Hence, in the grape they are not in contact, and fermentation cannot take place.—AM. ED.

† In addition to the conditions mentioned by our author, we may add, that all juices of fruits which undergo the vinous fermentation, *contain an acid*. Thus the apple contains *malic* acid; the lemon, *citric* acid; the grape, *tartaric* and *malic* acids. It has been lately ascertained that *must* will not ferment if the tartaric acid be wholly separated from it. The strength of wine may be materially increased by adding tartar and sugar to the must. The more sugar there is in grapes the less tartar they contain; hence, if to very saccharine *must*, tartar and gluten be added, a much larger amount of alcohol is developed. Sweet wines grow gradually stronger by the slow fermentation going on, by which the sugar is decomposed.—AM. ED.

	Parts.	Hydrogen.	Carbon.	Oxygen.
Sugar, - - -	3	3	3	3
Alcohol, - -	1	3	2	1
Carbonic acid, -	1	0	1	2

The whole of the hydrogen, two parts of carbon, and one of oxygen, unite and form alcohol. One part of carbon and two of oxygen, combine and form carbonic acid, which is evolved in a gaseous form.

In order to obtain alcohol in an absolute condition, it is necessary to subject it to some mechanical agency—as distillation. By this process it is separated from foreign matters of various kinds, such as water, colouring matter, and vegetable extractive.

COMBINATIONS OF WINE.—Wines vary much in their *strength, taste, and colour*. These conditions depend on climate, soil, and other circumstances of like nature. Winemaking depends greatly on artificial aid, and is not altogether the *natural* process which it is generally supposed to be. Wine prepared in a *natural* manner, without the adventitious aid of the winemaker's experience would not be relished by modern society. Imperfect fermentation indeed would be the result. Some wines would contain too small a quantity of saccharine matter, others too much of the tartar or acid principle. In some grapes moreover, there is a deficiency of sugar. This is frequently remedied by boiling the juice, and evaporating the superfluous water; and at other times, either by the addition of a sufficient quantity of extraneous sugar, or by cutting the stem while growing upon the tree, so as to deprive the grapes of their usual supply of watery particles. "Donovan," affirms, "that it is indispensably necessary to enrich the juice of some grapes, by methods like these: otherwise they will rapidly run into a hasty feeble fermentation, which would again pass quickly into the acetous stage." "The result," he further remarks, "would be a poor, spiritless, acidulous wine."\* Thus also in regard to the temperature, and other conditions of the utmost importance in the manufacture of wine. The winemaker is ever on the alert interrupting the operations of nature, and rendering such assistance as will supply wine in accordance with the acquired appetites of mankind.

In order to improve their flavour and strength, all wines



have to undergo a series of artificial operations. These are respectively termed, racking, sulphuring, and fining.

The following are the principal component parts of grapes, viz., a considerable quantity of *soluble saccharine matter*, a small quantity of *mucilage*, some *tannin*, a portion of the *bitartrate of potass*; and *lime*, and sometimes *sulphate of lime*, in addition to an *azotized vegetable extractive*. The theory of the fermentation of the grape does not differ from that already given in a previous table.\*

COMBINATIONS OF MALT LIQUORS.—The early and very general use of corn in the preparation of malt liquors, led to the adoption of various methods by which this art might be brought to a state of comparative perfection. The object was, as much as possible, to “imitate nature,” or, by the chemical decomposition of the ingredients used in the process, to effect the production of a *wine of corn* in a manner similar to that of grape. The art of manufacturing malt liquors, it may be observed, is altogether the result of mechanical operation.

Those vegetables are employed in this process which contain saccharine matter in such abundance, as will afford the *elements* for the production of alcohol. Barley has long been selected as the most suitable vegetable for this purpose. It contains a larger proportion of sugar and starch than most other vegetables. Starch is composed of almost the same elements as sugar, and is therefore easily convertible into that substance.

The conversion of barley into malt is a signal instance of the direct interference and control of man in the pro-

\* All wines contain 1. *an acid*; 2. *alcohol*; 3. *extractive matter*; 4. *volatile oil*; 5. *colouring matter*.

The following table shows the quantity of these ingredients in some wines:—

	Highly rectified spirit.	Rich oily resinous matter.	Gummy and tartar- ous matter.	Water.
	oz. dr. gr.	oz. dr. gr.	oz. dr. gr.	lb. oz. dr. gr.
A quart of Burgundy	2 6 00	0 4 00	0 1 40	2 9 0 20
Champagne . . .	2 5 20	0 6 40	0 1 00	2 8 3 00
Hermitage . . .	2 7 00	1 2 00	0 1 40	2 7 5 20
Madeira . . .	2 3 00	3 2 00	2 0 00	2 4 3 00
Old Rhenish . . .	2 0 00	1 0 00	3 2 20	2 8 5 40
Sherry . . .	3 0 00	6 0 00	2 2 00	2 0 6 00
Tokay . . .	2 2 00	4 3 00	5 0 00	2 0 3 00
White . . .	2 2 00	0 7 00	0 3 00	2 7 0 00

The peculiar smell of wine is owing to the volatile oil. An examination of the above table, will show *why it is* that wines are more injurious to health than the same quantity of pure alcohol.—AM. ED.

duction of intoxicating drinks. This is effected by a process similar to the germination of plants; and has for its object, not the production of more nutritious food, but the change of solid nutritious matter into such a form as will best afford the development of alcoholic stimulus. The remarkable difference which exists between barley and malt cannot escape the notice of the most casual observer. The one is a heavy, hard, and horny substance, the structure of the other is much more light, soft and floury. The difference in colour and taste also between the two is not less remarkable. Barley is rather transparent; malt opaque; the latter also is much sweeter than when in the state of barley. Barley undergoes divers operations, previous to its conversion into malt. These processes are named *steeping*, *couching*, *flooring*, and *kiln-drying*.\*

The following table of Prout will amply illustrate the changes which barley undergoes when converted into malt:—

Yellow resin,	1	part in barley and	1	in malt.	} 100 parts
Gum	4	-	-	15	
Sugar	5	-	-	15	
Gluten	3	-	-	1	
Starch	32	-	-	56	
Hordein	55	-	-	12	

In the state of barley, the hordein and starch form the largest proportions. The sugar and gum are but small in quantity. In the malt a large part of the hordein disappears, and is afterward found to be converted into starch and sugar. The object of the brewer is by this means successfully effected, as the elements for the formation of a sufficient portion of alcohol are found to exist in the newly acquired saccharine matter.

This artificial and tortuous process is attended with a loss of solid substance, and of course a proportionate destruction of nutritious matter. By the process of malting, barley increases two or three per cent. in bulk. On the

\* The process of *steeping*, or immersing, or soaking in cold water, continues for forty-eight hours; which prepares it for *couching*, or placing it in heaps; in which it *heats*, and the process of *germination* commences; that is, sprouts of the future root and stalk protrude from the ends of the grain. After remaining thirty hours in this state, it is *floored*; that is, spread out in thinner beds, where the process of germination goes on more uniformly, and this is completed in about twelve days. It is then consigned to the *kiln* for the purpose of being dried by its heat. The buddings of the spear, or sprit, are now rubbed off, and the malt is ready for bruising or grinding, and is thus prepared for brewing.

average, it loses about one fifth of its weight, or twenty per cent. Of these, twelve are to be ascribed to kiln-drying, and consist of water, which of course the barley would have lost, had it been exposed to the same temperature. Thus the real loss does not exceed eight per cent.\*

Among the multifarious operations of brewing may be mentioned those of *grinding, mashing, hopping, boiling, cooling, cleansing, fining, attenuation, &c.*; each of which require great caution on the part of the brewer, or an imperfect liquor is the inevitable result. The process of brewing, however, in its simplified sense, consists merely of a decoction, or infusion of malt and hops reduced to a state of fermentation by the addition of yeast or fermenting matter.

Sugar forms the basis of malt as well as of the juice of the grape. It follows that the nature of the fermentation of malt liquors is similar to that of wine. The proportions of saccharine matter are disarranged and re-united in the form of alcohol. The latter is formed exactly in proportion to the quantity of the former which undergoes fermentation. Hence, the amount of alcoholic formation depends upon the proportion of malt used, and the greater or less perfection of the brewing operation.

By the operation of brewing, the barley, or more properly the malt, again sustains a serious loss of its solid substance. The infusion of malt in hot water extracts the saccharine matter, but leaves a considerable proportion of the *starch* in the grains; indeed one of the principal objects of the brewer is to make the water of such a temperature that it will not dissolve the starch, and thereby thicken the liquor. The gluten has already been seen to have nearly disappeared in the conversion of barley into malt and even if it had remained, it could not exist in the liquor, because it is not capable of being dissolved in the water. The sugar is principally converted into alcohol, and the only proportion of solid substance left is the gum, which, in fact, presents very feeble claims on the score of nutrition. Hence, when the liquor is properly prepared for consumption, a very diminished proportion of the nutritious qualities of the malt is found to remain. Previous to fermentation, one quart of strong ale indeed has been calculated to yield about three ounces of solid mat-

\* System of Chemistry by Professor T. Thompson, 5th Edition, vol. iv., p. 374.

ter. In the condition of *sweet wort*, it yields not less than six ounces.

The specific gravity of beer necessarily depends on the original soundness of the barley, and the extent of fermentation. The average specific gravity of beer and wort is 1.0676, that is beer 1.012, and wort 1.040. Professor Thompson distilled a sample of London-brewed ale, and found its specific gravity 1.0255. The specific gravity of the malt from which it was made, was 1.0676. More than two-thirds of the nutritious portion of the grain had been lost by fermentation. The ale on which this experiment had been made, yielded 9 per cent. of alcohol, or 19 per cent. of proof spirit. Every pound weight of solid matter so decomposed, is found to yield half a pound of alcohol of the specific gravity 0.825.

The following simple experiment leads us to the same conclusion. Evaporate a portion of ale over a sand-bath. The fluid part consists merely of water and alcohol, and of course evaporates. The weight or proportion of the solid matter may then be easily ascertained. Dr. Charles A. Lee, of New York, and Professor Gale, of New York University, repeatedly made this experiment. The average quantity of extractive matter contained in a pint, or sixteen ounces of North River ale, was 816 grains, or about one eleventh of the whole weight. This gave nearly nine ounces of solid matter to the gallon.

The whole of the loss of solid matter sustained by the process of malting and brewing is thus estimated:—

100 pounds of good barley taken in its ordinary state of moisture. . . . .	100 lbs.
1. Loss of matter by the process of malting, &c., 8 per cent. . . . .	8
2. Loss sustained by the process of brewing . . . . .	67
	—

Total loss of nutritious soluble matter on both processes . . . 75 per cent.

COMBINATIONS OF DISTILLED LIQUORS.—The combinations of distilled liquors depend altogether on the nature of the materials which have undergone fermentation. The process of distillation removes much of the vegetable matter which exists in fermented liquors; indeed little afterward remains in connexion with the spirit, but a greater or less proportion of water and certain essential oils, which in a

great degree impart the peculiar flavour by which they are in general characterized.

*Brandy* is produced by the distillation of wine, or its *lees*, and the husks of the grapes from the wine-presses. It is composed of various proportions of alcohol and water, and obtains its flavour from a volatile oil contained in the skin of the grape, which is partially distilled over. The colour and peculiar taste of brandy are produced by means of caramel and burnt sugar, which are mixed with it for that purpose.

*Gin* or *Geneva* is distilled from the fermented liquor of malted barley and coarse rye, with the subsequent addition of juniper berries. From the latter addition it has received one of its names; the French word for juniper being *genievre*; and hence our common word *geneva*. This liquor is considered to be of the finest quality when manufactured in Holland, and for this reason, superior gin is commonly called *Hollands*. The English gin differs from that of the former country in being rectified with the oil of turpentine. The discovery of this spirit is attributed to Sylvius, a professor of Leyden, who lived in the middle of the seventeenth century. It was at first sold as a diuretic in the apothecaries' shops; but as the common people drank it with avidity, it soon became an article of trade.\* *Gin*, when properly prepared, consists of alcohol, water, and the essential oil of juniper.

*Whiskey* is the product of Ireland and Scotland. When genuine, it contains little else than alcohol and water, flavoured according to the peculiar method in which it is prepared. Immense quantities of contraband whiskey are manufactured in Ireland. The malt from which it is principally distilled is kiln-dried with peat or turf, the smoke of which imparts a peculiar flavour to the spirit.

*Rum*, another popular beverage of the present day, is generally prepared by fermenting uncrystallized sugar or *molasses*, commonly called treacle. This liquor is principally manufactured in the West Indies and in Demerara, where sugar is grown in great abundance. The peculiar flavour of rum is derived from the essential oil contained in the raw juice of the sugar, and in particular in the cane, fragments of which are introduced into, and fermented with, the other materials. "This oil," remarks Professor Thompson, "is extremely stimulant, and acts upon the

\* Thompson's *Materia Medica et Therapeutics*.

cutaneous vessels, causing diaphoresis. Age modifies this action, but most of the rum used in this country is newly imported.”\*

*The comparative strength of Intoxicating liquors.*

The analysis of wines has of late years occupied considerable attention. The following, according to Professor Brande, is the average of spirit contained in some of our most popular vinous compounds.

	Alcohol.		Proof spirit.
Port wine contains . . . . .	23 per cent.	. . .	46 per cent.
Madeira . . . . .	22 ditto	. . .	44 ditto
Sherry . . . . .	19 ditto	. . .	38 ditto
Champaigne . . . . .	12½ ditto	. . .	25 ditto

Professor Beck of America found the average of port and sherry to be as follows:—

	Proportion of alcohol.	
Madeira, 14 different kinds	21·75 per cent. by measure.	
Port . . 3 ditto . . . . .	22·60 ditto ditto	

From these tables it appears that the three wines most in general use contain nearly one half their quantity of proof spirit. “It has been demonstrated,” remarks Dr. Paris, “that port, madeira, and sherry, contain from one-fourth to one-fifth of their bulk of alcohol, so that a person who takes a bottle of either of them will thus take nearly half a pint of alcohol, or almost a pint of pure brandy.”

The quantity of alcohol found in malt liquors is considerably less than what is contained in wines, but *in the practice* of drinking, this difference avails little, inasmuch as some classes in particular, indulge more frequently in wines and malt liquors. These liquors, moreover, are, in general, drank in larger quantities. The following is the average of Mr. Brande’s calculation:—

	Alcohol.		Proof spirit.
Cider contains . . . . .	7 per cent.	. . .	14 per cent.
Ale . . . . .	6½ ditto	. . .	13 ditto
Porter . . . . .	4¼ ditto	. . .	8½ ditto
Small beer . . . . .	1¼ ditto	. . .	2½ ditto

The calculations of Professor Beck are as follows:—



	Alcohol.
Cider . . . . .	4.68 per cent.
Albany ale, in barrels . . . .	7.38 ditto
Ditto ditto bottles two } years old }	10.67 ditto

Stephenson, in a popular treatise on alimentary food, states, that some years ago, a Winchester quart of old sound porter would yield nearly six ounces of "good proof spirits" by careful distillation; but that the beer of the present day will not yield four ounces of the same spirit.\* Modern brewers have found out a ready method of economizing their malt, by substituting in its place a variety of intoxicating and pernicious drugs. Hence, the use of malt liquors is doubly injurious.

The amount of alcohol contained in ardent spirits in general use, is more easily ascertained; although, as will afterward be shown, they are extensively, and when re-tailed, almost universally, adulterated. The following are the calculations of Professors Brande and Beck.

	Professor Brande. Alcohol.
Brandy . . . . .	53.39 per cent.
Rum . . . . .	53.68 ditto
Gin . . . . .	51.60 ditto
Scotch whiskey . . . .	54.32 ditto
Irish ditto . . . . .	53.90 ditto
	Professor Beck. Alcohol.
Brandy, common . . . .	51.01 per cent.
Gin, genuine Hollands . .	55.44 ditto
Irish whiskey . . . . .	73.70 ditto
Whiskey, common . . . .	42.95 ditto

From these calculations, it appears that the proportion of proof spirit in wines averages from one fourth to one-fifth of the whole; ales rather more than one-seventh; cider rather less than one-seventh, and porter about eleven three fourths. More than half the quantity of distilled liquors consists of alcohol in its pure state.

It is in general understood, that the alcohol contained in fermented liquors exists in a peculiar state of combination; and that the vegetable matter contained in wines and malt liquors prevents to a considerable extent the injurious effects of the alcohol, Dr. Paris appears to be of this opin-

\* Medical and Economical Advice, by J. Stephenson, p. 117.

ion. "Daily experience," observes that physician, "convinces us that the same quantity of alcohol, applied to the stomach under the form of natural wine, and in a state of mixture with water, will produce very different effects upon the body, and to an extent which it is difficult to comprehend; and moreover, that different wines, although of the same specific gravity, and consequently containing the same absolute proportion of ardent spirit, will be found to vary very considerably in their intoxicating powers." In explanation of this assumed phenomena, Dr. Paris supposes the alcohol to be "so combined with the extractive matter of the wine, that it is probably incapable of exerting its full specific effects upon the stomach, before it becomes altered in its properties, or in other words, *digested*;" and he remarks, "this view of the subject may be fairly urged in explanation of the reason why the intoxicating effects of the same wine are so liable to vary in degree, in the same individual, from the peculiar state of his digestive organs at the time of his potations." Dr. Paris is not singular in this opinion. Wines, however, it must be remembered, are in general sipped in small, but frequently repeated quantities; the system is thus *gradually* elevated to the required pitch of excitement: hence, the grosser effects of fermented liquors are less easily perceived. The remarks of Professor Beck on this subject are interesting and important. "A half-pint glass of brandy and water, of common strength, contains an amount of alcohol, but little less than the same measure of ordinary Madeira, and, if these portions of wine and of brandy and water should be drunk in the same manner, the effects on the animal economy would not be so different as is generally supposed. Wine is usually taken in small quantities, and at intervals—circumstances which must have a great effect in modifying its action on the system, and to these may also be added the fact, that its habitual use impairs the susceptibility of the system to its intoxicating power."\*

The *attenuation*† of alcohol with water appears to exer-

\* Researches on Wines and other Fermented Liquors, by L. C. Beck, Professor of Chemistry and Botany in the University of the city of New York, &c. &c.

† The inference of Dr. Paris, that *wine is less injurious than the same proportion of ardent spirit taken pure*, is wholly unsustained by proof, and seems to be derived solely from the fact, that it is *less intoxicating*. Now, it does not follow that the injurious effects of two different liquors, is always proportioned to the degree of intoxication produced by them. The one may intoxicate to a considerable degree, and the effects pass off hastily, while the other may produce but slight exhilaration, if any, and be followed

cise the most powerful influence in preventing that *gross* and more immediate power of intoxication which has been observed to attend more *recently combined* portions of spirit and water. In proof of this, Mr. Brande affirms as the result of his experience, that when brandy and water are mixed, and allowed to remain in combination for some time, the intoxicating power of the mixture would not be greater than that of wine containing a similar portion of brandy or alcohol.\* Hence, the diminished power of *gross* intoxication in wine depends principally on the process of attenuation. Professor Beck states, that in his opinion, it is "to this, more than the controlling effects of the other vegetable matter that we are to ascribe their less decided intoxicating powers; and on the contrary, it is to the imperfect union that the ordinary mixtures of brandy and water owe their more energetic action on the system."†

Spirituous mixtures are in general taken before the attenuation in question can be even partially effected; and for this reason, the effect produced does not very materially differ from that of the same proportion taken alone. The generally observed fact, that newly fermented wines are more powerfully intoxicating than old, may be attributed to the same cause. The alcohol of the latter, by their age becomes more intimately *attenuated* with the water.

One of the principal arguments adduced in favour of the use of fermented liquors is thus found to be based on

by a serious derangement of the health. We have exposed this fallacy on other occasions, and we have found that *wine* drinkers themselves, have concurred in the correctness of our conclusions. They know the evils attendant on gorging the stomach with *acids, resinous, oily* and *extractive matter* with alcohol, and when they take stimulus because they think they require it, they are apt to take brandy or whiskey—wine is taken chiefly out of complaisance and fashion's sake; and if we wonder that men should be willing to encounter the gout, and other diseases, for such a reason, we should remember that the same arbitrary rule compels the Chinese lady to torture her feet with wooden shoes, and civilized females to endanger life by compressing the vital organs of respiration and circulation. What our author calls *attenuation*, is equivalent to *chemical combination*, and the latter term is on many accounts preferable. The former is often understood as synonymous with *dilution*. That it modifies the effects of alcoholic mixtures is well ascertained, but we believe the peculiar effects of wines, are more dependant on the other ingredients combined with alcohol, than on the combination of this with water.—AM. ED.

\* "If the residuum afforded by the distillation of 100 parts of port wine, be added to twenty-two parts of alcohol, and seventy-eight of water, in a state of perfect combination, *the mixture is precisely analogous*, in its intoxicating effect, to port wine of an equal strength."—*Professor Brande. Transactions of the Royal Society, 1812.*

† *Researches on Wines, by Professor Beck.*

erroneous calculations. The difference in question does not arise from the extractive matter with which they are combined, but from the mere fact of more intimate attenuation having taken place. The conclusion we arrive at is, that the two kinds of mixtures under consideration, if taken *under equal circumstances*, would differ little in their effects on the animal economy.

The delusion regarding the nutritious properties of fermented, and especially of malt liquors, is astonishing, when it is considered how slight a proportion of solid and nutritious matter they contain, in addition to the alcoholic stimulus which all of them possess. Malt liquor has been extolled by British statesmen as "liquid bread," and as a "highly nutritious beverage." Franklin greatly contributed to the exposure of this popular fallacy. When a journeyman printer in London, he informs us that he endeavoured to convince his fellow-workmen, *that the bodily strength furnished by the beer could only be in proportion to the solid part of the barley dissolved in the water of which the beer was composed; and that there was a larger portion of flour in a penny loaf, and that consequently if they ate the loaf, and drank a pint of water with it, they would derive more strength from it than from a pint of beer.* In proof of the correctness of this position, Dr. Franklin states as follows:—"On my entrance I worked at first as a pressman, conceiving that I had need of bodily exercise, to which I had been accustomed in America. *I drank nothing but water.* The other workmen, to the number of about fifty, were great drinkers of beer. I carried occasionally a large form of letters in each hand, up and down stairs, while the rest employed both hands to carry one. They were surprised to see by this and many other examples, that the American aquatic, as they used to call me, was stronger than those who drank porter."

Dr. Cheyne, in his usually quaint and forcible manner, adverts to the innutritious property of the extract contained in malt liquors.\*

This glutinous composition cannot certainly be supposed to contain any very large proportion of nutritious matter.

\* "As to malt liquors, they are not much in use, excepting small beer, with any but mechanics and fox-hunters. The French very justly call them barley soup. I am well satisfied, that a weak stomach can as readily and with less pain digest pork and pease-soup as Yorkshire or Nottingham ale. They make excellent bird-lime, and when simmered some time over a gentle fire, make the most sticking, and the best plaster for old strains that can be contrived."—*Essay on Health and Long Life*, by Dr. Cheyne, 9th ed. p. 60.

All physiological writers, moreover, are agreed that bulk as well as quality is necessary to healthy and perfect digestion.

It is usually supposed that ardent spirits are infinitely more injurious in their general effects than malt and other fermented liquors. It is certain, however, that the combinations of fermented liquors frequently render them more injurious than alcohol simply diluted, and attenuated with water. The observations of two medical gentlemen who have written largely on the subject, are adduced in support of this perhaps startling view. Dr. McNish observes:—"Malt liquors, under which title we include all kinds of porter and ales, produce the worst species of drunkenness; as in addition to the intoxicating principle, some noxious ingredients are usually added, for the purpose of preserving them, and giving them their bitter." Again:—"The effects of malt liquors on the body, if not so immediately rapid as those of ardent spirits, are more stupifying, more lasting, and less easily removed. The last are particularly prone to produce levity and mirth, but the first have a stunning influence upon the brain, and in a short time, render dull and sluggish the gayest disposition."\* Much the same opinion is expressed by Dr. Charles A. Lee, of New York. "As a general rule, I hesitate not to aver, as my settled conviction, that *malt liquors are more deleterious in their effect on the system than ardent spirits*. The latter are simply alcohol and water, perhaps slightly flavoured; the former are deleterious compounds of alcohol, narcotic poisons, and mineral substances. Besides, as the fermentation which malt liquors undergoes is imperfect, being stopped to prevent its change into vinegar, in weak stomachs it will probably be renewed, thus impairing still more the powers of digestion." A similar view is taken by the same physician on the nature and operation of wines:—"I know that it will be doubted by many that *pure wine is as injurious as the same amount of alcohol diluted with water*, but my own experience and observation, and the opinion of many reformed wine-drinkers, supports me in this belief. I could relate numerous cases, where wine of any kind could not be taken, in any quantity, but where pure whiskey, or brandy and water, if nearly the same strength, could be drunk without causing the same unpleasant effects—and why should it

\* Anatomy of Drunkenness, p. 66—69.



not be so ? In the one case, we have simple alcohol and water ; in the other, alcohol and water, volatile oils, extractive and colouring matters, acids, &c. If the latter do not prove more difficult of digestion than the former, then it requires less strength to carry one hundred than it does fifty pounds.

“ Most people know how speedily, comparatively, the effects of gin or whiskey pass away, and they also know how permanent are those occasioned by a debauch on fermented liquors ; and if the wine drinker suffers less than the whiskey drinker, it is because the amount of alcohol he takes is less. Some flatter themselves that by particular care in selecting their wines, they can avoid the evils which by this very act they allow do attach to the use of some wines ; but let not the convivial possessor of ample cellars, stored with the choicest products of the vine flatter himself with this belief ; let him not, indeed, consider himself more fortunate than the poor man, who is confined to whiskey, gin, brandy, or New England rum ; for as long as the laws of the system and the properties of alcohol remain as they are, so long will he not be exempt from paying the full penalty of indulgence ; a twinge of gout will revenge itself on a glass of champagne with greater certainty than on a glass of whiskey.”\*

The following remarks of Mr. Henderson on the peculiar qualities of wines are interesting and to the point :— “ It is not to the brandy alone that the noxious effects of certain wines are to be ascribed. If the original fermentation has been imperfect, or if they contain an excess of acids, particularly the gallic or malic acids, their use becomes highly prejudicial, especially to persons of weak stomachs. When such wines are placed within the temperature of the human body, a renewal of the suppressed fermentation will take place, and what little alcohol they have, will rather assist than counteract the acidifying process. Hence, the unwholesomeness of most of our domestic wines, which are in general but imperfectly fermented, and contain a large portion of malic acid and free

\* American Temperance Intelligencer.

It is now some years since the above remarks were written, but we have seen no cause to alter our opinion, but on the contrary, a still more extended observation has served to confirm us in their correctness. Amidst the various discussions, to which the temperance reform has given rise, no one has yet ventured to question the position above advanced, and since this is the case, we conceive it unnecessary to sustain it, by any additional facts or reasonings.—AM. ED.



saccharine matter, and to many of which, brandy is added to increase their strength. Perhaps, too, the predominant acids may undergo some transmutation in the stomach, which renders their presence still more detrimental." And again, "the gallic acid of port wines renders them unfit for weak stomachs. The excitement they produce is of a more sluggish nature than that attending the use of the pure French wines, and does not enliven the fancy in the same degree. As a frequent beverage they are unquestionably much more pernicious." In addition to these, Dr. Henderson adds the following judicious observations:—"When introduced into the stomach, vinous liquors may be considered as acting in two ways, either by their chemical affinities, as they become mixed with the food, or by their stimulant operations on the nervous and muscular systems. Now there is every reason to believe, that in the former point of view, they will not assist the digestion of proper nutriment *in the healthy subject*, but will have a directly contrary effect, especially if they contain much spirit or acid. If they undergo decomposition, a portion of the saccharine and mucilaginous matter may, perhaps, enter into the formation of chyme, and a small quantity of the alcohol may be taken up by the absorbents; but this principle constitutes no part of the blood, and cannot therefore remain in the system. The neutral salts will, of course, exert their specific actions on the alimentary canal, or they may enter into partial combination with the food. In weak stomachs, however, where the muscular action is slow, even the purest wine is apt to degenerate a deleterious acidity; and the stimulant power of the alcohol, which, in persons of sounder habits, is sufficient to overcome its antiseptic tendency, is thus completely lost. But that in persons of the strongest frame, wine does not directly forward the process of digestion, is proved by the derangement of the alimentary organs, which always succeeds excessive indulgence in its use. Great drinkers, it is well known, are small eaters, and usually terminate their career by losing their appetite altogether."

The following objection has been frequently urged in opposition to one of the fundamental principles of the temperance reformation. *Alcohol, it is observed, is the product of nature, and therefore a "good creature of God," and to be received with thanksgiving.* The fallacy of this proposition admits of ready proof. Alcohol is now universally acknowledged to be the *product of vegetable* de-

COMPOSITION. Hence, it is not eliminated from any *living* or natural process. On the supposition that the formation of alcohol is the result of natural laws, it may pertinently be inquired why man interferes with, and disturbs the operations of, nature, at a *particular period*, that is exactly at the commencement of her object, and thus prevents that ultimate action which otherwise would inevitably take place. The answer is simple and decisive. *He arrests the operations of nature exactly at that period*, when he can supply himself with a product calculated to gratify his depraved and vitiated appetites. Hence, the multifarious and complicated inventions of the wine-maker and brewer.\*

This branch of our inquiry may be better understood by a slight review of the active laws of animate vegetable creation, so far, at least, as they have connexion with the present object of our investigation. The constituent principles of vegetables, consist of carbon, oxygen, and hydrogen. The poisonous upas, and the nutritious grape; the fragrant rose, and the nauseous assafœtida; the refreshing foliage, and the delicate tints of the vast arcana of vegetable nature, each owe their peculiar quality to these simple substances. So wonderful, indeed, is the laboratory of nature, that even from the same trunk, and from a mass of sap, apparently homogeneous in its character, substances of a very opposite nature are produced. An oil bland as that of the olive, is eliminated from the poppy. In some parts of the globe it is extensively employed for dietetic purposes. From the same plant is extracted the milky juice, from whose substance is produced the poisonous opium. The delicious pulp of the peach also is well known to enclose in its kernel, a poison of a most deadly character. Olive oil is another instance in point. Its chemical constituents approach near to those of alcohol; how materially however do these substances differ in their operation on the human system? These facts are sufficient to

\* We were taken to task a few years since, by Prof. McLean of New Jersey, in the N. Y. Observer, for advancing the above opinions, and yet they are demonstrably correct, and known to be so, by every one who will devote the slightest attention to the matter. *Alcoholic wine does not exist in nature*—it is an *artificial* product, and requires great skill in its manufacture and great care in its preservation, for, if left to the operation of the laws of nature, it would soon change into vinegar, and from that run into the putrefactive fermentation. We maintain that *wine* as well as beer, is, *quoad hoc*, a creature of art, and not of nature, and those who say it is not, must point us to it, existing in nature, without man's supervention. Then, and not before we will yield the point.—AM. ED.

convince us how profound, and yet how simple are the operations of creation, and how boundless she is in her resources to supply the wants, and to gratify the lawful pleasures of man.

The knowledge that the whole of this variety in vegetable creation, is occasioned simply by a very slight variation in the combination of three simple substances, affords to us a distinct idea how the *elementary principles* of alcohol may exist in nature, without the actual existence of alcohol itself. No human investigation has, as yet, nor indeed have we any reason to suppose it ever will, discover the slightest trace of native alcohol, in any part of the creation of nature.

To place this position in a still clearer light, another example may be given of a more familiar description. Nitric acid, well known to be an active and fatal poison, and the air which we breathe, are both composed of two simple gases, nitrogen and oxygen, united, of course, in different proportions. A slight mechanical or chemical operation, however, alters the natural arrangement of these forms, and produces a new substance of an essentially different character.

Few persons, however, would be bold enough to assert, that nitric acid is contained in the atmosphere; or, that air when it comes in contact with the lungs, is productive of the same fatal results as would result from contact with the former potent and corrosive substance. Sugar, acknowledged by all to be a nutritious substance, may by chemical manipulation, be resolved into oxalic acid, a deadly and destructive poison. An old piece of linen may, in like manner, be converted into sugar. Alcohol, by a simple process, can be produced from sugar—and yet, what rational being would maintain that alcohol is contained either in the linen or the sugar, or that either the one or the other would, in any quantity, produce intoxication ?\*

\* We have seen a *loaf of starch* weighing several pounds, converted into a beautiful loaf of white sugar, by a simple chemical process, but there was not a particle of sugar in the starch before—though the *simple elements* were there, by whose combination, the sugar was produced. So the elements of *aqua fortis* as stated by our author exist in the atmosphere, indeed make up the bulk of the air we breathe, but *aqua fortis itself*, is not found in it. We have found very sensible people whose comprehension seems too dull to understand this matter, and will insist upon it, that alcohol exists in *bread, potatoes*, and other vegetables. If people would but learn a *very little chemistry*, they would find great light thrown upon many very simple matters, which otherwise are as unintelligible to them as the Egyptian Hieroglyphics.—AM. ED.

The application of this argument is familiar and clear. Many persons assert that alcohol is contained in grain and fruit, and in every part of vegetable creation, and that therefore it is intended by the Creator for the use of man. Such, however, is not the case. The elements of alcohol, indeed, are to be found throughout the whole of vegetable creation, and so are the elements of other deleterious substances, *but not a particle of alcohol itself. So long as the chemistry of life retains its sway, will the constituent materials of vegetable matter hold together in the relation in which nature has placed them.* Death, however, or in other words, decomposition, subverts this natural arrangement, dissolves its connexions, and new and totally different combinations are thereby formed. So it is with alcohol. In wines, this poison undergoes evolution during the decay or decomposition of the juice of the grape; in malt liquors, man destroys the vital principle of the barley, by converting it into malt; and then subjects it to another artificial process, which produces results similar to those which take place in the production of wine.

By many, it has been supposed, that alcohol does not exist *ready formed* in fermented liquors, but that it is generated by the heat used in the process of distillation. The fallacy, however, of this view, is manifest from several considerations, and by none more, than by the following decisive experiment made by Mr. Brande, and subsequently confirmed by other distinguished philosophers. Add to wine a solution of the subacetate of lead, and the colouring and extractive matter will be precipitated. The further addition of a small portion of dry subcarbonate of potassa, separates the alcohol from the fluid which floats on the surface and will ignite on coming in contact with a lighted taper. By this means, we decisively determine, that distillation separates merely the alcohol, which had been previously evolved by the process of fermentation; its constituent parts being thereby extracted, in their elementary forms, from the saccharine juices of the grain or fruit, and combined under a new, a potent, and a deleterious form.

Arguments like these are interesting, and even necessary to remove such objections as are urged in proof that alcohol is a "Good creature of God." The great point however to be ascertained, is the effect of these liquors on the moral and physical powers of man. Let it be admitted, for the sake of argument, that alcohol is a crea-

ture of God, and no advantage will be derived by its advocates from the concession. Many of our most powerful poisons are the creatures of God. The poisonous upas, and the deadly hemlock, are each of them creatures of God ; yet, the Creator no where authorises his creatures to make use of them as habitual articles of diet. He has given to man the power of distinguishing between moral good and evil ; and, although the scientific knowledge of the precise character, and quality of articles generally used for dietic purposes, may be limited in a great measure, to professional men, yet it is every man's duty, as it is obviously his interest, to acquire by experience all the knowledge he can, upon that important subject : and conscientiously to abstain from every indulgence, which is calculated either to affect his moral character, or to injure the exquisite texture of his intellectual or corporeal frame. For both of which, he is clearly responsible to his wise and benevolent Creator.

## CHAPTER XI.

## ADULTERATIONS OF INTOXICATING LIQUORS.

How can wine possibly prove innoxious, when it is mixed with so many destructive ingredients.—PLINY.

Root of hemlock, digg'd i' the dark

\* \* \* \* \*

For a charm of powerful trouble.

Like a hell-broth, toil and bubble;

Double, double, toil and trouble,

Fire burn and cauldron bubble.—SHAKESPEARE.

THE adulteration of intoxicating liquors, forms an interesting and important subject of inquiry. The value of the traffic led to an early adoption of this injurious practice. Ancient writers distinctly allude to the subject of adulteration.

The observations contained in the present chapter, must not be understood to implicate all who are engaged in the manufacture and sale of intoxicating liquors. Evidence, however, of the most conclusive character, demonstrates that the practice, although not universal, is very general, and that it is carried on to a most alarming extent.

This deleterious system has two objects in view, viz., 1st, To substitute an artificial compound at a cheaper rate in the place of the genuine article. This is effected by various means adapted to imitate the colour, taste, and intoxicating quality of the liquors professed to be prepared; and, 2ndly, To prevent these liquors from going into peculiar states or conditions, termed by some, *diseases*, and thence popularly denominated the art of "Doctoring." This practice will be explained in its proper place.

## ADULTERATIONS OF WINE.

The wines of the ancients were frequently adulterated. The writings both of Greek and Roman authors, acquaint



us with numerous receipts for this purpose. Their genuine wines were rendered more potent by the admixture of wines of a stronger kind, or, as was commonly the practice, articles were added, with the view to impart to them an artificial flavour, as well as to render them more durable.

In a passage of the "Æsopus," of Alexis, allusion is made to the practices of the Athenian wine merchants, who, as is humorously described, in order to spare the heads of their customers, put it out of their power to drink unmixed wine at their meals, by selling it ready diluted from the carts.\*

In England, there are early notices of this practice. In the fourteenth century, in the reign of Edward III., a law was enacted, imposing penalties on adulterations, and directing that an essay of all the wines imported should be made, at least twice a year in every town.

In 1426, Sir John Rainewell, mayor, received information that the Lombard merchants were guilty of mal-practices in the adulteration of wines; upon inquiry, he ascertained that the charge was well founded, and ordered that the noxious compound, to the quantity of 150 butts, should be thrown into the kennel.†

In the sixteenth century, a similar enactment was passed in the fifth year of Mary. Much dread is expressed of adulteration of good wine, either with inferior wines or water, the penalty on discovery being the loss of their whole stock. "And besyde the samin sic wymes as are sould in commoun tavernis ar commonlie mixt with auld corrupt wines and with watter, to the greit appeir and danger and seikness of the byaris and greit perrell of the saulis of the sellaris."

In the seventeenth century, the practice of adulterating intoxicating liquors, appears to have been very prevalent. It was common at that period to mix burnt lime or gypsum with dry Spanish wines. Shakspeare alludes to this prevalent custom: "You rogue, there is lime in this sack too. There is nothing but roguery to be found in villanous man!" Sir William Hawkins makes the following remarks, in his "Observations on a Voyage into the South Sea," A. D., 1622: "Since the Spanish sacks have been common in our taverns, which for conservation, are mingled with the lime in the making, our nation complains of calentures, of the

\* Athenæus, x. 8.

† Dr. Hughson's, London, p. 94.

stone, the dropsy, and infinite other distempers, not heard of before this wine came into common use. Besides, there is no year that it wasteth not two millions of crowns of our substance, by conveyance into foreign countries."

In the 12th Car. ii. c. 25, sec. 11, certain restrictions are found in regard to the mixing and adulteration of wines. The guilty persons were subject to heavy penalties on conviction.

The fictitious preparations of wines has been thus satirized in an old song:—

One glass of drink, I got by chance,  
'T was claret when it was in France;  
But now from it moche wider.  
I think a man might make as good  
With green crabbes, boiled in Brazil wood,  
And half a pinte of cider.

Addison, in the 'Tatler, seems to have been well aware of the practice of palming fictitious wine on the public:—"There is in the city, a certain fraternity of chemical operators, who work under ground in holes, caverns and dark retirements, to conceal their mysteries from the eyes and observations of mankind. These subterraneous philosophers, are daily employed in the transmutation of liquors, and by the power of magical drugs and incantations, raising under the streets of London, the choicest products of the hills and valleys of France. They can squeeze Bourdeaux out of the sloe, and draw Champagne from an apple.

Virgil in that remarkable prophecy,

*Incultisque rubens pendebit sentibus uva,*  
VIRGIL, Ecl. iv. 29.

seems to have hinted at this art, which can turn a plantation of northern hedges into a vineyard. These adepts are known among one another, by the name of *wine brewers*; and, I am afraid, do great injury, not only to Her Majesty's customs, but to the bodies of many of her good subjects."\*

The present race of "chemical operators," are no less ingenious, than those to which Addison alludes. Wine merchants' guides abound in recipes for the preparation and adulteration of fictitious wines. The present state of the wine trade, indeed, is such, that it is almost impossible to procure genuine wine of any description. It would appear that the quantity professed to be exported from

\* Tatler, No. 131.

Oporto, as pure port wine, is many times greater than the produce of that country. Dr. Lee, of America, confirms this remark: "It is believed," he observes, "that the annual importation of what is called port wine into the United States, far exceeds the whole annual produce of the Alto Douro."\*

About 1812, some strange facts came before the notice of the public, which exhibit the practices of the craft, as well as the vitiated tastes of those by whom these wines are consumed. Some complaints were made respecting the method then commonly adopted, of adding brandy to wine, in order, as it was affirmed, to bring it to a state of perfection. The correspondence took place between the agents and factors of the Oporto Company, and may therefore be considered as authentic. The agents make the following observations, in reply to a letter of the factors who defended the practice as necessary for the extension of the trade:—"The English merchants knew that the first rate wine of the factory had become excellent; but they wished it to exceed the limits which nature had assigned to it, and that when drunk, it should feel like liquid fire in the stomach, that it should burn like inflamed gunpowder, that it should have the tint of ink; that it should be like the sugar of Brazil in sweetness, and like the spices of India in aromatic flavour. They began by recommending, by way of secret, that it was proper to dash it with brandy in the fermentation, to give it strength; and with elderberries, or the rind of the ripe grape to give it colour; and as the persons who held the prescription found the

\* Remarks on Wine, By Charles A. Lee, M.D., New York. Contrast the following table of exports from Oporto to the Channel Islands, with the imports from the Channel Islands to London:—

hhh	Pipes exported from Oporto to the Channel Islands.	Imported from the Channel Islands to London.
1826	38	293
1827	99	99
1828	73	75
1829	0	90
1830	0	147
1831	0	143
1832	0	363
1833	0	862

According to the Custom-house books of Oporto, for the year 1812, 135 pipes, and 20 hogsheads of wine, were shipped for Guernsey. In the same year, there were landed at the London Docks alone, 2545 pipes, and 162 hogsheads from that island, reported to be port wine.—*Henderson on Modern Wines.* 135 254

It is estimated that one-half of the port, and five-sixths of the white wines, consumed in London, are the produce of the home presses.—*Morewood on Inebriating Liquors.*

wine increase in price, and the English merchants still complaining of a want of strength, colour, and maturity in the article supplied, the recipe was propagated until the wines became a mere confusion of mixtures.”\*

The testimony just quoted is corroborated by numerous writers who demonstrate that the wines exported to this kingdom from various parts of the world, are almost invariably adulterated with ardent spirit. Dr. Henderson, in writing upon port wine, remarks: “that with the people of this country, a notorious partiality exists in favour of a wine, of which the harshness, bitterness, acidity, and other repulsive qualities are only disguised by a large admixture of ardent spirit, but which long use has rendered so palatable to its admirers, that they fancy it the best of all possible wines.” Dr. M’Culloch has made some judicious remarks on the difference which exists between the light and quick flavour of pure French wines and those adulterated with the addition of ardent spirit. “The common cause,” says he, “of this evil, is the admixture of brandy or spirits. This practice, universal in the wines of Spain, Portugal, and Sicily, which are intended for the English market, has also been introduced into our domestic wines, under the mistaken notion of preventing them from turning sour, and with the idea that it enabled them to keep for a longer time.”

A gentleman well acquainted with the practice of adulterating wines, writes thus:—“Every one knows that the wines of Portugal, consumed in this country, are obtained exclusively through the medium of the Oporto Wine Company, who enjoy a monopoly of the trade, and whose interest and practice it has been to render all the qualities of port wine of nearly a similar taste, by means of the intermixture of the bad with the good. Were the above mixture all we had to complain of, it would seem enough; but in fact, the main evil arises out of it; for to make wine keep, which has been made from all sorts of grapes, it must be largely loaded with spirit, which being distilled from a mass of unripe, as well as ripe fruit, with the rotten grapes and stalks superadded, produces a base deleterious substance. This, although called brandy, is not what we know under that name. The brandy in use in this country is distilled from grapes which have been grown on fine

\* Original documents respecting the injurious effects and impolicy of a further continuance of the Portuguese Royal Company of Oporto. London 1813, p. 40.

land, fully ripe, with the spoiled part and stalks excluded, and has a fine rich taste and flavour; while the brandies chiefly used in preparing wines for our vitiated stomachs are either Portuguese or Spanish, and are of a kind so base as to be detected at once if tasted alone. Cogniac and Nantz, like all other spirituous liquors, are bad enough, perhaps, but the abominable strengthener of almost all our wines, being distilled from the fermented refuse of half-ripe Spanish and Portuguese grapes, is positively poison. Our palates, our national taste, have become vitiated; nay, our very intestines it may be said have become trained, as it were, to crave for the deadly mixture. To drink wine largely has long been customary and fashionable; and to bring it within the reach of as many as could be, it had to be made as cheap as possible; and when the middling classes entered generally into its use, it had to compete and compare with the spirituous liquors they had been accustomed to drink: to do which, and to lighten up the dull and stupid, it was requisite it should inebriate in much about the same space of time as spirits did. The foreign wine companies, by degrees, came thus to charge it with the base and nearly unsaleable spirit before described; by which means they sent very inferior wine, with still worse brandy to be here consumed under the name and at the price of wholesome, delicious, genuine wine."

The following observations, on this subject, are extracted from an article in a late number of the Quarterly Review:—"For the English market, the secondary growths and *vins ordinaires* of Medoc, are bought up and mingled with the rougher growth of the Palus. And even this compound will not reach the proof for our fire drinkers; and because our mouths have been seared with brandied ports, there must be in Bourdeaux, a particular manufacture called *travail d'Angleterre*; three or four gallons of the inflammable ink of Alicant or Beni Carlo, with half a gallon of Stum wine, and a dash of hermitage to every hogshead of Medoc." The same reviewer, in treating of sherry, adds, "It is monstrous, that even this fine wine, so powerful in itself, should be defiled with brandy; and if the quantity do not, as Dr. Henderson asserts, exceed three or four gallons to the butt, it is several years before the wine recovers from its influence and develops its own oppressed flavour. The vitiated taste of the English market is the only excuse for the merchants; for the wine itself cannot require the admixture." "We do think it a

serious evil, no matter how produced or how far remediable, that the national taste should have become habituated to the brandied, fiery, deleterious potations which are known as common port." "The genuine supply of good Oporto is notoriously and utterly unequal to the demand which the protection occasions for it; and every temptation is, therefore, created to mix it with villanous trash, and to cover the adulteration with excessive quantities of brandy."—"The Sicilian wines which we import are generally disguised and poisoned with the execrable brandy of the island; and this attempt to give strength to weak wines, must always utterly extinguish their flavour. As long as the practice prevails, it is useless to hope for improvement, even though the hills at the foot of Mount Etna be, as one vast vineyard, producing great varieties of wine."\*

A traveller of comparatively recent date, thus remarks on the wine of Xeres. "That which is sent to England is always mixed with *brandy*. Most of the wine merchants in Xeres, have distilleries to make brandy, *to add to the wine*, but do not export any."†

To these interesting quotations, may be added some further remarks of Dr. Henderson. "The number of

\* We copy the following article from a late number of the London Times:—

"*Imitation Wines.*—It is not perhaps generally known, that very large establishments exist at Cette and Marseilles, in the south of France, for the manufacture of every description of wines, the natural products not only of France, but of all other wine-growing and wine-exporting countries. Some of these establishments are on so large a scale as to give employment to an equal, if not greater number of persons than our large breweries. It is no uncommon occurrence with speculators engaged in this sort of illicit traffic, to purchase and ship imitation wines, fabricated in the places named, to Madeira, where by collusion with persons in the Custom House department of the island, the wines are landed in the entrepot, and thence, after being branded with the usual marks of the genuine Madeira vintage, reshipped, *principally, it is believed, for the United States.* The scale of gratuity for this sort of work, to the officials interested, may be estimated by the fact, that, on one occasion, 70 pipes were thus surreptitiously passed at a charge of \$1,000. It is a circumstance no less singular, that the same manoeuvre is said to be commonly carried on with counterfeit wines made up in Cette and Marseilles, and thence despatched to Oporto, where the same process of landing, branding, and reshipment as genuine Port, is gone through; the destination of this spurious article being most generally to the United States. Such is the extent of this nefarious commerce, that one individual alone, has been pointed out in the French ports, who has been in the habit of despatching, four times in the year, 25,000 bottles of champagne each shipment, of wines not the produce of the champagne districts, but fabricated in these wine factories. It is known that the imposition of these counterfeit wines has arrived at such a pitch, as to have become quite notorious, and the subject of loud complaint in the United States at least."—AM. ED.

† Jacob's Travels in Spain, 4to. 1809.



hands through which wine usually passes before it reaches the consumer, the great difference of price between the first rate and the inferior sorts, and the prevailing ignorance with respect to their distinguishing characters, afford so many facilities and temptations to fraud and imposition in this branch of trade, that no buyer, however great his caution, however just his taste, is wholly secure against them."\*†

The cheap port wine sold in this country, is manufactured principally by that class of chemical operators to which Addison has made allusion. The Wine Guides contain ample directions for its easy manufacture.‡

A writer of talent, in the 43rd number of the Quarterly Review, makes the following remarks:—"The manufactured trash which is selling in London, under the name of Cape, Champaigne, Burgundy, Barsac, Sauterne, &c., are so many specious poisons, which the cheapness of the common and inferior wines of the Cape, allows the venders of them to use as the bases of the several compositions, at the expense of the stomach and bowels of their customers."

Mr. Busby, in his interesting work§ on the Wine Districts, states in reference to the low priced wines which are palmed on the public for sherry, that all these lower priced wines are largely mixed with brandy, being intended

\* "In this country, the manufacture of port wine is no longer secret. The drinkers of it seem to care so little whether the article be genuine or not, that it would be an act of supererogation to attempt secrecy. All that appears to be required is, that it bear a good colour, and contain sufficient brandy. A red wine is imported from Marseilles and Bourdeaux, at about 40 cents a gallon, called French port, which is made into 'first-rate' Oporto, by adding a little burnt sugar, or a decoction of Brazil wood, and a portion of alcohol. Sometimes also it is mixed with real port, affording a very great profit to the dealer. But a large portion of what is sent into the country, and consumed under the name of port wine, is entirely a fictitious production."—*Dr. Lee, America.*

† The same is true of nearly all the port wine sold in the United States, and of the cheap port, without exception.—*AM. ED.*

‡ The following among many other receipts for making port wine, found in Wine Guides, may suffice as a specimen:—Take of good cider, 4 gallons, of the juice of red beet, 2 quarts, brandy, 2 quarts, logwood, 4 ounces, rhatany root bruised, half a pound; first infuse the logwood and rhatany root in brandy and a gallon of cider for one week, then strain off the liquor, and mix the other ingredients, keep it in a cask for a month, when it will be fit to bottle."

*Chemical Analysis of a bottle of Cheap Port Wine.*—Spirits of wine, 3 ounces, cider 14 ounces, sugar  $1\frac{1}{2}$  ounces, alum 2 scruples, tartaric acid 1 scruple, strong decoction of logwood 4 ounces.—*Mechanics' Magazine.*

Professor Lee remarks, that in 1832, he met with "several cases of cholera, apparently induced by drinking cheap port wine."—*Remarks on Wines.*

§ Visit to the Vineyards of Spain and France.

for the consumption of a class of people who are unable to judge of any quality in wine but its strength. The same writer remarks, that "brandy is *always added* to the finest sherries on their shipment, to enable them to bear the voyage, it is said, but in reality, because strength is one of the first qualities looked for by the consumers." Again, "*in no case* do the exporters send a genuine natural wine, that is a wine as it comes from the press, *without a mixture of other qualities.*"

Large quantities of fictitious\* sherry are manufactured in this country, of which some of the cheaper wines form the basis. To these are added, brandy-cowe, extract of almond-cake, cherry-laurel-water, gum-benzoin, and lambs-blood, as occasion or variety may require. Claret is equally adulterated with other wines. A small quantity of Spanish red wine, with a portion of rough cider, previously coloured by means of berry dye, or tincture of Brazil wood, is added to a cask containing inferior claret. The cheap placarders and advertisers, are enabled to reduce their prices, by a little management in the apportioning, what is used of the Spanish red wine and the cider.†

The value of Champagne renders it a fruitful subject in the hands of adulterators. Most of the second-rate Champagne sold in this country is prepared from the juice of acid fruits,‡ such as the gooseberry. Dr. Lee remarks,

\* Prepared by allowing a portion of water to soak in the brandy punchcons, by which the refuse spirit is extracted.—*Wine and Spirit Adulterations Unmasked*, p. 104.

The Cape wine generally sold to the public, is composed of the drippings of the cocks from the various casks in the adulterators' cellars, the filterings of the lees of the different wines in his cellar, any description of bad or spoiled white wines, with the addition of brandy or rum-cowe, and spoiled cider. "The delicately pale Cape sherry, or Cape Madeira, at astonishingly low prices," and, of course, for *ready money*, is composed of the same delicious ingredients, with the addition of extract of almond cake, and a little of that delectable liquor, lambs-blood, to decompose its colour, or in the cant phraseology, to give it complexion.—*Deadly Adulterations*, p. 20.

If a butt of sherry is too high in colour, take a quart of warm sheep or lambs-blood, mix it with the wine, and when thoroughly fine, draw it off, when you will find the colour as pale as necessary. The colour of other wines, if required, may be taken off in the same manner.—*Vide, The Vintners' and Licensed Victuallers' Guide*, p. 234.

#### To Colour Claret.

Take as many as you please of damascenes, or black sloes, and stew them with some dark coloured wine, and as much sugar as will make it into a syrup. A pint of this will colour a hogshead of claret. It is also suitable for red port wines, and may be kept ready for use.—*Vide, The Vintners' and Licensed Victuallers' Guide*, p. 238.

† *Wine and Spirit Adulterations Unmasked*, p. 104 and 125.

‡ A company of Frenchmen have contracted with some farmers in Herefordshire for a considerable quantity of the fresh juice of certain pears,

*Port. Accordy to Cust. Hs. Blos of Oporto. 1812. shipped  
for Guernsey 135 p. 20<sup>th</sup>. Landed at docks Fr. G.  
2545. 162<sup>nd</sup> 1/2 port in bond. home made.*

that the high price of good Champagne wine has led to many adulterations and imitations of it, some of them of a most pernicious and dangerous character. "Such," he observes, "is the common one by means of lead, which is practised to a great extent, among the dealers in France, in preparing wine for exportation. It consists of a solution of sugar of lead in water with a small allowance of alcohol. By adding a little nitric acid, and then a portion of sulphuric acid to a tumbler full of this fluid, I have lately seen a solid deposit of sulphate of lead in the form of white flakes, filling one-third of the glass, and this too in a sample that came direct from the importer." Champagne appears to be adulterated with such perfection, that even good judges are unable to ascertain the difference between the genuine and spurious article. In America, according to Dr. Lee, "the price of Champagne varies from twenty shillings to thirteen dollars per dozen. Mr. Busby affirms, that genuine Champagne is never sent out of France at less than three francs, or sixty cents, a bottle. We must then conclude, that a considerable proportion of the wine sold in America under that name cannot be genuine."

It has already been seen that brandy is almost universally used in the fictitious preparation of wines.\* This inflaming compound also appears to be the never-failing panacea when they are subject to *diseases*, and likely to run into *decomposition*. Other materials are, however, in common use. These are so numerous, that a few of them only will be presented to the notice of the reader.†

The practice of using lead in the preparation of wine, had its origin at an early date. It was not, however, until a comparatively late period, that the custom was looked upon as dangerous in its effects. The ancients, it appears, were accustomed to boil their wines in leaden vessels, although the admixture of other mineral substances was deemed injurious to health.‡

which is to be sent to them in London, immediately after it has been expressed, or before fermentation has commenced. With the recently expressed juice they made last year an excellent brisk wine, resembling the finest sparkling champagne; and we are told that the speculation was so productive, that they have resolved considerably to extend their manufactory.—*Reece's Monthly Gazette of Health*, 1829.

\* And why should it not be, since it was obtained originally by distillation from wine?—AM. ED.

† Wines that do not yield a sixth part of their quantity of spirit, are not worth the expense of working.—*Publican's Guide*.

‡ Marmore enim et gypso aut calce condita quis non etiam validus exaverit? Imprimis igitur vinum, aqua marina factum, inutile est stomacho, nervis, vesica.—*Plin. Hist. Nat.* xxiii. 2.

Lead is usually employed to improve the taste of accented or harsh wines. The German emperors issued decrees against its use, betwixt the years 1498 and 1577. In the year 1696, several persons in the duchy of Wirtemberg were poisoned, in consequence of drinking wine adulterated with ceruse, a well-known preparation of lead. The practice was defended, under the pretence that its use was sanctioned by physicians of high authority. The attention, however, of physicians and legislators was directed to the subject. Various articles in particular appeared in the *Acta Germanica*, a publication of high repute.\* The practice was universally condemned as dangerous, and, in some of the German states, it was made a capital offence.† Soon after this event, some individuals who had infringed this law were punished by hard labour. A wine cooper at Eslingen revived this injurious practice, and induced other individuals in various places to adopt the same plan; he was condemned however to lose his head. Those persons who had the adulterated wines in their possession were severely fined, and the noxious compounds were destroyed.‡

The well-known endemic colic of Poitou, which first made its appearance in 1572, and raged with fearful violence for a period of sixty or seventy years, is now generally acknowledged to have arisen from the adulteration of wine with lead. The lead colic thus derived its scientific name, *colica pictonum*. In 1781 and 1782, almost every individual of three regiments in Jamaica was attacked with an epidemic colic, which, on investigation, was found to arise from the presence of lead in the rum. Dr. J. Hunter, who paid some attention to this subject, seems to suppose that the lead might be dissolved in the spirit, while passing through the leaden worms of the apparatus used in distillation.§ There appears some reason, however, to doubt this conclusion.

The lead colic, at one period, during the cider season, prevailed to a most alarming extent in the southwest counties of England. From evidence carefully collected by Sir George Baker, it appears that this epidemic arose from the cider being adulterated with lead, partly with

\* Cockelius, *Acta Germ.* Dec. 1, An. iv. Obs. 30. Brunnerus, *Ibid.* Obs. 92. Vicarius, *Ibid.* Obs. 100. Riselius, *Ibid.* Dec. 1, An. v. Obs. 251.

† Gmelin's *Geschichte der Mineralischen Gifte*, 216.

‡ Beckmann *Geschichte der Erfindun* iii. Bd. s. 436. S.

§ Transact. of London College of Physicians, iii. 227.

the design to correct its ascendance, when in a diseased state, and partly also from the liquor becoming impregnated with the metal through which it had to pass.\* The records of the French police bear testimony to the same iniquitous practice in 1696.

About 1750, a curious discovery was made by the farmers-general of France. For some years previous to this date, it appears that 30,000 hogsheads of sour wine were annually brought to Paris, professedly for the purpose of making vinegar. The previous yearly imports, however, did not exceed 1200 hogsheads. On inquiry it was found that the vinegar merchants corrected the sourness of the wines with litharge, and thus made them in a fit state for the markets.† There appears some reasons to suppose that the practice is not unknown in France in the present day; and as a well-known writer observes, the small tart wines used in such abundance, by people of all ranks in that country, hold out strong encouragement and facilities to its perpetration.‡ According to *Cadet de Gassicourt*, it is quite common in France, to render brandy pale by means of the same pernicious ingredient. *Monsieur Boudet*, indeed, detected it in several samples which were submitted to his inspection.§

Dr. Shearmen relates a case of a fatal character, from the adulteration of Geneva with lead, which fell under his own observation. The criminal, in this instance, was an excise officer, who pursued this nefarious practice, in order to enhance the price of gin, which he had seized in the performance of his duty. On investigation it was found that he had purchased twenty-eight pounds of sugar of lead at one time.||

The following statement, among others, may be adduced in proof of lead, or some other equally poisonous material being used in the adulteration of wine: "On the 17th of January, the passengers by the 'Highflyer' coach from the north, dined, as usual, at Newcastle. A bottle of port wine was ordered, on tasting which, one of the passengers observed that it had an unpleasant flavour, and begged that it might be changed. The waiter took away the bottle; poured into a fresh decanter half the wine

\* Transact. of London College of Physicians, i. 216.

† Paris and Fonblanque's Medical Jurisprudence, vol. ii. p. 347.

‡ Treatise on Poisons by Professor Christison, 1832, p. 479.

§ Sur les Vins lithargyriés, Mém. de l'Académie, 1787, p. 280.

|| Transactions of the Medical Society of London, 1810.



which had been objected to, and filled it up from another bottle. This he took into the room, and the greater part was drank by the passengers, who, after the coach had set out toward Grantham, were seized with extreme sickness; one gentleman in particular, who had taken more of the wine than the others, it was thought would have died, but has since recovered. The half of the bottle of wine sent out of the passengers' room was put aside, for the purpose of mixing negus in the evening. Mr. Bland, of Newark, went into the hotel and drank a glass or two of wine and water. He returned home at his usual hour and went to bed. In the middle of the night he was taken so ill, as to induce Mrs. Bland to send for his brother, an apothecary in that town; but before that gentleman arrived he was dead. An inquest was held, and the jury, after the fullest inquiry, and the examination of the surgeon, by whom the body was opened, returned a verdict of—*Died by poison.*"\*

In Graham's Treatise on the Preparation of Wines, under the division, entitled "*Secrets belonging to the Mysteries of Vintners*," p. 31, is found the following direction to prevent wine from becoming acid:—"To hinder wine from turning, put a pound of melted lead, in fair water in your cask, pretty warm, and stop it close;" and "To soften gray wine, put in a little vinegar, wherein litharge has been well steeped, and boil some honey to draw out the wax, and strain it through a cloth, and put a quart of it through a tierce of wine, and this will mend it." The *Vintners' Guide*, contains some directions for clearing cloudy or muddy wines. Sugar of lead is one of the articles recommended to be used for this purpose.† Accum states, that the most dangerous adulteration of wine is by some preparation of lead, which possesses the property of stopping the progress of ascension, and also of rendering white wine, when muddy, transparent. I have good reason, he further observes, to state that lead is certainly employed for this purpose. "The effect is very rapid, and there appears to be no other method known of rapidly

\* Monthly Magazine, March, 1811, p. 188.

† Gypsum or alabaster is used to clear cloudy white wines; as also fresh slaked lime, and the size of a walnut of sugar of lead, with a table-spoonful of sal enixum is put to forty gallons of muddy wine, to clear it; and hence, as the sugar of lead is decomposed, and changed into an insoluble sulphate of lead, which falls to the bottom, the practice is not quite so dangerous as has been represented.—*Vide the Vinters' and Licensed Victuallers' Guide*, p. 225.



*recovering ropy wines.\** Dr. Lee thus remarks on this practice: "Wine dealers doubtless suppose, that the quantity used is too small to produce any bad effects, but the numerous instances on record, of poisoning by this article, prove the incorrectness of this doctrine. More than fifty cases have fallen within my own observation, where persons have suffered severely from the use of cheap wines, and two or three cases of death, most probably owing to the same cause."† It has already been stated, that Dr. Lee discovered the presence of a considerable quantity of lead in some champagne which came direct from the importer. The author of *Wine and Spirit Adulterators' Unmasked*, states that two instances came under his observation, in which some persons were made ill, after drinking some cheap Champagne. On analysis, it was found to contain a portion of lead in its worst form.‡ Dr. Warren relates the circumstance of thirty-two persons who became seriously ill after indulging in white wine, which had been adulterated with lead. One of them died and another became paralytic.§

Lead, however, is not the only pernicious ingredient by which wine is adulterated. The Spaniards, according to some writers, employ arsenic, and even corrosive sublimate, in the preparation of their wines, in order, remarks a recent writer, to free their vintages, and render them more firm and durable.|| The Dutch also are said to have had recourse to the same nefarious practice.¶

Professor Christison relates an interesting case of adulteration with arsenic, and its effects. The family of a baronet in Roxburghshire, with several visitors, in all amounting to six persons, were taken severely ill after partaking, during dinner, of some Champagne. The symp-

\* Accum's Culinary Poisons, p. 95.

† Remarks on Wines, by Charles A. Lee, M. D., New York, 1835.

‡ Wine and Spirit Adulterators' Unmasked, p. 146.

§ Medical Essays, vol. ii. p. 80. "Lead, in its metallic state, like all the other metals, is probably inert; but is so easily acted upon by the weaker acids and alkalies, that it cannot be taken in this form without imminent danger."—*Essay on Poisons, by Dr. Johnston.*

Orfila, the deservedly celebrated French chemist, in his work on Poisons, testifies that "*Sugar of lead, ceruse, and still more frequently, litharge, are mixed with acids, or sharp tasted wines, in order to render them less so.*" This writer describes the effects of lead adulterations to be fetid eructations, hiccup, difficulty of respiration, thirst, cramp, coldness of limbs, convulsions, and delirium.

|| Henderson on Modern Wines, p. 341.

¶ Metodo di conoscere alcune delle piu dannose adulterazioni che si fanno ai Vini. 8vo. Fireze, 1786.—Deutschland's Weinbau; Von J. C. Gotthard, 8vo. Erfurt, 1811. II. B. s. 379.

toms were severe pain of the bowels, sickness, and vomiting, which continued until next morning. During the night all were affected with a sense of heat in the stomach, throat, and mouth; and in the morning, the lips became encrusted, and the skin cracked and peeled off. For three or four days the whole party had a disinclination to eat. The remains of a bottle of the Champagne, used on this occasion, were tested with sulphuretted hydrogen gas. Two ounces of the wine gave one grain and a quarter of the sulphuret of arsenic, corresponding to one grain of the oxide of arsenic.\*

Wines, it appears, are not only *doctored*, as is the technical phrase, to remove certain states of disease, but certain ingredients are added to them, in order to impart to them particular *flavours*, in other words, to render them as near as possible similar to such celebrated grape wines as are in most demand in the market.† Thus, to use the words of a well-known writer, *bitter almonds* are added to give a nutty flavour; *sweet-briar*, *orris-root*, *clary*, *cherry-laurel-water*, and *elder-flowers*, to form the bouquet of high-flavoured wines; *alum*, to render young and meager wines bright; *Brazil-wood*, *cake of pressed elderberries* and *billberries*, to render pale, faint coloured port, of a deep rich purple-colour, *oak sawdust*, and the *husks of filberts*, to give additional astringency to unripe red wines, and a *tincture of the seeds of raisins* to flavour factitious port wine.‡

The production of such a *crust*, or lining, on the interior of the bottles, as will give wine an appearance of age, forms another important process in the preparation of factitious wines. "This is effected by means of a saturated solution of cream of tartar, coloured with Brazil-wood or cochineal, and is invariably pointed at as a sure indication of old age." It is also a common practice to stain the lower part of the corks, to imitate the red colour of port,

\* Edinburgh Medical and Surgical Journal, vol. xxxiii. 1830, p. 67.

† "Several years ago, De Witt Clinton was dining with several gentlemen, at the house of a wealthy merchant in Albany. The conversation very naturally ran upon the wines which were set before them, Gov. Clinton selected one as his favourite, and pronounced it the best he had ever tasted. The seller of the wine has since told the merchant that it was wholly factitious, and had not one drop of the juice of the grape."—*Newark Advertiser*.

‡ The Vintners' and Licensed Victuallers' Guide, p. 259.—"Take of raspings of red sandars wood, six ounces, spirits of wine, one quart; infuse fourteen days, and filter through paper for use. It produces a beautiful red colour for port wine."—*Idem*, p. 258. Vide also Palmer's Publicans' Director, p. 91.

so that when drawn they may indicate the length of time the wine has been bottled. Accum observes, that "the preparation of an astringent extract, to produce from spoiled home-made and foreign wines, *a genuine old port*, by mere admixture, or to impart to weak wine a rough, austere taste, a fine colour, and a peculiar flavour, forms one branch of the business of particular wine-coopers; while the mellowing and restoring of spoiled white wines is the sole occupation of men who are called *refiners of wine*."\*

#### ADULTERATIONS OF MALT LIQUORS.

Malt liquors, in the present day, are almost universally adulterated. The annals of the Court of Excise bear evidence of the nature and extent of this illegal practice. In a work of considerable merit, recently published, the various adulterations used in the preparation of malt liquors, are detailed at some length. In reference to London porter, the writer expresses his unqualified opinion, that its nutritious qualities are greatly overrated. He then proceeds to allude to the various methods employed to adulterate this popular beverage, in allusion to which practice, he thus remarks:—"I disclaim any intention to particularize establishments that use these ingredients, it would be useless to do so, *because each of them practise it, in proportion to the extent of its business*."†

The author of a popular treatise on brewing, after enumerating several materials used in the preparation of porter, such as *coccus indicus*, *capsicum*, *headings*, &c.,

\* Little need be added to what our author has stated in relation to the adulteration of wines. It is now pretty well understood that such a thing as the *pure juice of the grape*, is unknown in this country, and that a large proportion of the wines consumed in the United States, are entirely factitious. Nearly all are mixed; one pipe going to make two, three or more, with a due allowance of water and spirit, and the custom-house mark is always to be had. Most of the whiskey, produced by the fifteen distilleries in this vicinity, (some of which consume 800 bushels of grain daily,) after undergoing "rectification," which is effected by passing it through charecoal, is employed in the manufacture of wines. Champagne is made from Newark cider, in large quantities; and champagne baskets and bottles are in great demand for the purpose of replenishment. Without going into details, which our limits do not allow, it is evident that it is utterly impossible in our country to draw any practical distinction, between fermented and distilled liquors, whatever it may be in wine-growing countries; and after all *brandy* is but the spirituous portion of the wine separated by distillation, and may be *changed* back into wine again, by the addition of water, extractive matter and acids; and whiskey is but the *alcohol* separated from the nutritious part of the grain, yet left in the fermented wash which goes to make *beer*.—AM. ED.

† Art of Brewing on Scientific Principles. London, 1824.

remarks, that "however much they may surprise, however pernicious or disagreeable they may appear, I have always found them requisites in the brewing of porter, and they must invariably be used by those who wish to continue the taste, flavour, and appearance of the beer. I could never produce the present flavoured article without them. The intoxicating qualities of porter are to be ascribed to the various drugs intermixed with it. It is evident, some porter is more heady than others, and it arises from a greater or less quantity of stupifying ingredients. Malt, to produce intoxication, must be used in such large quantities, as would very much diminish, if not totally exclude the brewer's profit."\*

The testimony of a scientific work lately published, may also be adduced. "It is absolutely frightful to contemplate the list of poisons and drugs with which malt liquors have been (as it is technically and descriptively called) *doctored*. Opium, henbane, coeculus indicus, and Bohemian rosemary, which is said to produce a quick and raving intoxication, supplied the place of alcohol, aloes, quassia, gentian, sweet-scented flag, wormwood, horehound, and bitter oranges, fulfilled the duties of hops, licorice, treacle, and mucilage of flax-seed, stood for attenuated malt sugar. Capsicum, ginger, and cinnamon, or rather cassia-buds, afforded to the exhausted drink the pungency of carbonic acid. Burnt flour, sugar, or treacle, communicated a peculiar taste, which porter-drinkers generally fancy. Preparations of fish, assisted in cases of obstinacy, with oil of vitriol, procured transparency. Besides these, the brewer had to supply himself with lime, potash, salt, and a variety of other substances, which are of no other use, than in serving the office of more valuable materials, and defrauding the customer."† Other testimonies might be enumerated at considerable length, all of which bear equally strong evidence of the extent of this nefarious system. The number of *Brewers' Guides*, and other similar treatises, combined with their extensive circulation, is additional and powerful proof of the same fact. These books contain ample directions for the preparation of these noxious materials. A few examples will now be presented to the reader. The treatises published by Samuel Child and Alexander Morrice, are those which call

\* "Every Man his own Brewer:" explaining the Art and Mystery of Brewing Porter. By Samuel Child, brewer.

† Donovan's Domestic Economy. Cabinet Cycloped. p. 201.

for special attention. The following is a specimen from Mr. Child :\*—"It is recommended to the notice of families, as a subject for economical consideration. Nine barrels of porter, paid for at the public house, cost eighteen guineas, and nine barrels of exactly the same quality, strength, &c. as porter, might be produced, excluding time and trouble for £6. 7s. 11d., leaving, to the economical brewer of his own porter, a clear profit of £12. 10s. 1d., very near twelve guineas, and almost two-thirds of the whole expense." "That this calculation," continues our honest author, "may not be objected to as enormous, or improbable, the following statement of the ingredients, and their separate expenses, will convince the most incredulous and disbelieving." Our author then proceeds to make out his case by an enumeration of the variety and expense of the articles necessary for the manufacture of porter. These amount to sixteen in number, and include the following singular ingredients :—capsicum (*or cayenne pepper*), *cocculus indicus*, salt of tartar, headings,† ginger, and slaked lime.

The following is one of the three modes of brewing porter, laid down in the practical treatise of Mr. Alexander Morrice.‡

	cwt.	qrs.	lbs.
Malt, - - -	0	25	0
Hops, - - -	1	2	0
Cocculus Indicus, -	0	0	6
Leghorn Juice, -	0	0	30
Porter Extract, -	0	0	4

These materials were to make eighty-nine barrels of thirty-six gallons each. The economical genius of this well known writer may be estimated, when it is ascertained how the "remaining goods" may be made into small beer. This he proposes to effect by adding "three lbs. of *cocculus indicus berry*, ground fine, and four lbs. of *fabia amara*, or bitter bean, but little known to brewers in general, but a good substitute for hops and malt."

\* "Every Man his own Brewer."

† "The heading is a mixture of half alum and half copperas, ground to a fine powder, and is so called from giving to porter that beautiful head of froth, which constitutes one of the peculiar properties of porter, and which landlords are so anxious to raise to gratify their customers."—*Every man, his own Brewer*.

‡ A Practical Treatise on Brewing the various sorts of Malt Liquors, with examples of each species, &c., &c., the whole forming a complete Guide to Brewing London Porter, &c., &c., &c. By Alexander Morrice, Common Brewer: 7th edition. London, 1827.

## LONDON ALE.

	cwt.	qrs.	lbs.
Malt, 25 quarters,			
Hops, - - - -	1	3	10
Grains of Paradise, -	0	0	4
Coriander. - - -	0	0	4
Orange Powder, - -	0	0	4

Ginger, salt, and flour, are to be used in the cleansing process.

## WINDSOR ALE.

"This ale," affirms Mr. Morrice, "has experienced so great a demand in London and its vicinity, for a few years past, as materially to affect the London Pale Beer Brewery. I shall present you with the most approved and generally received mode of brewing it."

	cwt.	qrs.	lbs.
Malt, 25 quarters,			
Hops; - - - -	2	0	0
Honey, - - - -	2	0	40
Coriander seed, - -	0	0	4
Grains of Paradise, -	0	0	2
Orange peel, - - -	0	0	3
Ground Licorice, - -	0	0	12

Add a little salt and bean flour for cleansing, and the liquor is fit for use.

## BROWN STOUT.

"This liquor," remarks the same writer, "since the rise in the price of malt and hops has compelled brewers to run the uncommon lengths they have for porter, has come into very general use. I shall, therefore, give you the necessary instructions for brewing it."

	cwt.	qrs.	lbs.
Malt, - - - -	0	20	0
Hops, - - - -	2	0	0
Cocculus indicus, - -	0	0	4
Sugar, - - - -	0	0	28
Fabia amara, - - -	0	0	6

This liquor has very correctly been called *stout*.

In giving a recipe for *Reading beer*, Mr. Morrice adds, "This is a beer much praised by many persons." The materials are "malt, hops, grains of Paradise, coriander-seed, sugar, and Indian bark.



## AMBER BEER, OR TWOPENNY.

"This beer," says Morrice, "is both pleasant and *wholesome*, and is in almost as much request as porter during the winter, when it is drank warm. It is unquestionably the most profitable of all malt liquors, as it is sent out to the customers within a week from the time of brewing, and usually consumed within the following one."

	qrs.	lbs.
Malt, - - - -	0	25
Hops, - - - -	1	0
Leghorn juice, - -	0	20
Molasses, - - -	0	30
Grains of Paradise, -	0	4
Capsicum, - - -	0	4

This "pleasant and wholesome" beverage, is to be cleared on the evening of the third day, using at the time four pounds of ground ginger, half a pound of bay salt, and a quartern of flour.

## WELCH ALE.

"This," remarks our author, "is the most luscious and richly flavoured ale I ever drank. I saw the whole process at Caernarvon, in Wales." The ingredients are malt, hops, sugar, grains of Paradise, and licorice root.

## HOCK.

Ingredients—Malt, hops, *coccus indicus*, sugar, *fabia amara*, and capsicum.

"This is a beer that has, within a few years, had a great run."—Morrice.

## TABLE BEER.

Ingredients—Spanish juice, licorice powder, grains of Paradise, salt, ginger, and flour.

"This makes a drink, than which nothing can be more wholesome, and the want of, be more missed."

## COMMON BEER.

Recipe for 150 barrels: "use half a barrel of colouring,  $\frac{1}{4}$  cwt. cream of tartar,  $\frac{1}{4}$  cwt. ground alum, 1 lb. salt of steel, and two barrels of strong finings. Mix well, &c. Your own GOOD SENSE will show you how, to advantage."

The reader is by this time fully prepared to express his

opinion on the preparation and sale of these "wholesome liquors." He will clearly comprehend that the books from which the foregoing startling quotations have been made, cannot have attained so large a circulation from mere curiosity. Indeed, some of our honest "practical" brewers declare this to be the fact, and reckless of human health, have made free and extensive use of the recipes recommended for their adoption.

The author of a popular work on "Domestic Chemistry," enumerates thirty-four different vegetable and animal adulterations of beer, and twelve belonging to the animal kingdom. "The object of the brewer," he remarks, "is to save malt and hops; the object of the publican is to multiply or increase the quantity of his beer. The liquor produced by the doctoring brewer, is a spurious imitation of beer; that produced by the doctoring publican is a mixture of good beer, with coloured water. Either of these liquors is wholesome, dangerous, or poisonous, according to the proportion which its noxious ingredients bear to malt, hops, and water. When the brewer makes a large quantity of beer from a small quantity of malt and hops, or when the publican mixes his strong beer with water or small beer, the product is always *in a state of disease*, that is to say, the resulting beer is so weak and vapid, that no mortal man can be induced to pour it down his throat. But as a beer of this sort *is always made to sell*, and as nobody will drink it in a state of evident disease, the ingenuity of the *beer doctor* is taxed to supply the means of giving a healthy appearance to the liquor which is afflicted with the most incurable disorders. It is not desired either by the brewer or publican, that the diseased beer should be rendered absolutely good, it is quite sufficient for their purposes that it should be made to appear good. All that they insist upon is, that the beer should be put into a saleable state. They do not trouble themselves with reflections about its wholesomeness or unwholesomeness, nor indeed is there any reason why they should; for it is very evident, that reflections of that sort, ought to be made by the individuals who have the drinking of the beer, and not by those who have the *selling* of it." This writer then enumerates the diseases of beer. These are, 1. *Want of alcohol*; 2. *want of sugar*; 3. *want of alum*; 4. *want of bitterness*; 5. *want of pungency*; 6. *muddiness*; 7. *want of age*; 8. *want of astringency*; 9. *old age*; 10. *want of froth*. For the cure of these diseases

forty-eight different adulterating materials are given, among which are included treacle, ginger, coriander, honey, caraway, horehound, gentian, aloes, flag, henbane, and St. Ignatius bean, &c. &c. The coolness with which certain noxious materials are directed to be used in Brewer's Guides, would almost excite a smile, were not our indignation roused at the consequences which result from so dangerous a practice. A few of these examples may not prove uninteresting, and may at the same time unfold to the reader, the *honesty* and *humanity* of the system. Perhaps, those given by Mr. Child, may be the most instructive. "*Alum*," says this enlightened and practical writer, "*gives a smack of age to beer, and is penetrating to the palate.*" Mr. Child still further enlightens the fraternity of brewers, by giving them instruction in the art of *bringing beer forward*, or, in other words, giving to new beer the taste and appearance of old. "To make new beer old, add oil of vitrol, an imitation of the age of eighteen months is thus produced in an instant."\*

The reader may now naturally inquire how far others of the same fraternity coincide with Mr. Child, in the "practical" nature of his directions. One or two illustrative examples are now adduced. Mr. Morrice, on the subject of "*Heading*," remarks, that "there are various ways of making heading, some using ground copperas and alum, some salt of steel, &c.,† but he cautiously observes, "it should be purchased of those who make it their business to have it ready prepared." "Observe," he further continues, "that porter should not be sent out without it, as it causes the head so much admired in that liquor, and is agreeable to its flavour."‡

The following extracts from this author are of too "practical" a nature to be overlooked; of colouring, he

\* Every Man his Own Brewer, p. 23.

† The Author of "The Art of Brewing on Scientific Principles," published in London, 1824, gives the following as the standard proportions of the respective ingredients used to one hogshead of beer:—

1. "*Capsicum Pepper*, in the proportion of half an ounce to one hogshead. 2. *Cocculus Indicus*, one ounce to ditto. 3. *Licorice Juice*, from four to eight ounces, ditto. 4. *Salt of Steel*, a quarter of an ounce. 5. *Sulphate of Iron*, vulgo, copperas, five drachms dissolved, and added just before the porter is sent out, proportionate quantity for a hogshead. 6. *Colouring*, one and a half pint per hogshead."

‡ Mr. Morrice enumerates the following articles as those which form part of the stock of a practical brewer. Malt, hops, honey, sugar, molasses, stick licorice, Spanish ditto. colouring, cocculus indicus, calamus aromaticus, quassia, gentian, coriander capsicum, caraway-seeds, grains of Paradise, ginger, salt, salt of tartar, beans malted, oyster-shells, isinglass, and alum.

remarks: "I should recommend to every brewer, to provide himself with a sufficient quantity, as it gives a good face to the beer, and enables you to gratify the sight of your customers. I have tried most colourings, and find them very beneficial in porter and table beer."\* Page 123.

"Cocculus Indicus, is used as a substitute for malt and hops,† and is a great preservative of malt liquor; it prevents second fermentation in bottled beer, and consequently the bursting of the bottles in warm climates. Its effect is of an inebriating nature." Page 123.

"Calamus is used in the brewery as a succedaneum for hops and strength; one pound of which is equal to six of hops." Page 125.

"Coriander is much used by brewers, to give a flavour to ales. Capsicum is used in ales and amber; it is a good preservative in the summer season." Page 128.

"Grains of Paradise are used in ales, but more frequently in amber beer. They are always ground and used in the tun." Page 129.

"Oyster-shells are very good to recover sour beer, but when used, you must leave the bung out."

After reading these singular extracts, truly may we exclaim with Mr. Cobbett, "When we know that *beer doctors*, and *brewers' druggists* are professions, practised as openly as those of *bug-man and rat-killer*, are we simple enough to suppose, that the above named, are the only drugs that people swallow, in those potions which they call pots of beer."‡

The evidence already adduced, it is presumed, contains

\* Those who give brewing receipts, recommend it in quantities of four pounds to twenty barrels, boiled with the worts.—*Art of Brewing, Library of Useful Knowledge*, 3d Edition, p. 31.

This writer states, "that every article interdicted by the Excise, may not be injurious to the porter, or to health, though every honest and honourable man (!!!) will, in the use of cocculus indicus, and other drugs, exercise the greatest caution in their preparations, as the consequences may prove fatal."

The same author also remarks in his work on "Culinary Poisons:" "To increase the intoxicating quality of beer, the deleterious vegetable substance, cocculus indicus, and the extract of this poisonous berry, called *black extract*, or by some *hard multum*, are employed, opium, tobacco, nux vomica, and extract of poppies have also been used."

† "One ounce to a hog'shead," appears to be "the general standard."—*Art of Brewing, &c.*

The active or poisonous principle of these berries, is termed by chemists, *picrotoxin*, from two Greek words—namely *πικρος* bitter, and *τοχικον* poison. These berries in India, in particular, as well as in this country, are cast on the water, to intoxicate fish, which, when floating on the surface, are readily taken without the aid of the rod.

‡ Cottage Economy, 1833.

sufficient proof, that in this country at least, malt liquors are adulterated to a very general and very fearful extent. The existence of this nefarious system, is still further proved by the fact, that almost every week convictions take place, and heavy fines are imposed on persons *upon whose premises are found the materials used in adulteration*. The law on this subject is severe. According to an Act of Parliament, (56 Geo. III.) All druggists and others, are prohibited from selling or delivering to any licensed brewer, dealer in or retailer of beer, knowing him to be such, any kind of materials used in adulteration, under a penalty of £500. Brewers, dealers in or retailers of beer, are subject to a penalty of £200, on conviction of having used, or being in possession of the same articles.

On reference to the minutes of the House of Commons, appointed for examining the price and quality of beer, we learn that between the years 1812 and 1819, of wholesale and retail brewers, publicans, and brewers' druggists, nearly two hundred Excise prosecutions and convictions took place.\* All of these parties either sold or were in possession of the various articles used in adulteration. Some of them were convicted in penalties of £500 in addition to costs. The cases of *conviction*, we may with reason conclude, form but a very slight proportion only of those who are actually guilty of this diabolical practice, carried on, as it usually is, in the most cautious and secret manner.

Mr. Wells, an Excise Officer, in his examination before a Committee of the House of Commons, states, "that the adulterating ingredients *were not kept* on the premises, but in the brewer's house, and that the brewer had a very large jacket, made expressly for that purpose, with very large pockets, and that on *brewing mornings*, he would take his pockets full of the different ingredients. Witness supposed that such a man's jacket, similar to what he had

\* The Author of "Deadly Adulterations," after stating this fact, adds:—"Since that time, seizures of illegal and poisonous articles have been often made by the Excise, and convictions have taken place. During the latter end of the last year, and at the commencement of the present year, seizures have also been made, and convictions have taken place, nearly equal in number to those stated in the text." Mr. Cobbett also makes the following remarks:—"Scarcely a week passes without witnessing the detection of some greedy wretch, who has used in making or in *doctoring* his beer, drugs forbidden by law. It is not many weeks since one of these was convicted in the Court of Excise, for using potent and dangerous drugs, by means of which, and a suitable quantity of water, he made two butts of beer into three; upon this occasion, it appeared that no less than *ninety* of these worthies, were in the habit of pursuing the same practices."

described, would carry quite sufficient for any brewery in England, as to *cocculus indicus*." It may in addition be stated, that a large proportion of these adulterants, are prepared in the form of extracts, and occupy therefore but a small space.

## ADULTERATIONS OF ARDENT SPIRITS.

The adulteration of ardent spirits is, if possible, more extensive than that of either wine or malt liquors. To detail the various processes in common use for this purpose, would fill a moderate sized volume. A few examples will, however, be laid before the reader, from sources equally authentic with those which have already been made use of. The extraordinary value attached to well-frequented spirit establishments, is strong evidence of the importance of the traffic. A popular writer observes, that he has no doubt it will excite much surprise, when he states the fact, (well known to all persons connected with the trade,) *that sums, of from one thousand to three thousand pounds, and, where wine trades have been attached, as much as from three to six thousand pounds, have been given for the good-wills of gin shops, possessed of only twenty-one years lease, depending solely on the will of the magistrates for their licenses being renewed, and held at rents of from £75 to £200 per annum.\**

"All surprise, however," he observes, "will cease, when a knowledge is acquired of the profits, which the trade affords by means of adulteration."

## BRANDY.

Cogniac brandy is generally adulterated with Spanish or Bourdeaux brandy, old neutral-flavoured rum, rectified spirits, British brandy bitters, British brandy,† cherry-laurel-water,‡ extract of almond cake, extract of capsicum,§ and extract of grains of Paradise, and colouring sugar.

Spirit dealers, like their brethren—wine merchants and

\* Wine and Spirit Adulterations Unmasked, 3d edition, p. 45.

† British brandy, 80 gallons of rectified spirits, 7 gallons vinegar, 12 ounces of orris root, 15 lbs. of raisins, 2 lbs. of vitriol.—*Idem*, p. 12.

‡ Its qualities are highly pernicious and even poisonous.—*Idem*, p. 10.

§ Known in the trade by the denomination of "Devil," and made by infusing chili pods in spirit. This is what imparts the appearance of strength and pungent hot taste, when taken into the mouth.



brewers, have books for reference, which contain specific directions for fraudulent adulterations. Some of these are worthy of notice. "*To improve the flavour of brandy. A quarter of an ounce of English saffron, and half an ounce of mace, steeped in a pint of brandy for ten days, shaking it once or twice a day; then strain it through a linen cloth, and add one ounce of terra japonica, finely powdered, and three ounces of spirits of sweet nitre; put it to ten gallons of brandy, adding at the same time, ten pounds of prunes bruised.*" "*To give new brandy all the qualities of old. To one gallon of new brandy, add thirty drops of aqua ammonia, (volatile smelling liquor,) shaking it well, that it may combine with the acid, on which the taste and other qualities of the new liquor depend.*"\*

## RUM.

The same adulteration is carried on with respect to rum. "The impositions," adds the author of the work before referred to, "practised with rum generally, consist in purchasing low-priced Leward Island Rum, and by the introduction of the undermentioned articles in certain proportions, vending it as fine old Jamaica Rum, of peculiar softness and flavour:—

Ale, Porter, Shrub,  
Extract of Orris Root,  
Cherry-Laurel-Water,  
Extract of Grains of Paradise or Capsicum."†

## GIN.

The list of ingredients used in flavouring or making up gin, as advertised, is somewhat startling; not less for its length, than for the articles of which it is composed. They are as follows:—*Oil of vitrol, oil of cassia, oil of turpentine, oil of caraways, oil of juniper, oil of almonds, sulphuric ether, extract of capsicums, or extract of grains of Paradise, extract of orris root, extract of angelica root, water, sugar,*" &c.‡

The above multifarious list would lead individuals to look upon the establishment of the distiller or spirit seller, as a chemist's laboratory, where the operations of chemi-

\* "The Vintners' and Licensed Victualler's Guide, by a Practical Man."  
—2nd edition, 1826.

† "Wine and Spirit Adulterations Unmasked," p. 35.

‡ Idem, p. 50.

cal science were conducted on an extensive scale. The art of adulteration, however, demands considerable skill and ingenuity; the flavour and taste of the genuine liquors require to be imitated with great minuteness and tact.

In the adulteration of gin, the oil of vitriol forms an essential combination. This destructive ingredient indeed imparts that *pungency* to the taste as well as smell, which is so peculiar to common gin. "Hence it is, that, in smelling a bottle containing gin, in the flavouring of which, *oil of vitriol* has been employed, the pungency is so great, immediately after the bung has been taken out, as almost to make the eyes water, which is never the case even with gin at its highest strength, previous to its being sweetened."\*

This intelligent author remarks, that there is every reason to believe that it is used in the greatest proportions to such gins as are reduced to the lowest strength. He states, also, that previous to being mixed with other flavouring ingredients, it is altered in its form, by being mixed either with sour cider or lime-water, under which alteration, it is added in the proportion of from one to four pints to one hundred gallons of gin.† About one-eighth of a pint of the oil of turpentine is used in the adulteration of one hundred gallons of gin. Half a pint of sulphuric æther is employed for the same quantity. They are intended principally to conceal the oil of vitriol in the made-up gin, and to give it what is called "a delicate flavour."‡

The other materials serve to impart the requisite degree of fulness in the taste and flavour necessary for the sale of this noxious compound. The principal object being to prepare a fiery liquid which will satisfy the artificial desires of the drunkard's appetite.

The adulterators of gin in general prepare a "heading," of which the following appears to be the common recipe:—

"Take of *oil of vitriol* about one dessert spoonful, one ditto of common *oil of almonds*, mix them well with a portion of spirits of wine, and add the whole to one hundred gallons of made up gin."

The following are examples of the mode of adulterating gin, as found in "*The Vintner's and Licensed Victualler's Guide*, by a *practical Man*," second edition, 1826; and

\* Wine and Spirit Adulterations Unmasked, p. 51.

† Idem, p. 52.

‡ Idem, p. 52.

"*Palmer's Publican's Director*," second edition, 1826 :—  
 "Take one hundred gallons of unsweetened gin, *three pounds of coriander seeds, four ounces of bitter almond cake, three ounces of orange peel, two ounces of angelica seeds, cassia, one ounce, orris root and capsicums, of each half an ounce*, steep the seeds, &c. (first bruised) in a portion of gin for six days, strain and press them out, and add the rest, then add eighteen pounds of lump sugar. Fine with *one pound of alum*, and four ounces of salt of tartar dissolved in water."

"To make up thirty gallons of raw spirit into *cordial gin*, get as follows: *two pennyweights of oil of turpentine, three pennyweights of oil of juniper berries, two pennyweights of oil of vitriol, two pennyweights of oil of almonds, one pint of elder flower water*. Kill the oils with a pint of spirits of wine, and add about eight pounds of loaf sugar, twenty-five gallons of spirits, one in five, which will bear five gallons of water; rouse it well, and in order to fine it, take *two ounces of alum*, and *one of salt of tartar*; boil it till it be quite white, then throw it into your cask, continually stirring it for ten minutes, bung it up, and when fine it will be fit for use."

The author of the work from which quotations have been so copiously made, in proof that adulterating materials are used in the preparation of common gin, says that this fact "is proved beyond all question, by the following simple calculation. It requires *forty-eight gallons of water* to reduce one hundred gallons of gin, purchased at its cheapest rate, to one of the prices at which it is advertised (that is 6s. 6d. per gallon,) and the still further addition of *forty-four gallons more of water (making a total of ninety-two gallons)*, to allow of the profit of 1s. 6d. per gallon."\*

The author of the "Art of Brewing on Scientific Principles," which has been before referred to as a respectable publication, makes the following statement: It may be premised that this work was published in 1826. "Spirits vended by retail are all adulterated, and some of them to a dreadful extent. Some months since a person having writing to do that would occupy great part of the night, purchased at a liquor shop in Newgate-street, half a pint of gin, and during the night he drank a goblet full of grog, which he had made from it; he was seized with most ex-

\* Wine and Spirit Adulterations Unmasked, p. 55.

cruciating agony, spasms of the stomach, temporary paralysis, and loss of intellect; these he attributed to some natural cause, and gave the remainder of the liquor to a person that called on him in the morning. In about an hour that person was similarly affected. This induced inquiry; and it was ascertained, that the woman who served the liquor had mistaken the bottle, and had sold half a pint of the fluid intended to prepare the adulterations for sale. *The last mentioned person who partook of the infernal mixture, died of its effects."*

The evidence brought forward in this chapter indisputably proves the general practice of adulterating intoxicating liquors to a most dangerous and alarming extent. The various authors from whose works quotations have been made, are unanimous in their testimony of the existence of this nefarious practice. Many of these proofs are extracted from books actually published by direction of the adulterators, and contain specific directions for the adulteration of each liquor. This is done in the most deliberate manner, and totally regardless of the fatal consequences which must inevitably result from so injurious a practice.

That the beer sold at inferior houses is very much drugged, is proved from the stupifying effects it has on its wretched consumers. The appearance of these poor creatures is piteous indeed. Their haggard countenances, and stupified features excite the strongest emotions of pity and disgust.

The practice of adulteration has, at various times, been defended as not being so injurious as is commonly represented. The quantity of drugs used is stated to be so small as to prove comparatively harmless. This defence is on the face of it, weak and fallacious. The facts also which have appeared before the public, indisputably decide to the contrary. Several fatal cases, resulting from the practice, have already been advanced, and no doubt, great numbers of others might be traced to the same cause. A popular writer remarks, that "it is, no doubt, to the unprincipled adulterations of food, spirits, malt liquors, &c., that a great number of sudden deaths, which are constantly happening, in and about the metropolis is assignable. The adulteration, it is true, is not sufficient to cause instant death; but it operates slowly, and silently, and imperceptibly, so as not to excite sufficient suspicion and inquiry respecting the cause. This is not an idle or a random remark, but one

founded on much observation, and on very probable grounds. It is hoped that it will awaken public attention and inquiry, respecting these nefarious transactions.\*

\* Oracle of Health and Long Life, p. 31.

## PART IV.

## CHAPTER XII.

## GENERAL EFFECTS OF INTEMPERANCE ON THE HUMAN SYSTEM.

"Providence has gifted man with reason; to his reason, therefore, is left the choice of his food and drink, and not to instinct, as among the lower animals. It thus becomes his duty to apply his reason to the regulation of his diet, to shun excess in quantity, and what is noxious in quality, to adhere in short to the simple and the natural; among which the bounty of his Maker has afforded him an ample selection; and beyond which, if he deviates, sooner or later he will suffer the penalty."—*Prout, Bridgewater Treatise.*

"—————In our world, death deposes  
Intemperance to do the work of age;  
And, hanging up the quiver nature gave him,  
As *slow of execution*, for dispatch  
Sends forth *licensed butchers*; bids them slay  
Their sheep, (the silly sheep they fleeced before,)  
And toss him twice ten thousand at a meal.  
O what heaps of slain  
Cry out for vengeance on us."—YOUNG.

AN examination of human physiology necessarily leads us to the following conclusions:—

1st. The human system has been constructed with a view to perfection. All its operations are intended to harmonize with each other, and to produce that state which is denominated health.

2dly. This perfection or health depends on the proper performance of all the physical functions, which can be secured only by a careful investigation and observance of the laws of nature: and,

3dly. Every deviation from health arises from some irregular organic action or infringement of the laws in question; for which mankind are alone responsible to both their own nature and its divine author; and they must suffer the unavoidable penalties consequent on improper indulgence.



This interesting investigation also leads up to the conclusion that the Creator has bestowed upon man a sufficient guide for his direction in the choice of his food, and in the regulation of his physical powers.

First, By the constitution of his system, and,

Second, By the effects which invariably follow unlawful indulgence.

In the present chapter it is intended to consider some of the more prominent effects of intemperance, and, in particular, such as arise from the use of alcoholic liquors.

*Intemperance destroys the healthy relations of the system.*

—The object of food is to supply the system with nutriment, in other words, to restore the waste of matter to which the human frame, is, under all circumstances, liable. Want of food depresses or exhausts the animal powers. A judicious supply of nutriment produces invigoration and strength. An harmonious balance of the animal powers constitutes health. Health, in a great measure, depends on a proper supply of food. In this we are principally regulated by a feeling called *appetite*, a term which is used simply to express *the present requirements of the system*. *Hunger* and *thirst* are sensations common to all. In the gratification of these feelings it is of the highest importance that the human system be not subject to false and unnatural impressions. Nature, however, instructed by the wisdom of her divine author, has provided against this danger. Solid food has been furnished us in grateful variety. Liquid food, as a necessary diluent of the former, has been given to us in one variety only. Water is the grand liquid of nature, and is universally acknowledged to be best fitted to relieve the system of that state of which thirst is the requiring symptom. No other liquid is necessary for the health of man. In proportion as we abandon the use of this admirable gift of creation, and resort to artificial compounds, do we depart from the obvious dictates of nature, and increase the probability of injurious consequences.

It is dangerous to admit articles into dietetic use which are not distinctly beneficial in restoring the natural waste of the system, and therefore cannot be denominated otherwise than articles of luxury. Alcohol, tobacco, and substances of a similar nature, in common use, do not come under the denomination of nutritive substances. They produce more or less physical excitement, but do not add to the bulk or strength of the system, or bestow permanent vigour and refreshment.

"The great evil," remarks Dr. Oliver, "of drinking wine or other diffusible stimulants, particularly to the young, is not so much in its immediate effects on health, as in the danger of creating an artificial thirst for wine or other stimulants; that is, a thirst which is not expressive of any real want of the constitution, but on the contrary, is the most decisive proof that the want does not exist.

"Let every young man then beware, that he does not acquire a love for wine; for if he should, he may be assured that his constitution has received a wound, which in its consequences may be fatal. It is true, that his health may not have sensibly suffered; but *the healthy relations of his system have been deranged*, and the harmony between its desires and its wants (one of the most infallible signs of a sound constitution) destroyed; and as in a great majority of cases, mankind will listen to the urgent language of their feelings, rather than to abstract considerations, in what concerns their animal wants, a foundation is laid in the loss of this natural relation for the ruin of thousands. Scarcely any more fruitful source of ruin exists among the human race, than the loss of the correspondence and harmony established by nature between the wants and the real necessities of the system, and its feelings and language.\*

INTEMPERANCE DIMINISHES AND FINALLY DESTROYS THE VITAL POWER; *that property possessed by the human frame which may be denominated the self-preserving power of nature.* The vital power is that mysterious influence which pervades all living matter, imparting life, vigour, and animation in addition to the power of sustaining existence for a limited period. It sustains man through extraordinary physical exertion, and endows his constitution with the power to resist, to a certain extent, the effects of excessive heat or cold, labour and fatigue.

Man is peculiarly subject to the vicissitudes of climate and of seasons. Business or pleasure may direct him to countries, the climates of which are either in the extremes of heat or cold. In his own or foreign lands he may be exposed to sudden impressions arising from the changes of the seasons. All of these vicissitudes the vital power enables him to sustain with comparative impunity, *provided he has not exhausted its influence by intemperate habits.* The same power, in a healthy condition, preserves him from the injurious influence of *Marsh Miasma*, poisonous

\* Dr. Oliver, Professor of the Theory and Practice of Medicine, Dartmouth College, America.

vegetable exhalations, and other noxious effluvia, to the dangers of which most persons are more or less subject.

The vital power is the same in all human beings; modified, it is true, by peculiar circumstances. It is possessed by the native of the torrid, as well as the frigid and temperate zones, and sustains him in all the physical exertions to which he is liable. The *tenacity* of this principle of nature displays itself in the wonderful exertions of travellers. The Arab with a very small proportion of sustenance traverses scorching deserts for hundreds and even thousands of miles; the soldier in the midst of the most trying physical circumstances endures long and enervating marches. A slight proportion of food, a few hours rest, and the body is invigorated, and again capable of encountering labours of an astonishing character. Such is the sustaining and life-preserving influence of the vital power. How important then that mankind should minutely ascertain those circumstances which contribute to enervate and destroy this active principle.

It may be observed, that this power can only be secured in a healthy state by the regular and harmonious action of all the functions of the system. It is subject to, and a consequence of a due performance of the organic laws. Proper food, air, exercise, and rest, are essential to its continuance. Every circumstance therefore which tends to derange or enfeeble the animal functions, diminishes in a greater or lesser degree the force of the vital power. Many circumstances contribute to this result, but among other causes none have so great a tendency to decrease the vitality of the system as that of intemperance. Intoxicating liquors for a time increase the excitability of the vital power. This effect however is quickly succeeded by languor and exhaustion. Intemperance thus shortens the duration of human life. Each act of indulgence decreases the energy and strength of the vital power, until at last, the unhappy victim of strong drink falls an unavoidable and premature victim to his unnatural career.

To obtain a more familiar notion of the nature of the vital power, it may be interesting, by way of illustration, to compare the human frame to a machine, of limited powers, in other words, one which by previous experiment, is calculated to undergo for a limited period a certain degree of labour. Produce more labour from this machine than it is calculated to perform, and in the same proportion will be the limit of its duration. There is an exact analogy

in this case with respect to the human frame. The Creator has given to our physical constitution a power sufficient for all natural purposes. If by intemperance, of whatever character, or arising from whatever source, we excite irregular action in the system, the human machine becomes proportionably debilitated in its power, and limited in its duration. These general remarks will enable the reader to understand why it has been asserted that the length of a man's life may be estimated by the pulsations he has strength to perform. An ingenious author from this circumstance makes the following calculations:—If we allow 70 years for the usual age of man, and 60 pulsations in a minute for the common measure of pulses of a temperate person, the number of pulsations in his whole life, would amount to 2,207,520,000. If by intemperance he force his blood into a more rapid motion, so as to give 75 pulses in a minute, the same number of pulses would be completed in fifty-six years. His life by this means would be reduced 14 years. The celebrated physician, Dr. Hufeland, appears to lay much stress on the circulation with respect to longevity. He remarks that “*a slow uniform pulse* is a strong sign of long life and a great means to promote it;” and again, “A principal cause of our internal consumption, or spontaneous wasting, lies in the continual circulation of the blood. He who has a hundred pulsations in a minute may be wasted far more quickly than he who has only 50. Those therefore whose pulse is always quick, and in whom every trifling agitation of the mind, or every additional drop of wine, increases the motion of the heart are unfortunate candidates for longevity, since their whole life is a continual fever.”

Intemperance acts injuriously on the human system in *preventing the organs of restoration from performing their functions in a healthy manner*. Those organs which have for their object the reparation of waste, are among the most important of those which compose the human frame. Thousands of atoms of *waste* are being continually separated from the body, while their place is taken up with new and more appropriate matter. Lavoisier, the celebrated French chemist states, that the skin alone, during every twenty-four hours, parts with twenty ounces of useless matter. To this important source of waste may be added that of the alimentary canal and various organs of excretion, not omitting also the impure air which is continually being emitted from the lungs. This large separa-

tion of useless matter indicates the necessity of a continual supply of fresh nourishment. The system otherwise would be liable to premature dissolution or decay. To effect this restoration, the *reparative* organs must be in a healthy condition. Derangement of the digestive functions in particular is inimical to healthy restoration. The lungs, the heart, the liver, &c., have each their separate functions, and contribute their appropriate share towards restoring the waste of the system. Derangement then of any, or all of these functions is more or less injurious to health by preventing those processes which are essential to its continuance.

Intemperance, in two ways, injures the human system in respect to the subject under consideration,

1st. *In preventing the effectual separation of old and useless matter*, and 2d, *In the new matter not being possessed of the healthy nature essential to proper restoration*. In the one case, the system becomes loaded with matter *not possessing vitality*, which consequently *diminishes from its self-preserving powers*; in the other, particles of *crude matter* are lodged in the system, and are injurious in their consequences in proportion to their unfitness to supply nutrition.

The loss of vital energy or power forms a great source of disease and mortality. Those who have been accustomed to live freely invariably fall an easy prey to the attacks of disease. With such persons the slightest injury is frequently attended with the most serious results. The vital functions are unable to perform their accustomed labours, and consequently the *vis naturæ* is incapable of resisting the effects either of internal or external injuries. Thus the slightest cold, or comparatively trifling physical injury, is in general, attended with danger, and often with loss of life. In some inebriate cases, the principle of vitality is so small, that it is suddenly extinguished by little more than ordinary exertion, or exposure to unusual heat or cold; and even, as has not unfrequently happened, *by simple indulgence in a glass of cold water*.

The substance of the following remarks not very long ago went the round of the public papers. Medical men of experience in the metropolis are familiar with the fact that confirmed beer drinkers in London can scarcely scratch their fingers without risk of their lives. A copious London beer drinker is all one vital part. He wears his heart upon his sleeve, bare to a death-wound, even from a



rusty nail or the claw of a cat. The worst patients brought into the metropolitan hospitals are those apparently fine models of health, strength, and soundness, the London draymen. It appears that when one of these receives a serious injury, it is always necessary to amputate, in order to give the patient the most distant chance of life. The draymen have the unlimited privilege of the brewer's cellar. Sir Astley Cooper, on one occasion, was called to a drayman, a powerful, fresh-coloured, healthy looking man, who had suffered an injury in his finger from a small splinter of a stave. Suppuration had taken place in the wound, which appeared but of a trifling description. This distinguished surgeon, as usual, opened the small abscess with his lancet. Upon retiring, however, he ascertained that he had forgotten his lancet-case. Returning to recover it, he found his patient in a dying state. In a few minutes, or at most, in a few hours, the unfortunate man was a corpse. Every medical man in London, concludes the writer of this statement, above all things, dreads a beer-drinker for his patient in a surgical case.\*

The same subject is intimately connected with the popular notion that intoxicating liquors impart to the human system a power to resist noxious influences. Among these may be included vicissitudes of climate, such as extremes in heat and cold, local stagnations and exhalations; and in particular such disorders as are popularly supposed to be connected with or conveyed by some peculiar state of the atmosphere. Medical men have expressed various opinions on this subject, and strong recommendations to the use of spirituous liquors, under these circumstances, have not unfrequently been published. It is a fortunate

\* In a popular publication, a remarkable instance of this kind is recorded, in confirmation of the above case. "Some forty years ago, there flourished a London drayman of huge proportions, a regular beer bibber, known by the name of Big Ben. Ben was reckoned one of the strongest men within the bills of mortality, and he was occasionally seen showing off as second in those prize boxing matches which used to delight our moral and intelligent ancestors. When stripped of his upper garments, and engaged in the attitudes of this brutalizing sport, seldom or never had there been exhibited a frame so robust, or one which promised better to endure the shocks which might assail it. 'There stands,' you would have said, 'an invulnerable giant—death will certainly find it no easy matter to level him.' Yet for all this apparent hearty strength, Ben was brought down by an injury which would not have seathed a child. One day his hand received a slight graze from the wheel of a passing carriage on the crowded street—the skin was only ruffled. Ben wiped away the starting blood, and thought no more of the matter: in one week, thereafter, Big Ben was in his grave."



circumstance, however, that investigation and experiments have shown the utter fallacy of these views. A few opinions of this nature are now submitted to the consideration of the reader. Fifteen physicians in the city of New York unite in the following testimony:—"From observation derived from hospital, as well as private practice, we are convinced that alcoholic drinks *do not* operate as a preventive of epidemic diseases, but on the contrary, that they are often an exciting cause. A large proportion of the adult subjects of epidemic diseases, are intemperate, and among these is disease likely to be fatal." And again, "The tone of the nervous system being impaired by the (frequent moderate) use of intoxicating liquors, the constitution thus becomes more susceptible to the impression of all noxious agents. "Ardent spirit," remarks Dr. L. Belden, "is to be ranked among the worst class of exciting causes of epidemic and pestilential diseases; and those maladies are the most dangerous in the persons of the intemperate." Dr. Harris, in an official report to the Secretary of the American Navy, states it as his opinion that the moderate use of spirituous liquors has destroyed many who were never drunk, and that no fact is more satisfactorily established, than that those who use them freely are the most exposed to the attacks of epidemic diseases. Dr. Cheyne makes the following observations:—"It is affirmed that an individual, in an unhealthy climate, while under the excitement produced by wine and spirits, is less liable to be acted upon by those exhalations from the soil, which taint the atmosphere and produce fevers and fluxes; but even granting the truth of this assertion, it must not be forgotten that the excitation produced by liquor is always followed by proportionate debility, during which the system is more than at any other time exposed to the action of a *mal aria*."\*

Dr. Trotter appears to be of the same opinion. "It ought to be remembered," says he, "that the exhausted condition of the body after inebriety, as much favours the action of marsh effluvium and infection, as its excited condition resisted it before. It is in this state that the fevers of tropical climates so readily seize our seamen and soldiers in the West Indies; the typhus contagion of this country is also extended in a similar manner."†

\* A Second Letter on the Effects of Wines and Spirits. 1830. p. 17.

† Essay on Drunkenness.

Dr. Mussey corroborates the same views:—"To a place among preventives of diseases, spirituous drinks can present but the most feeble claims. If under occasional drinking during the period of alcoholic excitement, a temporary resistance may be given to those morbid influences which bring acute disease, be it occasional or epidemic, that excitement, by the immutable laws of vital action, is necessarily followed by a state of relaxation, depression, or collapse, in which the power of resistance is weakened, and this, too, in proportion to the previous excitement. In order, therefore, to obtain from alcoholic stimulus anything like a protective influence against the exciting causes of disease, the exposure to those causes must be periodical, precisely corresponding with the stage of artificial excitation. If, however, such accuracy of adjustment between the vital powers of vital resistance artificially excited, and the unhealthy agencies which tend to produce disease be wholly impracticable, then the danger must be increased by resorting under any circumstances to spirit as a preservative; and if not, other articles would do as well."

A careful perusal of these unanimous testimonials, leads us to inquire how far they are borne out by experience and observation? The facts which have been collected on this subject are strong and conclusive.

The cholera, perhaps, presents an appropriate illustration of these statements, as well as the most ample field of inquiry. It is not necessary for our present purpose to prosecute an inquiry as to the contagious or non-contagious nature of this direful disease; it is sufficient to know, that it has visited almost every portion of the globe, and under every variety of climate. The facts are universally conclusive, that spirituous liquors, even when *moderately used*, have been in the highest degree favourable to the development and propagation of this disease. This observation, it must be remarked, as the following illustrations testify, is the result of experience in all parts of the world, whether in extreme temperatures of hot or cold.

In England the cholera made most appalling ravages among the ranks of the intemperate. A volume might be filled with facts of this kind. The Morning Herald of that period thus remarks on this fact:—"The same preference for the intemperate and uncleanly has characterized the cholera *everywhere*. Intemperance is a qualification

which it never overlooks. Often has it passed harmless over a wide population of temperate country people, and poured down, as an overflowing scourge, upon the drunkards of some distant town." Another English publication remarks: "All experience, both in Great Britain and elsewhere, has proved that those who have been addicted to drinking spirituous liquors, and indulging in irregular habits, have been the greatest sufferers from cholera. In some towns the drunkards are all dead."\*

In India, Rammohun Fingee, a native physician of great celebrity declares, that "people who do not take spirits or opium, do not catch the disorder, even when they are with those who have it." In the army, under the command of the Marquis of Hastings, in India, consisting of *eighteen thousand* men, more than half died in the first *twelve* days. This dreadful mortality need to excite little surprise, when the effects of free indulgence in intoxicating liquors in a hot climate is taken into consideration.

In China, observes Dr. Reiche, "the disease selects its victims from among such of the people as live in filth and intemperance."

In Paris, not less than 30,000 individuals were destroyed by the cholera, a large proportion of whom are said to have been either intemperate or profligate.

In Montreal, Dr. Rhineland, who visited that place during the prevalence of cholera, in the summer of 1832, states, "the victims of the disease are the *intemperate*—it invariably cuts them off." At a period when there had been twelve hundred cases of the malady in that city, a Montreal journal states, that "not a drunkard who had been attacked had recovered, and almost all the victims have been at least moderate drinkers."

From Montreal, writes Dr. Bronson, "Cholera has stood up here, as it has done everywhere, the advocate of temperance. It has pleaded most eloquently and with tremendous effect. The disease has scarched out the haunt of the drunkard, and has seldom left it without bearing away its victim. Even *moderate* drinkers have been but

\* Professor Mackintosh, of Edinburgh, who ranks high in the medical profession, and who was physician to an extensive cholera hospital, states that "drunkards were the persons generally attacked." In contrasting the causes predisposing to cholera, he also remarks, "and, above all, the dissipated, particularly those addicted to the habitual use of ardent spirits."—*Mackintosh's Elements of Pathology*, p. 355. It has been computed that five-sixths of all who have fallen by this disease in England, were taken from the ranks of the intemperate and dissolute.

little better off. Ardent spirits, in any shape, and in all quantities, have been *highly* detrimental. Some temperate men resorted to them, during the prevalence of the malady, as a preventive, or to remove the feeling of uneasiness about the stomach, or for the purpose of drowning their apprehensions; but they did it at their peril." Out of a thousand deaths in Montreal, only two are stated to have been members of the Temperance Societies. Dr. Bronson, of Albany, the last quoted authority, a man of great weight in the profession, and of considerable experience, makes the following observations: "Intemperance of any species, but particularly intemperance in the use of distilled liquors has been a more productive cause of cholera than any other; and indeed than all others. Drunkards and tipplers have been searched out with such unerring certainty, as to show that the arrows of death have not been dealt out with indiscrimination. An indescribable terror has spread through the ranks of this class of beings. They see the bolts of destruction aimed at their heads, and every one calls himself a victim. There seems to be a natural affinity between cholera and ardent spirits." Dr. Sewall, of Washington, while on a visit to the Cholera Hospitals at New York, writes thus:—"Of 204 cases of cholera in the Park Hospital, there were only six temperate persons, and those had recovered," while 122 of the others, when he wrote, had died, and that the facts were "similar in all the other hospitals."

In Albany, states Dr. Mussey, during the same season, "Cholera prevailed for several weeks, attended with a severe mortality; and it is a remarkable fact, that during its whole period it is not known that more than two individuals, out of the 5000 members of the Temperance Societies in that city, became its victims."\*

A physician of Warsaw observes, "that the disease spared all those who led regular lives, and resided in healthy

\* Having been connected with a Cholera Hospital (Greenwich) in 1832 in this city, we had abundant opportunities of making observations, relative to the class of patients admitted, although it was often difficult to ascertain the precise habits of the patients in relation to their previous use of intoxicating drinks, from admissions made by themselves: yet four-fifths of all *adults* admitted, there could be no reasonable doubt, had been intemperate—out of more than 500 cases, which came under our observation, in 1832, and 1834, there were but *two* members of temperance societies; although several others, perhaps twelve or fifteen, were strictly temperate. A considerable number of children, generally of the extreme poor, were also attacked, but in these cases, there was a strong predisposition to disease from the low and impoverished condition of the system. Of the intemperate who were attacked one half died: of the temperate about one in ten.—AM. ED,

situations ; whereas they whose constitutions had been broken down by excess and dissipation, were invariably attacked ; out of one hundred individuals destroyed by cholera, it was proved that ninety had been addicted to the free use of ardent spirits."

Mr. Huber, who saw 2160 perish in twenty-five days, in one town in Russia, says, "It is a most remarkable circumstance, that persons given to drinking have been swept away like flies. In Tiflis, containing 20,000 inhabitants, *every drunkard has fallen ; all are dead ; not one remains.*"

Another example of the effects of alcoholic stimulus operating unfavourably, in regard to epidemic and contagious diseases, may be found in the case of fever, a disease which, next to cholera, perhaps has proved the greatest scourge to drunkards and free livers. It is unnecessary, in this instance also, to inquire into the precise nature of this dangerous malady. It is sufficient for our purpose, to show that it is brought on, and materially aggravated by, the use of, intoxicating liquors. "Every species of inflammatory and putrid fever," remarks Dr. Rush, "is rendered more frequent and more dangerous, by the use of spirituous liquors."\* And again, "this has been remarked in all the yellow fevers which have visited the cities of the United States. Hard drinkers seldom escape, and rarely recover from them."†

An aged physician of forty years extensive practice, remarks, "Half the men, every year, who die of fevers, might recover, had they not been in the habit of using ardent spirit. Many a man, down for weeks with a fever, had he not used ardent spirit, would not have been confined to his house a day. He might have felt a slight headache, but a little fasting would have removed the difficulty, and the man been well. And many a man who was never intoxicated, when visited with a fever, might be raised up as well as not, were it not for that state of the system which daily moderate drinking occasions, who now in spite of all that can be done, sinks down and dies."‡ An aged physician in Maryland, states, that when the fever breaks out there, the persons who do not use spirituous liquors are not half as likely as others to have it ; and when they do have it, that they are ten times as likely to recover.§ Ac-

\* Medical Inquiries by Benjamin Rush, M.D., Philadelphia. 1793, vol. ii. p. 62.

† Idem.

‡ Fifth Report of the American Temperance Society. Appendix, p. 52, 1832.

§ Idem. p. 53,



cording to Judge Cranch, the island of Key West, on the coast of Florida, was at one time remarkably sickly, and many died of the fever. It was found that those who died were, in every case, addicted to the habitual use of ardent spirit. The quantity used was afterward diminished more than nine-tenths, and the inhabitants were remarkably healthy.\*

In Ireland, the fever has at various times raged to an extent, and with a virulence, seldom witnessed in other countries. This, in a great measure, arises from the use of ardent spirit in that country, and partly from the poverty and filth which is invariably found in close union with that practice. The publications of medical writers abound with convincing examples of these facts. In the first Report of the physicians of the Fever Hospital, Cork-street, Dublin, it is stated, that "it may lend a support to the numerous arguments against the abuse of spirituous liquors, so prevalent in this country, to state *that fevers are peculiarly fatal where they attack the habitual dram drinkers.*"† In the second Report of the same hospital, some remarks are made, relative to a greater proportion of deaths occurring among the male, than among the female patients in the hospital; and it is added, "the greater irregularity in living, particularly the abuse of spirituous liquors, will explain the greater frequency at all times of fatal terminations of fever in the male sex."‡ The Report of the same hospital, in 1810, exhibits the same result. In that of 1817, it is stated, that "those who are liberal in their indulgence in the use of spirituous liquors and animal food, are most susceptible of that species of fever which frequently has a fatal termination." And by the same physicians, in a Report to the Secretary of State, in 1818, "The disposition to procure a temporary oblivion of misery by habits of intoxication," is adduced, as "a powerfully disposing cause of fever." Dr. Barry, in relation to the fever in Cork, states, "The greater proportion of fatal terminations which occurred in our hospital, originated in habits of intoxication."§ The Surgeon-general of Ireland also testifies, that "the disease mostly proved fatal to such as had been given to wine or distilled spirits, before they were carried to the

\* Fifth Report of the American Temperance Society. Appendix, p. 53.

† First Report, Cork-street Fever Hospital, p. 26.

‡ Second Report, Cork-street Fever Hospital, p. 12.

§ Report of Fever Hospital of the City of Cork, by Dr. Milner Barry, Cork, 1818, p. 21.



hospital.”\* “In Armagh,” remarks Dr. Harty, “a greater proportion of the rich than the poor died; particularly if they lived full, and were subject to drink much spirituous liquors.”†

Dr. Trotter (at that time Physician to Lord Howe’s fleet,) remarks that “among the seaman, where the contagion of fever is prevalent, it (the use of spirits) is a never failing cause of the increase of the disease.” Dr. McCallum adds, “from what I have observed, I believe it to be the most powerful remote cause.”‡ In London, according to authentic documents, there is every reason to believe, that the mortality which attended the great fever of 1739, owed its almost unprecedented fatal character to the free use of ardent spirit at that period. Dr. Short, in his account of this extraordinary mortality says, “The like was the fate of all tipplers, dram-drinkers, and punch merchants, scarcely any other died of this severe fever.”§ And again, concerning the persons to whom the fever of 1741 was most fatal, he adds “but of pot-companions and dram-drinkers none recovered.”||

At a more recent period, the same result has been universally observed among medical men, and the recovery of those cases are alone despaired of, where individuals have been habitual slaves to the use of intoxicating liquors. Not only is this the case in cholera and fever, but in almost every variety of disease that afflicts mankind. “It would take a volume,” remarks Dr. Rush, “to describe how much disorders, natural to the human body, are increased and complicated by the use of spirituous liquors.” Indeed, almost the whole catalogue of human disease might be included in this well-founded statement.

Illustrations in proof that intoxicating liquors do not possess those powers of *prevention* of diseases which have been so generally attributed to them, might be greatly amplified. The natives of hot climates almost universally abstain from inebriating liquors of every description. Fortunate indeed would it be for Europeans and others who visit these portions of the globe, did they imitate them in this prudential abstinence. Two or three examples in

\* Report of the Fever Cases in Stephen’s Hospital, &c., by the Surgeon-General, p. 51, 1817.

† Historic Sketch of the Epidemic Fever of 1817, by Doctor William Hart, Dublin, p. 167, 1820.

‡ Medicina Nautica, Article Contagion, vol. i. p. 202.

§ Chronological History of the Seasons, &c., London, 1759, vol. ii. p. 251.

|| Idem, p. 227.

point, are now adduced. The army of Sir John Moore, during their retreat to Corunna, were by necessity, deprived of their usual allowance of wine. After this event, it was remarked that they improved very much in their health and appearance. The 45th regiment, according to Dr. Rollo, during their residence at Grenada, were visited during the healthy season with an uncommon mortality, twenty-six out of ninety-six dying within a few weeks. On investigating the cause of this mortality, it was found to originate in a custom which the men had contracted, of swallowing every morning a glass of raw spirits. An officer of high rank states, that in 1801, in the West Indies, almost entirely from the use of rum, 450 men out of 1000 composing his regiment were buried in four months.\*

*Intemperance has a deteriorating influence, in respect to the physical energies and powers of the present generation at large.*—The experience of all ages has shown the injurious effects of intemperance, in prostrating the physical powers of man. Several causes, however, contributed to modify these effects on the ancients, and on our more proximate ancestors. The athletic exercises, the warlike habits and the agricultural pursuits in which they engaged, prevented very much the injurious effects of their intemperate habits. And hence, we may remark, that persons are less easily injured by drink, who labour hardly, and who reside in the country, than those who are of contrary habits, and reside in a confined and vitiated atmosphere. The reasons are obvious: exercise, in addition to pure air and plain diet, forms an excellent counteracting influence on intoxicating drink. These individuals, in general, drink heavily for a day or two, and perhaps do not again become intoxicated for a length of time. Nature consequently, has time in some degree, to recover her accustomed tone of feeling and power of action, before she is called upon to sustain another attack upon the citadel of her existence.

In large towns, the pale features and emaciated bodies of its victims present the most convincing proof of the influence of strong drink on the physical powers. The late Parliamentary Report alludes, in strong terms, to this fact. "The diminution of the physical power and longevity of a large portion of the British population, the loss of personal beauty, the decline of health, and progressive decay of the bodily and mental powers," are enumerated

\* Parliamentary Evidence, 1834.

as among the effects of intemperance, "which evils," it goes on to say, "are accumulative in the amount of injury they inflict."\*

Another dreadful effect of intemperance is witnessed in its *entailing upon posterity physical debility and disease*. Several of the most distinguished philosophers of ancient and modern times have remarked, in strong terms of reprobation the effect of intemperance in entailing its consequences upon posterity. Plato, in particular, alludes to the injurious effects of this fatal practice, in respect to the parent and child; and Plutarch expressed himself a believer in the same doctrine—"Ebrii gignunt ebrios." Aristotle appears to have been of the same opinion, for he remarks, that "*Drunken women bring forth children like unto themselves*." Shakspeare also appears to have been convinced of the same lamentable fact, as we find in the expressions which he puts into the mouth of Falstaff.† Burton, in his humorous and quaint style, makes a similar allusion, and in another portion of his work, he speaks of "Tiberius, who was a common drunkard, because his nurse was such a one."‡ Dr. Darwin thus expresses himself: "It is remarkable, that all the diseases arising from drinking spirituous or fermented liquors, are liable to become hereditary, even to the third generation, gradually increasing, if the cause be continued, till the family becomes extinct."§ Dr. Trotter remarks, that "whatever may be the truth of this doctrine, sobriety in husband and wife must give the best chance for a sober progeny."||

The following statement is made in the Report of the Parliamentary Committee: "Intemperate parents, according to high medical testimony, give a taint to their offspring even before its birth, and the poisonous stream of ardent spirits is conveyed through the milk of the mother to the

\* Parliamentary Report, p. 5. The following remarks of Smollet, on the effects of wine on the peasantry of France, are forcible and important. "It must be owned that all the peasants (*i. e.* of France) who have wine for their ordinary drink, are of a diminutive size in comparison to those who use milk, beer, or even water; and it is a constant observation, that when there is a scarcity of wine, the common people are always more healthy than in those seasons when it abounds. The longer I live, the more I am convinced, that wine and all fermented liquors are pernicious to the human constitution; and that, for the preservation of health and exhilaration of the spirits, there is no beverage comparable to simple water."—*Travels through France and Italy*, 1776.

† Vide Henry IV. Part ii. Act 4.

‡ Burton's Anatomy of Melancholy, 16th ed. p. 218.

§ Botanic Garden, part ii. note on vitis.

|| Trotter's Essay on the Effects of Drunkenness, p. 29.

infant at the breast; so that the fountain of life, through which nature supplies that pure and healthy nutriment of infancy, is poisoned at its very source, and a diseased and vitiated appetite is thus created, which grows with its growth, and strengthens with its increasing weakness and decay.”\* The celebrated Dr. Gall mentions a strong fact, as to the passion for intoxicating liquors being hereditary.† Dr. Caldwell, of America, makes the following observations on the transmission of hereditary qualities:—“By habits of intemperance, parents not only degrade and ruin *themselves*, but transmit the elements of like degradation and ruin to their posterity. This is no visionary conjecture, the fruit of a favourite and long cherished theory. It is a settled belief, resulting from observation—an inference derived from innumerable facts. In hundreds and thousands of instances, parents having had children born to them while their habits were temperate, have become afterward intemperate, and had other children subsequently born. In such cases, it is a matter of notoriety, that the younger children have become addicted to the practice of intoxication much more frequently than the elder, in the proportion of five to one. Let me not be told, that this is owing to the younger children being neglected, and having corrupt and seductive examples constantly before them. The same neglects and profligate examples have been extended to all; yet all have not been equally injured by them. The children of the earlier births have escaped, while those of the subsequent ones have suffered. The reason is plain. The latter children had a deeper animal taint than the former.”‡ On this subject in the present day, there exists little difference of opinion among medical men.

\* Parliamentary Report, p. 5.

† Sur les Fonctions du Cerveau, i. 410.

‡ Transylvania Journal, p. 341-2.

## CHAPTER XIII.

## STIMULANTS, THEIR NATURE AND OPERATION ON THE HUMAN SYSTEM.

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The influence of a regulated and well balanced activity in the moral and intellectual faculties on the general health, compared with that of active and boisterous passions, is like the salutary effect of mild and wholesome nourishment, contrasted with the fiery potency of alcohol. The former is eminently conducive to life, health, and enjoyment, while the latter is as eminently opposed to them all.—DR. ANDREW COMBE.

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STIMULANTS, or excitants have been defined to be “substances that augment powerfully the motions peculiar to the different organs of the body by a primary impulse on the sensibility and irritability of the part to which they are applied, communicated by the nerves to the whole system.”\*

In regard to their action on the system, stimulants may be divided into two classes, namely: *natural* and *artificial*. Thus, for instance, a proper proportion of nutritious and healthful food is a *natural* stimulant; it produces no other sensation throughout the system than that of pleasurable excitement, and, in a healthy person, it is not either accompanied or followed by any injurious consequences. Light also is the natural stimulant of the eye, and sound of the ear. The action of these organs when thus stimulated, is precisely analagous to that of the stomach. These feelings are implanted in our nature by the Creator, and when properly exercised are in perfect harmony with the healthy operations of the whole system. *Artificial* stimulants, however, differ materially from the former class, inasmuch as they create an unnatural action on a part or parts of the system, and, in a state of health, do not in any degree assist the functions of nature, but on the contrary, essentially disturb them. When food, healthy and natural, both in quality and quantity, comes in contact with the coats of the stomach, it causes an additional flow of blood

\* *Materia Medica and Therapeutics.* By Professor Thompson, p. 127.

to its surface which is evidenced by increased redness. The juices for complete digestion are also secreted and necessary, and important changes are effected. These changes, however, ought to take place without the exhibition of any functional disturbance or even *sensible* excitement. In this, is found to consist a fitness between the food applied, and the organ by which it has to be acted upon. When food or drink, however, is taken in such a quantity as to produce a degree of *sensible excitement*, whether pleasurable or otherwise, dangerous consequences are likely to ensue. "The final result," remarks Dr. Johnson, "will be the same, irritability or morbid sensibility. If the excitement be pleasureable, as from wine, we are *spoiling* the stomach as we *spoil* a child by indulgence; we are *educating* the organ improperly, and laying the foundation for morbid irritability. On the other hand, if what we take into the stomach induce disagreeable sensations there, we are then offering a violence to the organ which will very soon terminate in disease, or more properly speaking, the natural excitability of the stomach is already changed into morbid sensibility, and disorder has actually commenced."\*

The excitement which artificial stimulants create in the stomach, whether sensible or not, invariably produces such a change in that organ, as sooner or later terminates in a state of morbid irritability. The sensible or insensible operation which they may produce, entirely depends on the proportion in which they are taken. A small portion of pure alcohol for instance, which is one of the most powerful substances belonging to this class, will not only excite a burning sensation in the mouth, but a certain degree also of the same feeling in the stomach. The effect produced is purely irritation, and is evidenced by an increased flow of blood to the affected part, as well as an excited state of the nervous system, by which it is supplied with energy and action. Apply a small portion of vinegar or some other irritating substance to the ball of the eye, and the result is precisely analagous—an increased flow of blood to the part, a painful sensation or burning, and an *unnatural sensibility to light*; that is, a diseased or morbid condition which renders the eye incapable of receiving those impressions which, in a state of health, were agreeable and necessary. Precisely of such a character is the action of

\* Essay on Indigestion, or Morbid Sensibility of the Stomach and Bowels, By James Johnson, M.D.



alcohol on the stomach. The part to which it is applied becomes unnaturally turgid and red—a feeling of heat or burning is produced, and the gastric juice is secreted in a larger quantity than usual. A continued repetition of this injurious practice produces a disordered state of the stomach, (analagous to the action of vinegar on the eye,) and this important organ is rendered *incapable of receiving on its surface that food which, in a healthy state, would not excite any unpleasant sensation.\**

Stimulants, in many respects differ from nutritious food. 1st, They interfere in particular, with the harmony of the digestive functions, which require no aid in the conversion of food into healthy nutriment, but what is afforded by the operation of the powerful solvents provided by nature, and the general health of the system. 2ndly, They enter into the system, and produce irritation and disturb-

\* “What should we think,” remarks Professor Oliver, “of the prudence of frequently applying to a healthy eye, pepper, vinegar, camphorated spirit, or any other irritating fluid, which would affect it in the manner just described? Suppose the eye could be made the seat of a certain artificial appetite for such irritations, and could be gratified by the application of them, what language should we think would sufficiently express the folly or madness of that man who deliberately set about creating such an appetite in his eye, by the frequent application of these stimulants? Should we not expect, as a matter of course, that this tender organ, subjected to such unnatural excitement, would, at length, be thrown into a state of permanent irritation, which, in the form of inflammation, would in the end, disorganize and destroy it. This is precisely the character of that practice so prevalent among mankind, particularly the civilized portion of it, of swallowing a variety of irritating substances, solid and fluid, to stimulate the stomach. The inevitable effect of these is to produce a state of irritation of the organ more or less permanent, according to the degree and frequency of the stimulation, which, in the form of chronic inflammation, gives rise to the most obstinate dyspepsies, and, in certain habits, leads to incurable and fatal disorganization of the stomach. The only difference between the two cases is, that the eye is not naturally the seat of any appetite except for its proper stimulus *light*. But neither is the stomach *naturally* the seat of any appetite for stimulating substances. The artificial appetite which we can create in the one organ, is just as unnatural as that which, fortunately, we cannot create in the other. I say *fortunately*, because there can be no doubt that if any poison existed in nature, by which an artificial appetite could be created in the eye for stimulating substances, the perverse ingenuity of man would long since have found it out, and it would be quite as common to meet people with inflamed, disorganized, and blind eyes, as it is now to see them, some with impaired, small, croaking, and snuffling voices, trembling hands and dizzy heads, from the practice of stuffing a poisonous powder into the nostrils; and others tortured and groaning with the pangs of diseased and ruined stomachs, shattered nerves and broken health, from the practice equally *rational* of loading their stomachs with a variety of stimulating substances. These are the effects of stimulants upon the parts to which they are applied. They increase and precipitate all the vital functions of the part, and they produce a condition of its nerves and blood vessels very similar to that which exists in disease, that is, irritation of its nerves, and an increased quantity of blood in its vessels; a condition which, if frequently renewed, cannot fail of becoming permanent, and in the end, of producing disease.”

ance of the various parts, with which they come in contact: and 3dly, Unlike nutritious food, they are incapable of being converted into healthy nourishment. These form the distinguishing characteristics between natural and artificial stimulants. They will require to be kept prominently in view in the present investigation.

Stimulants may again be subjected to a natural division, viz., 1st, *Simple* stimulants, or those which affect or injure the part or parts only with which they immediately come in contact; and 2ndly, *Diffusible* stimulants, which are not only local in their effects, but in their operation extend over all the other parts of the system. Each of these classes require special consideration.

1. *Pure or Simple Stimulants*.—These are local in their effects. They irritate the parts with which they come in contact, and affect the other parts of the system only by reason of the vital connexion which exists between the parts injured, and the other portions of the system. A strong stimulant, for instance, applied to the stomach, injures its functions, and consequently more or less interferes with its capability to carry on perfect digestion. Hence, other organic functions suffer *indirectly*, in part by reason of their being deprived of proper nourishment, and partly because of the morbid sympathies which are excited in that important organ.

2nd. *Diffusive Stimulants*, also act injuriously on the parts with which they come in contact, but differ from the former class in their influence being extended over the whole of the system. If an individual swallow a small proportion of pure spirit on an empty stomach, a sensation of burning or irritation ensues. Other and more distant organs, however, shortly afterward participate. The brain, in particular, exhibits marks of disorder, and a species of temporary delirium or mental excitement follows, in addition to general physical disturbance. All of these symptoms indicate some peculiar influence, by which diffusive stimulants expand and operate over the whole of the animal functions. The organic medium by which this is effected, will subsequently be referred to.

For these reasons it will easily be perceived, how incomparably more dangerous are the class of diffusive stimulants, than those designated as "simple stimulants." The latter, exercise their injurious powers on a limited scale only; while the former, possess the property of injuring one or more of the vital functions at the same

time. The brain, for example, may be silently undergoing destructive changes, while at the same period, the stomach and its functions may be so disordered as to hinder digestion and nutrition; and thus the two grand sources of life and energy, suffer either simultaneously or successively from the same pernicious cause.

The brain, in this case, of course, is affected through the medium of the nervous system, which is essential to life, and supplies all the functions through their respective organs with their vital energy, consequently, an injury done to the nervous system, necessarily extends its deleterious effects to all the operations of the system, and this in proportion to the susceptibility and energy of the different parts as regulated by their organic constitution.

The peculiar powers of the nervous system bear an important relation in regard to the present inquiry. In relation to diet, one of nature's sentinels consists in the *distinct sensation* which is experienced when the stomach is loaded with food, either improper in its quantity or injurious in its quality. The class of diffusive stimulants, however, when taken in moderate quantities, produce more or less injury, without exciting *conscious sensation* in the stomach. General exhilaration usually follows moderate vinous indulgence, but the stomach itself, when in a state of health, may or may not display conscious gratification or dislike. *In this consists the great danger of moderate drinking.* Individuals commonly do not *feel* any uneasy sensations consequent on moderate indulgence in wine. They cannot, therefore, for a moment, suspect the slightest possibility of injurious consequences arising from a cause, apparently so innocent and devoid of danger. Experience and extended observation, however, lead us to a contrary conclusion. The healthy relations of the system may, for sometime, be almost imperceptibly undermined, and its harmonious operations disturbed, and not the slightest suspicion be entertained that these changes have originated in some injurious, though silent action on the digestive organs. "This circumstance," remarks Dr. Johnson, "leads us to divide into two great classes, those symptomatic or sympathetic affections of various organs in the body, dependant on a morbid condition of the stomach and bowels, viz. into that which is accompanied by *conscious sensation*, irritation, pain, or obviously disordered functions of the organs of digestion—and into that which is *not*

accompanied by any *sensible* disorder of the said organs or their functions. Contrary to the general opinion, I venture to maintain, from very long and attentive observation of phenomena, in others, as well as in my own person, that this *latter* class of human afflictions is infinitely more prevalent, more distressing, and more obstinate than the *former*. It is a class of disorders, the source, seat, and nature of which are, in nine cases out of ten, overlooked, and for very obvious reasons, because the morbid phenomena present themselves anywhere and everywhere, except in the spot where they have their origin."\* Thousands, and tens of thousands of individuals are in the present day martyrs to indigestion, and more or less suffer from organic disorders of various kinds, altogether attributable to the moderate and habitual use of intoxicating liquors. In too many instances, attempts are made to remove these symptoms by an unfortunate application of the fatal, but unsuspected *cause*: until a series of morbid changes are effected, almost beyond the reach of remedial measures. Morbid changes of this kind, are frequently going on, until such a debilitated state of the system is produced, as on some critical occasion, suddenly terminates in an unexpected but fatal result.

Some interesting and invaluable experiments of Dr. Beaumont, of America, tend to throw considerable light on this subject. Dr. Beaumont had, under his care, an individual of the name of St. Martin, who had received a wound by which an opening was made in his stomach, which never closed, at least it had not, up to the year 1833, a period of at least nine years from its first occurrence. This opening was at one period two and a half inches in circumference. In a short time, however, nature formed a kind of valve, which prevented an afflux of the food from within. By this means, Dr. Beaumont had an opportunity of examining, with the naked eye, the nature of those changes which take place in the stomach during digestion, as well as the injurious consequences which arise from improper indulgence. These experiments were made for a period of many months, in the most careful manner; and when St. Martin had completely recovered from the effects of his accident, and was in a state of *perfect health*. Dr. Beaumont examined the stomach of St. Martin, who was in general very temperate, after he had

been indulging freely in the use of spirits for several days, and found its mucous membrane covered with *erythematic* (inflammatory,) and *aphthous*, (ulcerous,) patches, the secretions in a vitiated state, and the gastric juice diminished in quantity, viscid, and unhealthy. *During all this time, Martin did not complain of any unpleasant or injurious symptom, not even of impaired appetite. Two days later, when the state of the matter was aggravated, "the inner membrane of the stomach was unusually morbid, the erythematic appearance more extensive, the spots more livid than usual; from the surface of some of them, exuded small drops of grumous blood; the aphthous patches were larger and more numerous, the mucous covering thicker than common, and the gastric secretions much more vitiated. The gastric fluids extracted were mixed with a large proportion of thickropy mucous, and a considerable muco-purulent discharge slightly tinged with blood, resembling the discharge from the bowels, in some cases of dysentery. NOTWITHSTANDING THE DISEASED APPEARANCE OF THE STOMACH, NO VERY ESSENTIAL ABERRATION OF ITS FUNCTIONS WAS MANIFESTED. St. Martin complained of no symptoms indicating any general derangement of the system, except an uneasy sensation and a tenderness of the pit of the stomach, and some vertigo with dimness and yellowness of vision, on stooping down and rising again; had a thin yellowish-brown coat on his tongue, and his countenance was rather sallow, pulse uniform and regular, appetite good, rests quietly, and sleeps as usual."*\*

Such is the state of the stomach in the present day, of thousands who are denominated *moderate drinkers*, and are pointed at as sober and temperate members of society. St. Martin, it must be recollected, was in his general habits a *healthy and sober man*. What then must be the character of the morbid changes in the stomach which follow habitual indulgence in habits of intemperance.

Dr. Beaumont adds, that "improper indulgence in eating and drinking, has been the most common precursor of these diseased conditions of the coats of the stomach. *The free use of ardent spirits, wines, beer, or any intoxicating liquor, when continued for some days, has invariably produced these morbid changes.*"†

The mode in which the stomach acts upon alcoholic stimulants, forms a subject not unworthy of investigation.

\* Beaumont's Experiments and Observations, &c., p. 237.

† Ibid. 239.



Alcohol has been seen to be the basis of all intoxicating liquors, combined, of course, with more or less solid or extractive matter. The latter, forms the only portion of these liquors which is capable of affording any nourishment. This, of course, is in proportion only to its nutritious properties, which are in general too trivial to deserve the slightest consideration. The liquid portion of these liquors, is more or less absorbed into the system, soon after it has entered into the stomach; while the solid matter which remains is acted upon by the digestive powers. These combinations possess no superior advantages over a solution of alcohol and water, except that in some of their forms, the ultimate combination which exists between the alcohol and other particles with which it is united, prevents, in some degree, that rapidity of operation, which speedily induces intoxication. *Stimulants*, in the strict sense of the word are not *nutritives*. The popular notion that stimulants are capable of adding to the strength of the human frame, has already been shown to be completely fallacious.\* A principal cause of this belief may be found in the erroneous ideas entertained relative to the terms *stimulation* and *strength*. A few words will suffice to explain the nature of animal stimulation. The body is endowed with certain actions and powers which are uniformly regulated by fixed and unerring laws. The inherent capacity of which will, of course, more or less differ in all individuals. To propel or excite these actions beyond the natural velocity which they are capable of exercising is,

\* If wine be productive of good, what is the nature and kind of good? Does it nourish the body? It does not, for the life of no animal can be supported by it. Besides, it is evident from the nature, manner, and mechanism of nutrition, that to be capable of nourishing, it must be susceptible of conversion into the solid matter of the body itself. But fluids are not capable of being transmitted into solids, but pass off by the kidneys as every body knows. If, indeed, the fluid contain solids, suspended in it, then these solids can be assimilated to the body and so nourish it. as in broths, barley-water, &c. But the fluid in which these solids were suspended, must pass out of the body. If then wine contains some nourishment, it must depend on the solid particles suspended in it. Now if you evaporate a glass of wine on a shallow plate, whatever solid matter it contains will be left dry upon the plate, and this will amount to about as much as may be laid on the point of a penknife blade, and a portion, by no means all, of this solid matter is capable of nourishing the body, a portion, about equal to one-third of the flour in the single gram of wheat? If you really drink wine for the sake of the nutriment it affords, why not eat a grain of wheat instead of drinking a glass of wine, from which grain you would derive thrice as much nourishment? Why go this expensive, roundabout way, to obtain so minute a portion of nutritious matter, which you might so much more readily obtain by other means. Wine, therefore, has no power to nourish the body, or, in so minute a degree as to make it wholly unworthy of notice.—*Dr. E. Johnson, Metropolitan Mag.*



what is meant by *stimulation*. The laws of the animal economy, however, are so constituted, that every unnatural excitation of the animal powers is invariably followed by physical depression, corresponding with, and equal to, the unnatural exciting force which has been applied. Hence, it is evident, that *stimulation* does not impart *strength*; it simply *urges* and *forces* the animal powers to *increased velocity*, exactly as the application of the whip and spur increases the speed of the horse. As the laws of the physical system are definite and fixed, this extraordinary outlay of power, which is in fact, a real waste of animal strength, is necessarily succeeded by a corresponding *diminution of capacity*, so that the resisting force of the system is proportionably weakened. This however has been sufficiently dwelt upon in previous chapters, and needs not at present further consideration. Intoxicating liquors when taken in larger, and consequently more powerful quantities, are peculiarly destructive to the vital energies, and produce either partial or entire paralysis of the animal functions. The phenomena of the more advanced stages of intoxication have been well described by Dr. Ogston. *Paleness of face, low and often stertorous breathing, languid and feeble circulation and pulse; delirium, convulsions, coma, and death.* These characteristics vary in proportion to the force of the exciting cause. Alcohol is universally acknowledged to be one of the most dangerous poisons, and is thus classified in all works on toxicology. Dr. Paris, in his new classification of poisons, places it among those substances by which the functions of the nervous system are destroyed by means of suffocation from paralysis of the respiratory organs. This eminent physician classifies alcohol with oil of tobacco, both of which substances he denominates *narcotico-acrid poisons*. M. M. Foderé, and Orfila, place alcohol in the same class, in conjunction with nux vomica, woorara, cocculus indicus, poisonous mushrooms, and other substances of like deleterious nature. In cases of death by lightning, the blood loses its power of coagulation, and remains altogether in a fluid state. It is witnessed also in cases of poisoning by tobacco, and other narcotic acrid substances. This last sign of mortality, is observed in such cases as have proved fatal by the use of alcohol. The blood, in the lungs, the heart, and the principal vessels, is found to be completely fluid in its nature, having lost its viscid and nutritious qual-

ity. It becomes consequently incapable of sustaining the animal functions of the system.

The following decisive experiment exhibits another remarkable effect of alcohol on the blood: "Mr. Brodie found that by the administration of a large dose of alcohol to a rabbit, the pupils of its eyes became dilated, its extremities convulsed, and the respiration laborious, and that this latter function was gradually performed at longer and longer intervals, until at length it entirely ceased. Two minutes after the apparent death of the animal, he opened the thorax (chest) and found the heart acting with moderate force and frequency, *circulating dark coloured blood*. The same phenomena resulted from the injection of two drops of the essential oil of bitter almonds, (whose active principle is prussic acid) diffused in half an ounce of water, into the bowels of a cat."\*

Prussic acid and alcohol are thus found to be similar in their effects. They prevent the blood from undergoing that necessary change of vitality, *the conversion of black blood into crimson*, in the latter of which states, it is alone capable of supporting healthy existence.

Alcohol in two ways produces its deleterious effects on the animal economy. First, By the paralyzing influence which it produces on the nerves of those parts with which it primarily comes in contact; and afterward by its secondary effects, after it has been carried into the system by means of absorption. Dr. Beaumont, among other results which he arrived at, from his experiments on St. Martin, found "that *water, ardent spirits, and most other fluids*, are not affected by the gastric juice, but pass off from the stomach soon after they have been received." There cannot exist a doubt with regard to its influence on the nervous system. The impression is first received by the nerves of the stomach, from thence sympathetically conveyed to the *cerebro-spinal centres*, and in this manner to the whole system. An experiment made by Rayer, corroborates this theory of nervous communication. He injected a small portion of alcohol on the peritoneum of a rabbit (the highly sensitive and lining membrane of the bowels) which extinguished life in less than a minute. This can scarcely be supposed to have arisen from absorption, the time being too limited to have admitted of such an action. Magendie, also, the celebrated French physiologist, in an

\* Paris' Pharmacologia, vol. i. p. 224, Sixth Edit.

experiment which he made upon a dog, came to the same conclusion. After tying up the outlet of its stomach, he injected into it a portion of alcohol, and in half an hour afterward, he found a powerful odour of this fluid in the blood, in addition also to obtaining some of it by means of distilling some of the same substance. The experiments of M. Sigelas are equally conclusive. He found that diluted alcohol injected into the bronchial tubes or veins, or applied upon serous membranes produced intoxication as speedily as when taken into the stomach, and that this effect was retarded or accelerated by those circumstances, which, in general, retard or quicken absorption.\*

According to Mr. Hare, it is not difficult to conceive that *intoxication depends on an actual transfer of volatile spirit from the stomach to the brain*, and that errors of perception and general derangement of the sensorium, usually exhibited under the influence of strong liquors, are produced by the direct agency of such diffusible matter on the substance of the brain and its particular nerves.†

Several circumstances combine to show that the brain is not acted upon by means of nervous sympathy only, but that the deleterious poison is conveyed to that organ directly through the medium of the circulation of the blood. Dr. Ogston is of opinion that this fact is proved by the speedy re-action of alcohol on the kidneys, and its presence in the breath even after its entire removal from the stomach. A strong odour of spirits has been observed in the breath, when none could be detected in the stomach, by careful examination of its contents after removal.‡

\* Revue Med. tome ix. p. 476.

† Hare on the Stomach and Alimentary Organs, p. 169. Edition, 1821.

‡ Hare on the Stomach and Alimentary Organs, page 293. Mr. Hare relates the following case by way of illustration: A healthy labouring man, about thirty years of age, engaged "to drink an entire quart of gin for a wager." Having at a single effort accomplished this foolish feat, he fell down within a quarter of an hour in a state of intoxication. In this state he was conveyed to Westminster Hospital, where he died in less than three hours, and, on the following morning, underwent a *post mortem* examination. "The substance of the brain," remarks Mr. Hare, "had the most healthy appearance imaginable. On arriving at the ventricles, however, a strong smell of gin was emitted; and they contained a preternatural, though not very large, quantity of fluid, which had powerfully the same smell. Our next object of examination was the stomach, and this was found to contain a considerable quantity of undiluted gin. [Idem, p. 169, 170.] Dr. Ogston relates a similar circumstance. It occurred under his own observation.—"The body of a woman, aged 40, who was believed to have drowned herself in a state of intoxication, was found, on the 23d of August, 1831, in the Aberdeenshire canal. In company with another medical man, I was requested to inspect the body, in order to report the cause of death, none having witnessed the act. In addition to the usual appearance of drowned per-

A great variety of articles pass into circulation, by means of lacteal absorption, or direct imbibition from the coats of the stomach, from whence they have immediate access to the blood. The comparative rapidity of this operation varies in the different articles submitted to experiment.

Several interesting facts tend to prove that alcohol does not undergo the digestive process. Magendie found spirit in the blood. Not a particle, however, was detected in the chyle. Dr. Trotter well remarks, that human blood and healthful chyle do not acknowledge alcohol to be an ingredient in their composition.\*

The presence of alcohol in the system is at all times repulsive to its healthy operations. Every part of the human frame with which it comes in contact, rejects it with significant marks of alarm, and vital efforts are made to get rid of its noxious influence. Under the excitement of alcoholic stimulus, the vessels of the brain receive an additional and unnecessary quantity of blood. It is at this period that these vessels relieve themselves from their tortured and distended condition by the effusion of serum, (or the watery particles of the blood,) on the surface, and in the ventricles of that organ. *Coma* and death speedily follow the deposit of alcohol in these vital regions. The same process takes place also in other organs of the body. The functions of the brain and nervous system, however, take precedence of all others in importance, inasmuch as they are essentially necessary to the vitality and healthy operation of all the other functions. The lungs also, and the kidneys, make strenuous efforts to relieve themselves of the injurious load. This circumstance is proved, in the one instance, by the breath of the drunkard, which, in cases of free drinking, exhales, from time to time, a spirituous odour; and, in the other, by the excited action

sons, we discovered nearly four ounces of fluid in the ventricles, having all the physical qualities of alcohol, as proved by the united testimony of two other medical men who saw the body opened, and examined the fluid. The stomach also smelt of this fluid." [Dr. Ogston on intoxication, Edinburgh, Med. Journal, vol. xi, 1833, page 293.]

Dr. Kirk, of Greenock, (Scotland,) relates the following additional case: "I dissected a man," says he, "who died in a state of intoxication. The operation was performed a few hours after death. In the two cavities of the brain, the lateral ventricles, was found the usual quantity of limpid fluid—when we smelled it, the odour of the whiskey was distinctly visible; and when we applied the candle to a portion in a spoon, it actually burned blue; the lambent blue flame, characteristic of the poison, playing on the surface of the spoon for a few seconds.

\* Essay on Drunkenness, p. 170,

which is produced, and the copious evacuations which follow, undue indulgence. The theory of death by intoxication may be thus explained. Effusion of matter into the ventricles of the brain, renders that organ incapable of efficiently performing its functions. The other functions of the system are, by this means, essentially injured. The muscles of respiration are among the first of those which suffer. Respiration is not conducted with adequate effect. Dark blood is retarded in pulmonary vessels, and when it does reach its destination, returns *still in the same state*, not having undergone its usual and essential vital changes. When this unchanged blood reaches the brain, it soon extinguishes every remaining portion of its vitality. Loss of life is the speedy and inevitable result.

Loss of temperature is indicated by paleness of the face, and coldness of the extremities. It is accounted for on the principle, that the changes which the blood undergoes in a healthy state of the lungs, are essentially necessary to animal temperature, and therefore every cause which retards this operation, must diminish the temperature of the system, as it paralyzes its vital energies.

A careful consideration of these statements leads us to the conclusion, that alcohol, in all its combinations, is a *positive and effectual poison*. In its composition and effects, it is incapable of promoting in any way healthy existence, and to persons in a state of health, it is under all circumstances, both unnecessary and pernicious. The moderate proportion in which it may be taken, does not do away with its injurious consequences. They are only less so in degree, and in reality are, *in the end*, more destructive, because less observed, and less guarded against. It may in conclusion be affirmed, that there exists no safeguard against the evils of alcoholic stimulants, but in the total and permanent abandonment of their use, in all their varied and seducing combinations.

## CHAPTER XIV.

## DISEASES WHICH ARISE FROM THE USE OF INTOXICATING LIQUORS,

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“ All maladies  
Of ghastly spasm, or racking torture, qualms  
Of heart-sick agony, all feverous kinds,  
Convulsions, epilepsies, fierce catarrhs,  
Intestine stone and ulcer, cholic pangs,  
Demoniac phrenzy, moping melancholy,  
And moon-struck madness, pining atrophy  
Marasmus, and wide wasting pestilence,  
Dropsies and asthinas, and joint racking rheums.”

MILTON.

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THE diseases which directly or indirectly originate in the use of intoxicating liquors, form an exceedingly fruitful subject for investigation. These indeed are so numerous and obstinate in their character, as to form a very principal source of employment and emolument to the medical profession.

It would be impossible in an Essay like the present, to enter into either a minute or professional investigation of the afflictive maladies which arise from the use of intoxicating liquors. It is intended to glance generally only at the most important of these, and in such familiar language, as will easily be understood by the popular reader.

1. *The stomach, its functions and diseases.*—The healthy performance of all the other functions of the human frame, principally depends on the functions of digestion. Hence the importance of the stomach and its operations.

It is the storehouse and the shop of  
The whole body. True it is  
That it receives the general food at first,  
But all the cranks and offices of man,  
The strongest nerves, and small inferior veins,  
From it receive that natural competence  
Whereby they live.

*One of the first evils consequent on the use of alcoholic liquors, arises from the unnatural irritation and irregular*



*action to which the stomach is thereby subjected.* The application of alcohol in any of its varied forms, causes irritation or excitement of the coats of the stomach, in other words, diseased action. This undue excitement terminates in a loss of that natural *sensibility* to food, which previously had formed its most valuable property; in addition to incompetency to receive that peculiar and salutary stimulus, which actual contact of the food creates, and which is in a great degree necessary to healthy digestion. A thickened state of the coats of the stomach, which sometimes terminates in schirrus or cancer, is not unfrequently the result of alcoholic indulgence. Dr. Hodgkin remarks, that he has often found the membranes lining the stomachs of free-drinkers, thickened far beyond what was natural or healthy.\* In a case which came under the observation of Dr. Ogston, "The whole of the stomach was found to be firm and the coats thickened, to at least three times their usual size."† An intelligent physician relates the following interesting case:—"A middle-aged gentleman of wealth and standing, had long been accustomed to mingle in the convivial circle, and though by no means a drunkard, had indulged at times in the use of his old Cogniac with an unsparing hand. He was at length seized with pain in the region of his stomach, and a vomiting of his food an hour or two after he had taken it. In about eighteen months he died in a state of extreme emaciation. On opening the body after death, the walls of the whole of the right extremity of the stomach were found in a schirrus and cancerous condition, and thickened to the extent of two inches. The cavity of the organ was so far obliterated as scarcely to admit the passage of a probe from the left to the right extremity, and the opening which remained was so unequal and irregular, as to render it evident that but little of the nourishment he had received could have passed the lower orifice of the stomach for many months."‡

*Another injurious effect of alcoholic liquors arises from the circumstance, that they unnaturally accelerate the process of digestion; and partially prevent those important and effectual changes which are necessary to the complete conversion of food into nutriment.* The importance of the due

\* Hodgkin's Lectures on Health, 1835, p. 152.

† Ogston on Intoxication.—*Edinb. Med. Journal*, p. 292.

‡ An Address by a Physician, on the Effects of Ardent Spirits on the Moral, Intellectual and Physical Powers, p. 5.

detention of food in the stomach has been remarked from an early period. An old author, in a work originally written in Latin, A.D. 1648, remarks that wine should not be taken habitually after meals, because it unnaturally accelerates digestion, propels the food before it is properly digested, and lays the foundation of obstructions and putridity.\* Dr. Cheyne and Dr. Thackrah make similar observations. "'T is true," remarks the former, "*strong liquors* by their *heat* and *stimulation* on the organs of concoction, by increasing the velocity of the motion of the fluids, and thereby quickening the other animal functions, will carry off the load that lies upon the stomach, with more present cheerfulness; yet besides the future damages of such a quantity of wine, to the stomach and to the fluids, by its heat and inflammation, the food is hurried into the habit, *unconcocted*, and lays a foundation for a fever, a fit of the cholic, or some chronical disease."

"*The detention of food*," observes Dr. Thackrah, "is necessary to digestion. The gastric juice does not decompose substances, like the galvanic aura. Its operations are gradual: by the contractions of the muscular coat it is applied to successive portions of aliment. All articles, therefore, which by their stimulus produce a rapid action, are injurious. To this, I attribute the circumstance of bitters frequently impairing the digestive process. They habituate the stomach to propel its contents, before these have undergone the action of the solvent fluid. This observation applies, of course, to bitters taken with food, as the hop in ale and porter."

*The use of alcoholic stimulants excites an unnatural desire for improper dietetic indulgence, and thus in several ways lays the foundation for various forms of indigestion, impairing, to a considerable degree the QUALITY and QUANTITY of those natural secretions, without the aid of which, nutrition cannot be effectively carried on and perfected.* This valuable and essential fluid is secreted from the mouths of certain vessels on the lining membrane of the stomach. By a necessary and beautiful adaptation of the Creator, it operates *on dead matter only*, and will dissolve substances of the most inflexible and impenetrable nature. *After death*, the gastric juice which remains in the stomach, has been found to ulcerate and perforate its coats; during life they

\* Citante per Sinclair's Rules to Prolong Life, vol. ii. p. 6.

† Essay on Health and Long Life, by George Cheyne, M.D., F.R.S. 9th ed. p. 48-9.

were impregnable to the operations of this powerful fluid. Of this fact, several well authenticated cases are on record.

*The most important feature, in regard to the gastric secretion, is the fact, that it always bears a DIRECT RELATION TO THE QUANTITY OF ALIMENT NATURALLY REQUIRED BY THE SYSTEM.* Food swallowed in greater proportion than nature requires, becomes a painful source of general, as well as local, irritation. A greater or less quantity remains, for which there is not a sufficient amount of gastric juice to dissolve. This undigested matter then becomes more or less subject to chemical laws, and a process analogous to incipient putrefaction, necessarily takes place.

The quality of the gastric juice, and its consequent fitness for the purposes of digestion, may be supposed to be materially influenced by any cause which disturbs the operations of the stomach, and prevents healthy nutrition. Dr. Beaumont, in his experiments on St. Martin, made some very interesting observations in illustration. When a feverish state of the system had been induced, either by overloading the stomach, or by such improper excitement as arises from the use of stimulating liquors, *the villous coat of the stomach became sometimes red and dry, and at other times pale and moist, and lost altogether its smooth and healthy appearance.* A vitiated, impaired, or entirely suppressed state of the usual secretions ensued. The follicles, or mouths of the vessels, from which the mucus which lubricates and protects the villous coat, is poured out, became flat and flaccid, and no longer yielded their bland secretion; and the numerous minute terminations, or papillæ of the nerves and vessels, were thus subjected to unnatural irritation. If these appearances of disease were considerable, the system sympathized, as was evidenced by dryness of the mouth, thirst, quickened pulse, &c., and what was still more remarkable and important in a dietetic point of view, *no gastric juice could be procured or extracted, even on the application of the usual stimulus of food.\** The dry and irritated state of the villous coat of the stomach, together with the cessation of the gastric secretion, easily accounts for the nausea, uneasiness of the stomach, and loss of appetite, which invariably follow after vinous indulgence. Hence is seen the great danger of continuing to use stimulants as a means of obtaining relief for distressing feelings, originally and entirely produced by

\* Physiology of Digestion, by Andrew Combe, M.D.

the use of improper articles, and which can be effectually removed only by *rigid abstinence from the cause of irritation*.\*

Hippocrates makes strong allusion to the effects of wine in diminishing healthy appetite. "*Water drinkers*," he remarks, "*have generally keen appetites*;" and again, "*Hunger is abated by a glass of wine*."†

2. *The bowels and their functions*.—The functions of the bowels, although not so immediately injured by the use of intoxicating liquors, as those of the stomach, do not by any means escape from serious, and often fatal, derangement. Among these consequences, may be enumerated, irritation of their mucous or lining membrane, schirrus, and loss of their natural power in removing the useless matter which remains after digestion has been completed. Dr. Trotter, in speaking of the schirrus state of the stomach and adjacent organs, thus remarks:—"The intestines, pancreas, spleen, and perhaps the kidneys, are also liable to the same affliction; all of which, after a certain time are incurable, and often speedily fatal. The dram and purl drinker may sooner experience these evils than other drunkards; but even the guzzler of small-beer has no security against them. Nay, so sure and uniform is this effect of producing diseased bowels, by fermented liquors, that in distilleries and breweries, where hogs and poultry

\* Dr. Beddoes made the following experiment:—"An equal quantity of the same food was given to two young dogs of the same litter; immediately after feeding, three drachms of the spirit of wine of commerce, mixed with a single drachm of water, were poured down the throat of one of the animals. In five hours both were opened, within a very few minutes of each other. The animal to which the spirit was given had its stomach nearly twice as full as its fellow. The bits of flesh were as angular as immediately after they were cut off by the knife, at the time of feeding. They were also as firm in their substance. In the other dog, these angles were rounded off, and the pieces throughout much softer. Strong liquors are often equally productive of indigestion in man. Many hours, and even a whole night, after a debauch in wine, it is common enough to reject a part, or the whole, of a dinner undigested."

† Hipp. Sect. ii. Aphor. 21. p. 1245.—A striking illustration of this effect is related by Dr. Beddoes, in his *Hygeia*, and as having come under the observation of Miss Seward. This well known writer met with a family of poor children, whose pale faces and emaciated bodies forcibly attracted her attention. Upon inquiry of the mother how they were fed, she was informed "that they did not eat much, and that what they did eat was not sufficient to nourish them without gin and water." It proved, indeed, to be scanty vegetable fare. Miss Seward, after stating to the woman the pernicious effects likely to follow from such a regimen, advised her to purchase a little animal food with the money she expended in gin, and to give the children water to drink with their meals. "Bless you, madam," replied the poor woman, "if I was to do that, I should never be able to satisfy them in these hard times; I was used to give them water, but they were always hungry, and I could not beg or buy victuals enough for them."

are fed on the sediment of barrels, their livers and other viscera are observed to be enlarged and hardened, like those of the human body; and were these animals not killed at a certain period, their flesh would be unfit to eat, and their bodies become emaciated.\* “The intestines,” observes Dr. Hodgkin, “do not appear to suffer so much mischief from the drinking of spirits as the stomach; a large portion of the fluid being removed from the stomach by absorption. They do not, however, escape with impunity; the lower bowels in particular, are apt to become diseased in a secondary way; as for want of a supply of mucus, the focal matter is too long retained, and the worst consequences often ensue.”† Constipation is a state which is productive of serious distress to the drinker, and is often attended with fatal consequences.

3. *The liver and its functions.*—Derangement and disease of the liver are among the most frequent consequences of indulgence in strong drink. This important organ is affected in various ways. Acute inflammation often follows continued intemperance; chronic or slow inflammation however is a more common consequence of vinous indulgence. “The inflammation of drunkenness,” remarks Dr. M’Nish, “is, in a great majority of cases chronic, and the viscus which, in nine cases out of ten, suffers, is the liver.”‡

Alcoholic stimulants in two ways act upon the liver: viz., 1st, by sympathy with the diseased mucous lining of the stomach; and, 2nd, by the direct irritation to which it is subjected, by means of the alcohol with which it comes in contact through the medium of the circulation.

The mucous membrane of the liver is a continuation of that which lines the stomach; disease therefore of the latter organ necessarily exercises a greater or less influence on the former. The secretion of the liver is derived from the *venous* or black blood, all of which has to pass through that viscus. It is thus easy to perceive how its structure may be *directly* injured by intoxicating stimulants. In whichever of these ways alcohol may operate, it is certain that the actual cause of disease is the unnatural excitement which it invariably produces.

The liver naturally appears to be endowed with strong resisting powers, and withstands the attacks of disease much better than most other organs. Structural derange-

\* Essay on Drunkenness, p. 128.

† Lectures on the Means of Promoting and Preserving Health, p. 152.

‡ Anatomy of Drunkenness, page 133.



ment however may be going on to a serious extent in this important viscus, without, in many instances, being discovered. "*The chronic species*," remarks Dr. Trotter, "*is not a painful disease; it is slow in its progress, and frequently gives no alarm, till some incurable affection is the consequence.*"\*

The liver is naturally of a dull brownish colour. By vinous indulgence however it assumes a granular appearance. In this state it has been compared to the cut surface of a nutmeg. The nutmeg liver is familiar to most medical men. Dr. Hodgkin remarks, that he *has seen it in a state resembling wet saw-dust, and composed of a fat and pale substance.*† Topers commonly taunt each other with being "*white livered*," a phrase perfectly familiar to that class of society.

Enlargement of the liver is a very common result of intemperance; sometimes even to double its natural extent, accompanied very generally with almost complete disorganization of its structure. The author of the small Essay which has been previously quoted, states that he has met with several cases in which the liver had become enlarged from intemperance, so as to occupy a great part of the cavity of the abdomen, weighing from eight to twelve pounds, when, as he observes, it should have weighed not more than four or five.‡ The effects of ardent spirits in increasing the bulk of the liver, have been observed in other animals besides man. London fowl-dealers are said to mix gin with the food of the birds, by which means they are fattened, and their livers swelled to a great size.§

Enlargement of the liver, however, is not an invariable consequence of intemperance; on the contrary, the bulk of this important organ is sometimes considerably diminished by the free use of strong drink. Its structure at the same time is, in some cases, so disorganized, as to acquire a most remarkable solidity. Such was the condition of the late George Frederic Cook, an individual notorious for his partiality to the bottle, as well as for his extraordinary powers of dramatic representation.||

\* Essay on Drunkenness, p. 124.

† Lectures on Health, p. 152. Dr. T. H. Burgess, of London, not long ago made a *post mortem* examination of a person who had, for a considerable period, been accustomed to indulge immoderately in the use of ardent spirits. "*The liver*," he states, "*was friable when touched, and almost tumbled to pieces in the hand.*"

‡ Address by a Physician, page 6. § Anatomy of Drunkenness, page 134.

|| Dr. Hosack, on making a *post mortem* examination, found that the liver,



One of the first and most prominent consequences of these vital changes, is a defective secretion of the bile both in regard to its *quantity* and *quality*. From thence arises defective digestion. In addition to this may be remarked the torpidity of the bowels, which is induced principally from the absence of proper and efficient bile. This fluid may be considered as their natural stimulus.

Icterus, or jaundice, is another state of the system frequently produced by intemperance, and intimately connected with the functions of the liver. It arises in fact from organic obstruction in this organ. "White livers" yield often little or no bile, but when they do so the bile ducts and vessels are obstructed, and the liver returns *blood mixed with bile* to the heart, where it is distributed through the whole system, and produces that sickly and yellow appearance which is often spoken of as being, "*as yellow as a guinea*." "The drunkard," observes Dr. Trotter, "should be taught to look into a glass, that he may spy the changes in his countenance; the first stage would present him with redness of eyes; the second, would exhibit the carbuncled nose; and the third, a yellow and black jaundice."\* "I have," remarks the same physician, "at present a patient just recovering from *diseased liver and jaundice*, who, by giving up the vinous stimulus at once, has been miraculously snatched from the verge of the grave."†

Disorders of the biliary ducts arise from what is called the moderate and temperate use of wine. Numerous facts, in proof, are found in the writings of medical men.‡

which was of a lighter colour than natural, did not exceed its usual size, but was so exceedingly hard and dense, as to make considerable resistance to the knife. The regular circulation of the blood through the liver had evidently long ceased, and tubercles were found throughout its whole substance, and the numerous blood vessels which had formerly been in active and healthy operation, had become nearly obliterated. The physician before quoted, states that he had met with several cases in the course of his dissections, in which the liver was found smaller than natural, shrivelled, indurated, its blood vessels diminished in size and number, with the whole of its internal structure more or less changed.—*Address by a Physician*, p. 6.

\* Essay on Drunkenness, page 129.

† Ibid.

‡ "Nearly three months ago," remarks Dr. Cheyne, "a gentleman, far advanced in years, came to Dublin to obtain relief from a painful affection of the biliary ducts, under which he had been suffering for nearly a year. He considered himself temperate in wine, of which, I believe, he seldom exceeded a pint after dinner; before he left the country, he was ordered to take not more than three or four glasses of wine in the day. This gentleman came under my care, and shortly after, he had an attack of the palsy, one side of his body became nearly insensible and powerless. I took the opportunity of withdrawing from him every description of fermented liquor,

The drunkard is particularly subject to attacks of dropsy. This disorder very frequently arises from hepatic disease. The blood is obstructed in the veins, lymph is in consequence, thrown out from their extremities, which, in its accumulated state, forms the diseased condition under consideration. The general debility of the system which is induced by intemperance, forms another not uncommon cause of this distressing disease. Dr. Rush enumerates, among other effects of indulgence in spirituous liquors, dropsy of the belly and limbs, and, finally, of every cavity of the body.

*Emaciation* is another result of intemperance, and, in particular, of such intemperance as is occasioned by indulgence in ardent spirits. This pernicious habit impairs and destroys the sources of nutrition and health. The conversion of food into healthy chyle is thus prevented or obstructed; and, in many cases, even if the appetite and digestive process are occasionally improved, the vessels by which the nutriment is to be conveyed into the system, are more or less diseased, and thence become inactive and torpid.

*Corpulence* or unnatural increase of size, forms another kind of disease which afflicts, in particular, a certain class of drinkers. This disease seldom occurs among grossly intemperate characters. It is in general found among those publicans and others, who are of indolent habits, and who indulge freely in gross meats, in addition to other causes, favourable to this morbid state. The blood is loaded with an unhealthy and superabundant mass of fat which it deposits through the whole system, but more especially on the omentum and muscles of the abdomen. Hence, the abdominal protuberance for which this class of persons are remarkable.\* This state is so essentially one of disease, that even when its unfortunate subjects are rapidly sinking through the effects of free living, and all the other parts of the system are in a state of comparative emaciation, the bulky appearance of the abdomen remains.

limiting him to aqueous drinks. Under this regimen, to which, being a man of strong resolution, he cheerfully submitted, in four or five weeks he nearly recovered the use of his paralyzed limbs, and, what was not to be expected, at his advanced age, he recovered flesh. I heard this day (Oct. 16th) that he has had no return of the pain since he ceased to take wine."—*A Second Letter on the Effects of Wines and Spirits*, page 8. 1830.

\* A case in point is related in Rust's Journal. *The muscular substance was converted into fat*, and had accumulated to an enormous extent in all the cavities. A nauseous sweet smell issued from the whole body.—*Rust's Magazin für die gesammte Heilkunde* xxi. 522.

Shakspeare alludes to this fact, in a reproof which he gives to one of his most celebrated characters.\* It is not unlikely that a considerable portion of this corporeal enlargement arises from a deposition of gaseous and liquid matter into the various interstices of the system. The bloated appearance of the drunkard, renders this hypothesis not improbable.

*Bulk*, we may further observe, is no certain indication of *weight*. Many cases have fallen under my observation of persons, who, after they have abandoned for a few months the use of intoxicating liquors, have considerably diminished in bulk, but at the same time have weighed much heavier, and have displayed more solidity and firmness in their muscular developments. This fact has been demonstrated by accurate and numerous experiments. The reason is obvious: the muscular parts of the system have received more nutriment, and thus acquired greater solidity, while nature has divested itself of the morbid redundancy of semi-putrescent and unnatural fat.†

4. *The heart and its functions*.—Diseases and derangement of the organs of circulation from indulgence in strong drink, are of much more frequent occurrence, than is generally supposed. The heart, which forms the centre of circulation, is peculiarly subject to undue excitement. Excessive *palpitations* of that important viscus are of frequent occurrence. This distressing complaint, is generally accompanied with most painful sensations, and alarming symptoms. In a state of health the natural action

\* CHIEF JUSTICE. —“Do you set down your name in the scroll of youth, that are written down old, with all the characters of age? Have you not a moist eye, a dry hand, a yellow cheek, a white beard, a *decreasing* leg, an increasing belly? Is not your voice broken, your wind short, your chin double, your wit single, and every part about you blasted with antiquity; and will you call yourself young? Fie, fie, fie, Sir John!”—King Henry IV. act 1, scene 2.

† Bennett, in his “Wanderings of a Naturalist,” relates an interesting instance of the weight acquired by the system during a period of abstinence from inebriating liquors. It is well known that the servants of the settlers [in New South Wales] are convicts, and, in general, greatly attached to the use of spirituous liquors. It is a common practice with them to feign sickness, in order to get a trip to the capital, one hundred miles off, by way of holiday. One of these individuals having been convicted of some offence, was sentenced to three months’ hard labour at the chain gang in the laborious work of road making. His companions, by way of amusement, weighed him before his departure, and chalked the amount on the barn door. Notwithstanding, adds the writer, the far harder labour he had to perform, yet the salutary influence of *good Adam’s Ale*, and regular diet, instead of his former spirituous potations, was such, that on his return, being again weighed, they found *he had gained about twenty pounds*.

of the heart ought to go steadily on without any sensible consciousness of its operations. The presence however of a stimulating ingredient in the blood, and its repeated application, produces a state of unnatural excitement in its functions, which is distinctly and painfully evidenced to the unfortunate sufferer. Great difficulty of breathing, and determination of blood to the head, accompanied, of course, with excited and accelerated pulsation, form its most prominent and characteristic symptoms. This state not unfrequently terminates, in a thickening of the lining membrane of the heart, in addition to ossification of its elastic valves, or in other words, their conversion into a bony substance. Hence the blood cannot circulate with its usual freedom, and on occasions of great excitement, when a rush of the blood takes place to these valves or gateways, its progress is suddenly impeded, and thus in many cases, sudden death is the inevitable consequence. The arteries, both large and small in intemperate persons are frequently subjected to ossification, as is often found on post mortem examinations.

The injurious consequences of vinous indulgence on the circulation, however, are most palpably evidenced in the important changes which it effects on the blood itself, some of which have already been adverted to. The blood of the drunkard is much darker than natural, having lost its red or arterial properties, and contains a large quantity of serum; in fact, it approaches as near as possible to the character of venous blood. Thus it has been deprived of some of the principal properties of that blood which is capable of affording nourishment to the system, and energy to the whole of the animal functions. In this state, the circulation is slow and languid. The blood moreover is incapable of affording that *natural stimulus* to the vessels, which it possessed in a state of health; and the entire system is characterized by loss of tone and energy, productive of an irregular and sluggish action. In this stage of morbid debility the system is necessarily rendered peculiarly liable to disease and dissolution.\*

\* That death from intemperance may be immediately produced by spasmodic affection of the heart, is shown from the following example. A large athletic man, long accustomed to the use of ardent spirit, on drinking a glass of raw whiskey, dropped instantly dead. On the body being carefully dissected, no adequate cause of the sudden cessation of life could be found in any part except the heart. This organ proved to be free from blood, and was hard and firmly contracted, as if affected by spasm. "I am convinced," adds the intelligent physician who relates this case, "that many of those

5. *The lungs and their functions.*—Disease of the organs of respiration is a fréquent consequence of indulgence in the use of intoxicating liquors. One injurious effect of this practice no doubt arises from the irritation occasioned to the mucous membranes of the trachea, bronchial vessels, and air cells of the lungs, by the direct application of alcoholic stimulus. This membrane is highly sensible, and as alcohol is known to be conveyed to the lungs through the medium of the circulation, it necessarily comes in contact with the parts in question, on being exuded on their surface, through the exhalent vessels. Coughing, and laboured respiration, is the inevitable consequence. Continued intemperance produces a disorganized state of the mucous membrane and structure of the lungs, frequently preceded by attacks of inflammation, which generally end in fatal consumption. The copious expectoration produced in the first instance, is thrown off from the inflamed surface, and is indicative of the serious amount of injury which is going on.

The lungs are also affected by sympathy with other organs in a diseased condition. The liver and stomach when in a disordered state, easily affect the lungs, from the intimate and sympathetical relation which subsists between those organs. This circumstance is familiar to every practitioner in medicine. It is a well known fact, that an irritated state of the lungs, is commonly removed by regulating and restoring the healthy functions of the stomach.\*

There is little doubt that if the subject was thoroughly investigated, it would be found that a very large proportion of the cases of pulmonary consumption, which occur in this country originate in the use of intoxicating liquors. The injurious transitions from excitement to depression, which those who are habituated to their use, are subjected, forms no doubt the predisposing cause. Hence the delicate and highly susceptible mucous membrane of the lungs, continually labours under irritation and subacute inflam-

cases of sudden death, which take place with intemperate persons, are the result of spasmodic action of the heart, from sympathy with the stomach, or some other part of the system."—*Address by a Physician*, p. 7.

\* "I have met with many cases," remarks the writer before quoted, "in the course of my practice, of cough and difficult breathing, which could be relieved only by regulating the functions of the stomach, and which soon yielded, on the patient ceasing to irritate this organ with ardent spirit. I have found the liver still more frequently the source of this affection; and on restoring that organ to its healthy condition, by laying aside the use of ardent spirit, all the pulmonary symptoms have subsided."—*Address of a Physician*, p. 8.



mation, which eventually ends in destructive and hereditary disease. The erroneous notion so generally entertained in regard to the *cold opposing* influence of alcoholic stimulants, is a common cause of this fatal disorder. Hence spirituous liquors are most freely indulged in at those seasons when the effects of cold require to be guarded against. The remedy, however, awfully increases the disease !

Respiration is materially interfered with, and impaired by the use of, inebriating compounds. Alcoholic liquors considerably excite and increase the action of respiration. Divers, for instance, cannot remain under water for so great a length of time after they have taken ardent spirits, as when they are not under its influence. Mr. Spalding, the celebrated diver, observed, that when he drank spirituous liquors in his diving bell, he consumed the oxygen of the atmosphere in a much shorter space of time than when he abstained from them. The same effect, he observed, also to arise from the use of fermented liquors. On this account, he found it necessary on these occasions to restrict himself to the use of simple water alone.

6. *The skin and its functions.*—Habitual toppers are commonly observed to be subject to cutaneous eruptions. These vary both in their nature and in their character. A brief examination of the most prominent of these, is not only an important but a necessary branch of our inquiry.

The *Guttæ Rosacea* or florid eruptions on the face, and in particular on the nose, are too familiar and characteristic objects of attention to pass unnoticed by the general reader. These are really “signals which nature holds out, and waves in token of internal distress.” They exhibit the fearful conflict of the physical powers with their mortal enemy, which has been going on within ; and are the safety valves which nature herself has formed for partial protection and relief. Shakspeare denominates these marks of bacchanalian indulgence *bubucles*, *whelks*, and *rosy drops*, and characterizes the unfortunate subject of them as “*the knight of the burning lamp*.”\* Dr. Rush speaks of them by the name of “rum buds.” They are produced, however, by free indulgence in any of the strong kinds of alcoholic drinks. The appearance of the face differs according to the temperament, and the stage at which the disease has arrived. It has been observed, that, in the redfaced

\* The description of Bardolph's nose, contains some witty allusions to this well known fact. Henry IV., act 3, scene 3.



drunkard, the poison acts most upon the surface, while in the palefaced drunkard it preys upon his vitals. Dr. Darwin in his *Zoonomia*, speaks of these eruptions as being sympathetic of disease of the liver. Dr. Macnish thus animadvert on this point: "I have remarked that drunkards who have a foul, livid, and pimpled face, are less subject to liver complaints than those who are free from such eruptions. In this case, the determination of blood to the surface of the body seems to prevent that fluid from being directed so forcibly to the viscera, as it otherwise would be."\*

The florid nature of these eruptions, is no doubt occasioned by a chemical change, which is effected by means of the atmosphere, on the otherwise dark and unhealthy blood, which is found in the bodies of drunkards.†

The skin in drunkards differs much in its appearance. This characteristic is remarkably displayed in the beer drinker and the spirit drinker. Hogarth, in one of his celebrated pictures called *Gin Lane* and *Ale Alley*, makes this distinction a point of considerable prominence.

The skin is subject to a variety of disgusting eruptions from the effects of alcoholic liquors. Dr. Darwin speaks of one of these under the denomination of *Psora Ebriorum*. "Elderly people," he remarks, "who have been much addicted to spirituous drinks, as beer, wine, or alcohol, are liable to an eruption all over their bodies; which is attended with very afflictive itching, and which they probably propagate from one part of their bodies to another with their own nails, by scratching themselves."‡ Dr. Macnish asserts, that he has met with several cases of the same disease.§ In addition to these, there are some ulcerous affections of the skin, of a loathsome nature, which have been observed in persons of intemperate habits. Dr. Trotter,

\* Dr. J. Baxter of America thus describes these cutaneous eruptions:—"There are," he remarks, "appearances of two different kinds, which are the reverse of each other. One is the shining rosiness, accompanied with rough granulations, or tubercles. It commences at the end of the nose, and spreads over the countenance, interspersed with blue streaks, and is increased by new potations, exercise, fire, or any exciting cause. The other is a pale and pulpy appearance, with a sallow hue, indicative of the liver being affected by frequent potations, the eyelids are swelled, the eyes red and inflamed. In cases of the first kind, the constitution holds out with more evenness, but the decay is more sudden. It most frequently terminates in apoplexy. In those of the second kind, life is drawn out like a fine wire, through premature old age and sufferings, first of the digestive organs, then of the liver, and if any predisposition exist, of the lungs."

† *Anatomy of Drunkenness*, p. 145.

‡ Darwin's *Zoonomia*, vol. ii. p. 276. Edit. 1796.

§ *Anatomy of Drunkenness*, p. 146.

when physician to the fleet under Lord Howe, had an opportunity of witnessing an affection of this nature. It was an ulcer, he remarks, of the most malignant kind on record, and, in its character, was directly opposite to the scorbutic ulcer. What was found a certain cure for the sea-scurvy had no effect on this sore. "The least scratch on the skin, the puncture of a lancet, a blistered part, but especially scalds and burns, degenerated into this ulceration, with a rapidity not to be conceived. Large loss of muscular flesh from sloughs, and caries of bone, were the consequence. An unusual factor attended this sore, beyond what even large sloughs occasion."\* The same characters, in a modified form, will be found to attend all ulcerous affections with which the intemperate are afflicted. "When drunkards," remarks Dr. Macnish, "are affected with scrofula, scurvy, or any cutaneous disease whatever, they always *cæteris paribus*, suffer more than other people."

7. *The Urinary Organs and their functions.*—These important organs suffer almost the same injurious effects from intemperate habits, as those which have been adduced, as affecting the functions of other parts of the human system. There is, perhaps, one redeeming quality to be found in their operation upon that particular portion of the animal economy. The secreting power of the kidneys is well known to be powerfully increased by the use of alcoholic liquors; which is, in fact, a fortunate circumstance, as a portion of the stimulating material is, by this means, got rid of. The continual irritation to which these organs of excretion are subjected, gradually effects a change in their structure, which not unfrequently, has a fatal termination. Dr. Ogston, who had superior opportunities of information states, that in the post mortem examinations which he made, "the kidney was found enlarged, softened, and paler than usual, and the bladder thickened and of considerable size." In addition to inflammation, and thickening of its coats, paralysis and spasm may be enumerated among the consequences of intemperance, and from thence result both an occasional suppression of urine, indicative of confirmed strangury, and also incontinence of that important fluid. One of the most fatal effects of a diseased state of the kidneys, is a permanently morbid and excessively enlarged secretion of urine. This morbid secretion is sometimes so large as to amount to several gallons in the course of the day. In these cases, the urine is frequently quite

\* Essay on Drunkenness, p. 139.

sweet, ferments like beer, and often attracts flies. There is much reason to suppose, that one of the causes of this disorder is to be found in a depraved condition of the digestive organs. Dr. Trotter was of opinion, that many drunkards have this complaint upon them without taking notice of it; and that it comes and goes without creating alarm, as they happen to live regularly or otherwise.—When it has once assumed a decided character, however, it frequently baffles medical skill, and sooner or later has a fatal termination.

The formation of urinary calculi, is well known to be a frequent consequence of intemperate habits.\* This morbid and painful concretion has, in a previous chapter, been sufficiently shown, to be closely allied with the free use of intoxicating liquors.

There are several diseased conditions of the kidneys which are more or less produced or aggravated by the use of alcoholic liquors. Most of these are productive of fatal consequences, and greatly contribute to swelling out the fearful list of irrecoverable diseases, originating in the pernicious use of strong drinks.

The examples adduced in the present chapter, exhibit some of the more injurious and characteristic diseases which result from the use of intoxicating liquors. They do not, however, form anything like a complete catalogue of the physical evils arising from intemperance. A minute and accurate inquiry of this description, would occupy a volume of considerable size. The effects of alcohol on the brain and nervous functions, will be briefly considered in a succeeding chapter.

*The influence of this stimulant in aggravating diseases, which already exist, and in destroying the susceptibility of the system in regard to the curative effects of medicines and medical treatment, forms a necessary and important subject of investigation.*

*Stimulating liquors aggravate diseases which already exist.* Medical men have frequent cognizance of this fact. In many diseases of an inflammatory character, in particular, it is a matter of necessity altogether to restrict invalids from the use of any kind of intoxicating liquor. In chronic cases especially, the moderate use of stimulants has, in innumerable instances, protracted the sufferings of

\* Dr. Burgess, in the *post mortem* examination of the drunkard previously alluded to, (p. 342,) found in the kidneys "about one hundred calculi, or small stones, of the size of a shot."

the unfortunate victims of disease, and completely baffled the remedial measures of medical men. On the removal of moderate stimulus, a disease, perhaps of many years standing, totally disappears, without the aid either of medicines, or medical treatment. Such is the restorative power of nature when uninfluenced by artificial agents.

Dr. Cheyne, of Dublin, aptly remarks, that those who have heard how large a quantity of fermented liquor may sometimes be taken without injury, ought also to know how small a quantity may prove injurious; otherwise, he remarks, the question at issue has not been fairly submitted to their judgement. "Wine," observes this physician, "even in a small quantity, sometimes so offends the stomach, as to cause immediate vomiting. I have known many individuals who have repeatedly tried to drink wine, but were obliged to desist, as half a glass at any time would throw them into a fever, which would last for several hours, and cause great languor on the following day. I have read of a physician who had for a long time abstained from fermented liquors, and who, having occasion to take medicines, which were administered in a spirituous vehicle, complained that a distressing excitement was produced by a quantity of spirits which could not have exceeded a teaspoonful."\*

*The influence of alcoholic liquors produces such a state of the system, as, in active diseases, prevents the necessary curative effects of medicines and medical treatment.* This fact is equally familiar to the medical profession.—The use of stimulants impairs, if it does not totally destroy, the tone

\* Letters on wines and Spirits, p. 14.—An illustration, however, adduced by Mr. Crampton, Surgeon-General in Ireland, and published in the Dublin Hospital Reports, presents a most powerful proof of the subject in question. A gentleman of a fair complexion, and rather delicate frame, who laboured under a severe pain of periodic nature, which depended upon an inflammation of the periosteum of the right tibia, noticed a circumstance with respect to the influence of fermented liquors on this affection, "which," remarks Mr. Crampton, "appears to be of considerable importance, as illustrative of the effects of even very small quantities of alcohol in diseases of an inflammatory nature. He observed at first, that the pain invariably recurred within an hour after dinner, at whatever time he might have taken that meal, and whether the food had been animal or vegetable. Suspecting that this might be connected with the nature of the liquid, rather than the solid matter which he took into his stomach, he left off fermented liquors; on the first day after he had made the change, the pain did not return till he had been an hour in bed; this led him to institute a number of experiments upon the influence of different kinds of fermented liquors in different quantities; the result was, that the pain could with certainty be excited, within an hour, by drinking a glass of any kind of fermented liquor, however weak, and a single drachm, by measure, of port wine, diluted with four ounces of water, acted with equal energy as a glass of the undiluted wine."

of the nervous system, and, thus vital exhaustion is induced, at a time when its resisting energy is most required. For this reason, many diseases run on *uninfluenced* by medical treatment, and, in many cases, where there is great *exhaustion*, medicines are often entirely useless, and the disease terminates fatally, in spite of every curative exertion. The following is the result of extended observation on the part of fifteen of the most eminent physicians of New York:—"When a person accustomed to spirituous drinks, is seized with an inflammatory disease, he is in the following predicament: the disease requires that bleeding and other evacuations should be used, which the habits of the patient will not permit; the habits require the administration of stimulants, which aggravate the disease. In either case, the result is death. Evacuations exhaust the little remains of susceptibility, and stimulants exalt the disease, and prevent the cure. If, on the other hand, the disease is a chronic one, or not accompanied with febrile action, as in dropsy, which is often produced by intemperate drinking, then the predicament is nearly the same. The patient wants strength to resist the disease, and is desirous, by medical aid, to effect a cure; but the susceptibility of the system to the operation of medicine is nearly exhausted, and the remedies will not act. There is no cure but death. If to arouse the little remains of susceptibility, the patient resort to previous habits, spirituous potations, the disease is aggravated, and its termination surely fatal." It is unnecessary to dwell further upon this subject. The same influence, more or less, interferes with the successful treatment, and professional remedies employed to remove, almost every variety of disease which afflicts mankind. Alcohol has been at all times, not only a source of great mischief to the patient, but a great means of counteracting and discouraging the judicious efforts of the enlightened and persevering physician.\*

\* See Appendix 6.

All writers on *Materia Medica* now rank alcohol among the most powerful and fatal of narcotic vegetable poisons. Applied to plants, it rapidly destroys their vitality; leeches, immersed in it, die in two or three minutes, their bodies being shrivelled and contracted. Forty drops inserted under the skin of a frog, or injected into its stomach, destroy it in a few moments; and when merely applied to one of the erural nerves, it destroys the power of motion in that leg almost instantly, and even diminishes the contractions of the heart. Turtles also are in a short time, rendered motionless, and then lifeless, by the injection of a small quantity of alcohol beneath the skin, or into the stomach. If a little spirit be added to water in which there are fishes, in a short time, they are seen to make a few spasmodic leaps,



and then float on their sides or back to the surface, incapable of retaining their proper position in the water.

The effects of alcohol have also been tried on dogs, cats, horses, rabbits, and guinea-pigs. Four drachms injected into the jugular vein of a dog, coagulated the blood, and caused instant death, (*Orfila.*) Introduced into the stomach of cats, dogs, or rabbits, it produces an apoplectic condition, preceded by a strong excitement of the brain, (*Brodie and Orfila.*) In such cases, the mucous membrane of the stomach, is found highly inflamed.

The local effects of alcohol on *man*, vary with the strength of the liquid, the substances with which it is combined, the quantity taken, and the constitution of the patient.

In all cases it acts as a powerfully irritant and caustic poison. Wherever it is applied, it causes contraction and condensation of the tissues, and gives rise to pain, heat, redness, and other symptoms of inflammation. These effects depend on the *chemical influence* of alcohol over the constituents of the tissues; for its strong affinity for water, causes it to abstract the latter from soft living parts, with which it comes in contact; and when these are of an albuminous or fibrinous nature, it coagulates the liquid albumen and fibrin, and thus increases the density of the tissue. Dr. Thomson supposes that the irritation and inflammation set up in parts to which alcohol is applied, depend partly on the resistance which the living tissue makes to the chemical influence of the poison; in other words, that it is the reaction of the vital powers, brought about by the chemical action of alcohol. The first effects of alcohol, therefore, we find to be a *condensation* and *thickening* of the coats of the stomach; but long continued irritation and inflammation, cause complete disorganization, breaking down the tissues into a soft, pulpy mass, bearing no resemblance whatever to the original healthy membrane. It is therefore to be expected, that the inebriate should have no appetite for food; and that the stomach should reject it, until the application of the wonted stimulus, has roused its sensibility.—AM. ED.



## CHAPTER XV.

INTOXICATING LIQUORS CONSIDERED IN RELATION TO THEIR  
EFFECTS ON THE BRAIN AND NERVOUS SYSTEM.

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Ebrietas est voluntaria insania.—SENECA.

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THE brain and its functions rank above all other portions of the animal economy in importance. Its complicate and delicate structure combined with its intimate connexion with the faculties of the mind, renders it a matter of peculiar necessity that it should be guarded from all such injury and improper excitement as might tend to interfere with its exquisite harmony, or in the slightest degree derange the order of its healthful operations.\*

\* We have shown that the first effects of alcohol are local; inflaming and destroying the vitality of the coats of the stomach; but the shock is soon communicated through the nerves, to the brain and spinal marrow, and hence propagated to every fibre in the system. But alcohol not only affects the brain sympathetically, but is also absorbed, and thus directly applied through the medium of the blood, to the delicate structure of the brain. In 1824, M. Flourens having laid bare the skull of a sparrow, administered six drops of alcohol to the bird. In a few minutes, the animal began to be unsteady, both in walking and flying; after some time, a dark-red spot appeared on the skull, in the region of the cerebellum, and became larger and deeper coloured, in proportion as the alcohol more powerfully affected the animal. In some other experiments, M. Flourens observed that alcohol produced the same effects on the movements of birds, as the removal of the cerebellum occasioned; but that when alcohol was administered, the animal lost the use of his senses and intellectual faculties; whereas, when the cerebellum was removed, no alcohol being given, he preserved them. From these experiments, Flourens concludes, that alcohol, in a certain dose, acts specifically on the cerebellum; that in larger doses, it affects other parts also, and that its physical action on the cerebellum, is the same as a mechanical lesion.

That alcohol reaches the brain through the blood, has been generally believed by physicians, for a long time; but it has not been shown by satisfactory experiments till lately. Mr. John Percy, a late graduate of the University of Edinburgh, states in his Prize Essay, (London, 1839,) that after poisoning dogs with alcohol, he has obtained it by *distilling portions of the brain*; and concludes, from the fact, that he obtained a larger quantity of spirit from a certain weight of the cerebral mass, than from an equal weight of blood, taken from other parts of the body, *that there is some peculiar*

*Apoplexy, Palsy, Epilepsy, and Hysteria*, are among those diseases of the brain, which are not unfrequently brought on by intemperate indulgence.\*

Dr. Trotter relates an instance, of a gentleman, an acquaintance of his, who was subject to what he terms *periodical apoplexy*, and who had so frequent a recurrence of the disease, that he could foretell to his relations the exact period of a new paroxysm. After each attack, certain paralytic affections commonly remained. This gentleman had not the *apoplectic make*, was upwards of seventy years of age, was accustomed to much country exercise, and always *very moderate in the use of wine*. At this time, however, he could not take two glasses without defect of voice and speech, and stupor coming on. In this situation, he had upwards of thirty distinct fits of apoplexy, the greater part of which Dr. Trotter himself witnessed. In one of them the patient died.†

Many of the diseases, in the present day, peculiar to females, may be attributed to the use of intoxicating liquors, and in particular those which are found among the poor. These evils, however, are not unknown among the higher ranks of society.‡

*affinity between the brain and the spirit.* He also obtained alcohol, by distilling portions of the urine, bile, and liver. These are important results, and a step in advance of our previous knowledge on this subject.—AM. ED.

\* "In seven cases out of ten," observes Dr. Maenish, "malt liquor drunkards die of apoplexy or palsy." Dr. Trotter remarks, that he knew a number of persons of both sexes, but particularly seamen, who were subject to epilepsy, and never got drunk without a fit coming on.—*Essay on Drunkenness*, p. 116. *Attacks of this description frequently arise in persons, who do not indulge to great excess.* "Many persons cannot get slightly intoxicated without having an epileptic or other convulsive attack. These fits generally arise in the early stages, before drunkenness has got to a height."—*Macnish's Anatomy of Drunkenness*, p. 150.

† *Essay on Drunkenness*, p. 114.

‡ "Females," he remarks, "affected with hysteria, with scarcely an exception, consume, three, four, or five glasses of wine in the day, their inconsiderate fathers, husbands, or brothers, ever pressing them to take wine. When I prescribe a regimen for such patients, I generally prohibit the use of wine, and this promotes their recovery more than ammonia, valerian, assafoetida, or any of those remedies which are thought to act powerfully on the nerves, and which certainly do act powerfully on the first pair (olfactory.) Very often will the patient ask if she must of necessity drink wine, as her friends seem anxious to make her a drunkard; and when I reply, that she must not have wine, nor any kind of strong liquor, she expresses the utmost gratification, declaring that she had all along felt that wine disagreed with her stomach, causing flushing, and a degree of feverish irritability, and aggravating every distressing symptom of her complaint, and that it will be the greatest relief to her possible to be allowed to give it up. "Be it remembered also," remarks the same experienced physician, "that in men, and more especially in studious men, that species of nervousness, which so much resembles hysteria, is often maintained by the daily use of fermented liquors, even in a moderate quantity."—*Letter on Wine and Spirits*, p. 6.

*Delirium tremens*, or *delirium with tremor*, forms one of the most dreadful and appalling of the catalogue of diseases brought on by intemperance. Its *synonyme*, *paraphrosyne*, is derived from *παρα erroneously*, and *φρηνω I understand*, an erroneous state of the mind. This disease is more or less fatal in its consequences, in proportion to the previous habits and constitution of its victims. Those persons are the least likely to recover, whose systems have, for a considerable period, laboured under incessant excitement from the free use of spirituous liquors. To produce this condition of the system, it is not necessary that an extreme degree of intoxication be superinduced. It is not unusual for individuals to be capable of attending to the concerns of life with some degree of propriety, and yet be in such a state, that at some favourable opportunity, this terrible disease shall suddenly display itself in all its terrific characters. By some medical writers *delirium tremens* has been looked upon as "forming a sort of connecting link between mania and fever." Armstrong remarks, that "in persons whose constitutions have been broken down by the long use of ardent spirits, the simple typhus is now and then accompanied with fits of wild and almost maniacal delirium."\* Pale countenance, extreme anxiety about the most trivial circumstances, combined with frightful dreams, stomachic derangement, and irregular pulsation, are among the most prominent of those distressing prognostic symptoms, which stamp the character of this disorder, and indicate its awful approach. The mind becomes indescribably harassed with phantasies of the most hideous and unnatural description. Objects most calculated to produce loathsome and horrifying feelings, keep the unfortunate sufferer in a state of inexpressible disquietude and anxiety. At one period, for example, they imagine disgusting vermin to be creeping about the body; at other times, dangers of an appalling description, are looked upon as holding out prospects of momentary destruction—while the most alarming suspicions are entertained, even of those, who, under different circumstances, were esteemed as valued relations and friends. Under judicious medical treatment, this disease is, often controlled. When neglected, however, or improperly treated, it is almost certain to have a fatal termination. The patient, in this event, is not unfrequently carried off in convulsions. *Delirium tremens*, however,

\* Armstrong on Fever.

may terminate, either in decided madness, or confirmed idiotism; to either of which, perhaps, death would be a preferable alternative.

A modified species of this disease is exceedingly common among those who are habitually addicted to intemperate habits. It is attended with considerable nervous derangement, and spectral illusions peculiarly of an unpleasant character. The same symptoms, although in a diminished degree, are often witnessed after even moderate vinous indulgence, as the nervous depression, and tremulous appearances which follow, clearly demonstrate.\*

*Madness and Idiocy* are, in the present day especially, familiar and deplorable consequences of intemperate drinking. A fit of intoxication is in reality an exhibition of temporary madness, followed as it usually is, by striking imbecility. The diseases in question are the result only of a similar and permanent action on the brain and nervous system.† Seneca wisely observed—*Ebrietas est voluntaria insania*.‡

The proportion of insane in Scotland, was some years

\* Dr. Copland of London, between the years 1820 and 1832, had about nineteen cases under his care. Dr. S. Jackson of America states, that he has treated upwards of two hundred cases. Dr. Carter of Philadelphia makes a similar statement. Dr. Ware has seen more than one hundred, and Dr. Wright asserts, that he has received in the Institution at Baltimore, from sixty to seventy cases annually. Dr. Copland, however, thinks many of these cases have not been the true delirium tremens, but those delirious affections which immediately follow after intoxication. The amazing consumption, owing to their cheapness, of spirituous liquors in America is, it may readily be supposed, a sufficient reason for the appalling prevalence of this disease in that country, a striking example of which, is also found in a statement made by Dr. Bailey, founder, and one of the medical officers to Somerset Hospital, Cape Town. During the first two years of the establishment of that hospital (1819 and 1820,) there were admitted six hundred and twenty patients, out of that number, only four were cases of delirium tremens; from the 26th of May, 1827, to the 30th March, 1830, a period of two years and ten months, during the administration of Dr. Bailey's predecessor, Mr. Lang, there were thirty-three cases of that disease during the last year and nine months, dated from January, 1832, there had been admitted 1050 patients, of which there were (arising chiefly from drunkenness) of delirium tremens, 55; diseased livers, 400; ulcers, 200; pulmonary consumptions, 60; maniacs, 21; making a total of 763 cases. During the period stated, there were 83 deaths; eight out of ten, by *post mortem* examination, showed that their deaths were occasioned by intemperance.

† "Think what happens to a man who drinks a quart of wine or ale, if he has not been habituated to it. He loses the use both of his limbs and of his understanding. He becomes a temporary idiot, and has a temporary stroke of the palsy."—Dr. Darwin, *Zoonomia*.

‡ The connexion between physical disease of the brain, and mental insanity, has been universally observed by medical and other writers. Reference in particular may be made to the works of Morgagni, in his justly celebrated treatise, *De causis et Sedibus Morborum*; also to numerous other authorities cited by Brigham, in his Essay on Mental Cultivation.

ago nearly threefold to what it was in England. From a return made by the Scotch Clergy in 1818, it appears that the number of lunatics and idiots in that country was 4650, which, allowing for omissions, as some parishes made no returns, the proportion at that time would be about two-and-a-half to every 1000 of the population. In England, the highest estimate never exceeded one to 1200. An accurate and valuable work, published at that period states, that "the excessive and increasing use of spirituous liquors among the lower ranks of the people, is justly to be considered as the great cause of this, as well as other diseases to which they are liable."\*

In Ireland, also, spirit-drinking has been found to be a most fruitful source of madness. Dr. Hallaran, who for upwards of twenty years attended one of the largest establishments in that country, (Cork Hospital,) for the reception of the lunatic poor, thus remarks:—"so frequently do cases of furious madness present themselves, arising from long continued ebriety, there is no occasion to inquire the cause, the aspect of the individual at first sight, being sufficient to expose its well known ravages."†

In the minutes of evidence appended to the Report of the Committee of the House of Commons, on lunatic poor in Ireland, the increase of lunatics in Ireland was stated, and attributed to the hereditary nature of the disease, and to "the increased use of spirituous liquors, which produces insanity."‡

By a statement of Dr. Crawford, (in 1830) it appears, that the following has been the result of an inquiry recently made at the Richmond Lunatic Asylum, Dublin: The number of patients then in confinement was 286; viz., 120 males, and 166 females; of these, there were no less than 115, whose illness was known with perfect certainty, from *the acknowledgement* of their relatives and friends, to have been occasioned by drinking of whiskey, 58 of whom are males, and 57 females. There is no doubt whatever, remarks Dr. Crawford, that a great many more might be added to the same number, as is evident, by the general appearance of many, and the character of their disease, although positive information concerning their habits of life, cannot always be obtained; the relatives being un-

\* "Statistical Survey of Scotland," vol. v. p. 139.

† Practical Observations on the Cause and Cure of Insanity, by W. S. Hallaran, M.D., p. 12.—1817.

‡ Parliamentary Papers, vol. viii. p. 12. 1817.



willing, from a sense of shame, to admit that they were intemperate." They often, indeed, evince a singular degree of moral perversion on that subject, confidently asserting that the unfortunate sufferer was a *model of temperance*, when, on closer inquiry, it will frequently appear, that he was in the habit of taking a good many glasses of whiskey in the day, but was, *notwithstanding considered perfectly sober*, because he never indulged so far as to be unable to attend his work."\*

In England and Wales, the same consequences are found to follow habits of intemperance. In a Report presented to Parliament, a few years ago, and printed by order of the House of Commons, it appears, that the pauper lunatics and idiots in the several counties of England and Wales, amounted to very nearly 10,000 in number; 5145 of which were females. By adding to this number the amount of lunatics ascertained to be confined in public and private asylums, and those in the Army and Navy; a total is produced of 13,665; a mass, which, according to Sir Andrew Halliday, is three times greater than it was twenty years ago.

Out of 495 patients admitted into a lunatic asylum in Liverpool, 257 were ascertained to have come to that state through intemperance.† The Report of the Middlesex Lunatic Asylum, at Hanwell, for 1834, states as follows:

\* "I feel confident," adds Dr. Crawford, "that I am keeping within the strict bounds of truth in stating, that at least one out of two, of the patients now in the Asylum, have become insane in consequence of the abuse of ardent spirits, and I know, that the same has been observed in the other public Lunatic Asylums in Ireland." One class labour under various forms of *melancholy, partial hallucinations, impaired mental powers, loss of memory, complete fatuity, delirium tremens, and various forms of paralysis*. Those thus affected, are mostly habitual tipplers, who have long indulged in the habit of taking ardent spirits in sufficient quantity to keep up a moderate degree of excitement, but seldom, perhaps, if ever, succeeding so as to produce actual intoxication. This is probably the most dangerous mode of drinking, and also the most common; people encourage themselves in it by applying as a *quietus* to their reproving consciences, the deceitful excuse, that they stop short of getting drunk; they thus go on, requiring, as they proceed, a gradually increasing quantity of liquor to keep up the delusive enjoyment; their short intervals of abstinence from drink are attended with intolerable feelings of distress, despondency and remorse, until at last, they are reduced often in the prime of life, to the degrading condition of drivelling besotted imbeciles, with constitutions broken down by a variety of hopeless and loathsome complaints. *There is seldom an instance of recovery from any of the forms of insanity produced in this manner.*"

† Dr. Ellis, resident Physician at the County Lunatic Asylum, Middlesex, in his examination before a Committee of the House of Commons, stated, that out of thirty-eight individuals admitted last year and reported as *recent* cases, nineteen were known to be drunkards.—*Parl. Evid.* 1834, p. 46.



“The seventy-six deaths which have occurred in the year, have been (with the exception of those who died with advanced age) principally caused by the disease of the brain and of the lungs, and the complaints brought on by those deadly potions of ardent spirits, in which the lower classes seem, more than ever, to indulge. In a very great number of *men* and *women*, the *insanity* is *caused entirely* by spirit-drinking.”

Insanity does not prevail to so great an extent in France, as in the British nation. It appears, from the statement of Dr. Bayle, that between the 1st of January, 1815, and the 1st of January, 1823, there were received into the Royal Hospital at Charenton, 847 male, and 606 female lunatic patients. Of this number, the proportion of cases arising from intemperance, was one to fifteen among the men, and one to 140 among the women. The calculations, however, of Dr. Hallaran, show a widely different proportion; being one to three among the men, and one to six among the women. These included those cases alone, the origin of which, could be accurately ascertained; but supposing the entire number of patients in the Asylum be included in the calculation, and that every case where the cause could not be traced, be placed on the list of those which had not arisen from intemperance, the proportion would still be one to six among the men, and one to twelve among the women, that is, in relation to France, more than double the number as regards the male sex, and nearly twelve times the proportion as respects females.

The observations and experience of Dr. Esquirol, exhibit a still greater disparity. Out of 336 patients submitted to his care in the neighbourhood of Paris, he found three only, whose insanity was attributable to excessive drinking;\* while, according to Dr. Hallaran, at the Cork Lunatic Asylum, out of 383 male patients, 103 had been reduced to that melancholy state from the effects of intemperance.

The Reports of the Paris hospitals (Compte Rendu, &c., 1826,) however do not make so large a disproportion as in

\* M. Esquirol states that of cases treated at the Maison Royale de Charenton, which is appropriated to persons of higher rank and wealth, than the other hospitals, 64 out of 256 patients, were rendered insane by the *abuse of wine*, which is in the ratio of *one* in *four*. There can be no doubt, however, that immense numbers lose their reason from this cause, while it is attributed to some other.—AM. ED.

the cases above stated. Out of 2507 insane cases, which included the entire number in the hospitals of Paris, 185 are stated to have become so by drunkenness, or about one in thirteen and a-half. In Cork, the cases were one in four, where the causes of the disease could be ascertained, and one in eight on the entire.

It has almost invariably been found, that in the lunatic asylums in France and Italy, the female inmates considerably preponderate over the males. This arises, of course, from peculiar causes, which need not more particular attention.

At the Cork Asylum, however, the proportion of the sexes was found to be nearly equal, while in most other similar institutions in that country, the males preponderated.

It is inferred from these statements, that some cause of insanity was in operation among the male sex in Ireland, which did not exist in France and Italy.

In America, also, intemperance has been found to be equally productive of insanity. Dr. Waters states, that while he acted as house pupil and apothecary to the Pennsylvania Hospital, the madness of one-third of the patients confined by this terrible disease, had been occasioned by the use of ardent spirits.\*

In the Second Annual Report of the Trustees of the State Lunatic Asylum, Worcester, Massachusetts, it is stated, that in the year 1834, there were admitted 272 patients. Out of more than forty different causes of insanity, under which the number of the patients are affixed, are extracted four of the highest proportions, exactly as they are published in the Report. These are,

Intemperance . . .	56	Fanaticism . . .	13
Ill health . . .	18	Family troubles .	11

Intemperance is thus seen to be thrice more productive of insanity than the most prolific of all the other causes in the table in question. It is known, moreover, to be the principal cause of *ill health* and *family troubles*, together with many other reasons generally stated in public documents, as strong inducements to mania. It is more than probable, that great numbers of individuals are rendered insane, who have in general borne a character of temperance and sobriety. They drink freely, but not to a state

\* Inquiry into the Effects of Ardent Spirits, by Dr. Rush.

of visible intoxication. The excitement thus occasioned to the nervous system, on some favourable opportunity (and perhaps to the surprise of friends and relations) breaks out into fierce and incurable insanity.

## PART V.

## CHAPTER XVI.

## THE FALLACY OF POPULAR OBJECTIONS EXPOSED.

Pure water is the best drink for persons of all temperaments: it promotes a free and equable circulation of the blood, on which the due performance of every animal function depends. Water drinkers are not only the most active and vigorous, but the most healthy and cheerful.—FREDERICK HOFFMAN.

The more simple life is supported the better, and he is happy who considers *water* the best drink.—DR. PARIS.

Man is naturally a water drinker, and when he is so, seldom fails to be cheerful and happy; his first step in the descending scale is to become a drinker of wine.—MICHAELIS.

AMONG the numerous objections made in reference to an abandonment of the use of intoxicating liquors, are those by which their necessity is urged as a restorative of strength in cases of extraordinary physical exertion. One of the most deeply rooted of these notions is, that which supposes stimulating liquors *to be beneficial in enabling men to endure a greater amount of physical exertion*. Intoxicating liquors merely stimulate or accelerate the vital actions, and do not increase the actual strength of the physical powers; on the contrary, by calling those powers into unnatural action, they diminish their permanent capability, and thus exhaust that vital energy, which, unless thus improperly interfered with, is capable of undergoing extraordinary and long continued exertion, supported and renovated only by plain and wholesome nutriment. This important fact was well known to the ancients, among whom physical improvement was made a regular branch of education. They were, indeed, well acquainted with the fact, that *those who abstain altogether from the use of intoxicating liquors are best enabled to attain the greatest amount of physical strength*. Cyrus, after the Medes and Hyrcanians,

had returned from pursuing the Assyrians, and were sat down to a repast, desired them to send some bread only to the Persians, who would then be sufficiently provided with all they required, either for eating or drinking. Hunger was their only sauce, and the water from the river was their only drink ; to such a diet they had been accustomed from the earliest period of their lives. The Roman soldiers, during their arduous and successful campaigns, made use of vinegar and water only, in order to assuage their thirst, Each soldier was obliged to carry a bottle of vinegar on his person, and when necessary, he mixed a small portion of it with water.\* The Carthaginian soldiers were expressly forbidden to taste wine during their campaigns. The same may be said of other mighty nations among the ancients. What armies, the narrations of whose exploits are recorded in history, ever endured anything like the amount of labour, or signalized themselves by victories so triumphant in their character as those of these celebrated nations ? Facts of this nature present the most indubitable proof, that in ancient times, the use of intoxicating liquors was not considered necessary for the preservation of bodily health, nor were they, on any occasion, used to enable mankind to endure extraordinary fatigue.

After their numerous victories, and when they had in some degree, become vitiated by the enervating customs of the nations whom they had conquered, the Roman soldiers acquired a love of wine. When the people complained to the Emperor Augustus of the dearness and scarcity of wine, he replied, "My son-in-law, Agrippa, has preserved you from thirst by the canals which he has made for you."† A well-merited reproof of their unworthy and degenerate murmurs.

The celebrated Emperor Niger, made use of a similar observation. He was remarkable for his love of discipline, and in conformity with the ancient regulation never suffered his soldiers to drink wine ; water only was their customary beverage. This gave considerable umbrage to the soldiers. Niger, however, resolutely insisted on their compliance. On one occasion, some soldiers who guarded the frontiers of Egypt, requested him to supply them with some wine ; "What do you say ?" he replied, "you have the delicious waters of the Nile, and wine is unnecessary for you." At another time, some of his troops having

\* Lips. De Re Militari Romanæ.

† Sueton. in vitâ Augusti.

been conquered by the Saracens, by way of excuse, pretended that this event was owing to their interdiction from wine. "An excellent reason," said Niger, in reply "for your conquerors drink nothing but water!" Boadicea, queen of the *Iceni*, A. D. 61—urged the subsequent degeneracy of the Romans, as an argument against their prowess in battle. While preparing for action, to avenge the wrongs which had been inflicted on her people by their cruel conquerors, this intrepid female made an eloquent appeal to her army, in the course of which she drew a striking comparison between the effeminate habits of the Romans, and the simple but invigorating practices of her own country. "*To us,*" she observed, "*every herb and root are food ; every juice is our oil, and WATER IS OUR WINE.*"—*παν σε ὑδωρ οἶνος.*

The experience of modern armies, in most respects corresponds with that of the ancients. The soldiers of Oliver Cromwell, for example, during their laborious campaigns, carried with them knapsacks containing oaten meal, which when hungry they mixed with water. On this diet, for a considerable period, they principally subsisted, and sustained great fatigue in the full vigour of health. Such also, at that, and much earlier, as well as later times, was the constant practice of the Scotch armies, whose athletic powers are quite proverbial.

Dr. J. Barker, of the United States, relates that on General Jackson being once asked, if soldiers required spirituous liquors, that commander immediately remarked, that he had observed, that in hard duty and excessive cold, those performed the one, and endured the other better, who drank nothing but water.

A respectable individual who had been for thirty years in the army informed Professor Edgar, of Ireland, that he had been in twenty-seven general engagements, he had suffered every vicissitude of weather, and had not unfrequently found his companions dead by his side. Not many years ago, he and above 130 others, left England, for active service abroad; of these, five were then living; and he attributes the preservation of their lives, to their having entirely abstained from the use of strong drink. A gentleman who heard this interesting statement, adds the following corroborative testimony: he had served for the period of thirteen years in the hottest climates; he had since been exposed to the severest winters of Canada, and to the rapid change of the American climate; he had nine times crossed the Atlantic, and attributed his sound health, being



then in his fiftieth year, to his having abstained entirely from the use of intoxicating liquors.\*

The testimony of such nations as in the present day, abstain entirely from the use of intoxicating liquors, is highly worthy of consideration. Among these, we have several examples of a very interesting character.

Mr. Buckingham states, that in his Eastern Travels, he met with men among the nations of water drinkers, whose height, (which, seldom averaged less than from five feet eight inches to six feet,) and whose general robust and healthy appearance exhibited a very remarkable contrast with the sickly, emaciated bodies of the Europeans. In Hindostan, for instance, though the labour is as severe as in any part of the world, and performed principally under the influence of a vertical and burning sun, yet the inhabitants drink only water. One species of exertion to which they are subject is unknown in England, and strikingly exhibits their muscular force and capability. When individuals undertake long and fatiguing journeys, such, for instance, as from Calcutta to Delhi, they are not carried by horses in carriages, but by men, in palanquins, who, naked to the waist, walk, or rather trot at the rate of five or six miles an hour, the perspiration trickling from their pores like rain, and *yet these men drink nothing stronger than water.*†

Smollett, in his Travels in Italy, remarks, in opposition to the general notion, that beer strengthens the animal frame, that the porters of Constantinople, who never drink

\* The following corroborative testimony, was made by a gentleman of great military eminence, in a communication addressed to Sir J. Sinclair: "I have wandered a good deal about the world, and never followed any prescribed rule in anything; my health has been tried in all ways; and by the aids of temperance and hard work, I have worn out two armies, in two wars, and probably could wear out another, before my period of old age arrives; I eat no animal food, drink no wine or malt liquor, or spirits of any kind: I wear no flannel, neither regard wind nor rain, heat nor cold, where business is in the way."—*Code of Health and Longevity*, by Sir J. Sinclair, p. 387.

† During Mr. Buckingham's residence at Calcutta, a number of men came down from the Himalaya mountains, for the purpose of exhibiting their strength. Mr. Buckingham and several Europeans, went to see them, and he was astonished and delighted to witness such beautiful figures. "There they stood," says he, "like the statue of Hercules, with all their muscular powers finely developed, their broad and expansive shoulders and breasts, with their firm muscles like rolling waves, and such as he had never before seen, but in the sculpture of the ancients. The Europeans, anxious to test their strength, selected some of the best men they could from among the English grenadiers, and the vessels in the harbour, in order to excel them in feats of strength; but with all the efforts they could make, in lifting, hurling the discus, vaulting, running, and wrestling, each of the Indians in question, was found equal to one three quarters of our men. *The former, nevertheless, had from their infancy upward, never tasted anything stronger than water.*"

anything stronger than water, will carry a load of seven cwt., which he observes, is a labour that no English porter would attempt to undertake. The Bedouin Arabs also, whose duties are of the most fatiguing and harassing description, perform their labours in the most cheerful manner, with very little nutritious food, and with no drink stronger than water.\*

Among other interesting facts of a similar description, may be cited one concerning the Gauchos, inhabitants of the Pampas, related by Sir Francis Head, who himself witnessed their interesting habits. Riding, it appears, forms their principal, and indeed almost their only exercise. They will continue on horseback day after day, galloping over their boundless plains, under a burning sun, and performing labours almost of an incredible description. Sir Francis, very forcibly points to us the cause of this extraordinary physical capacity. "*As the constant food of the Gauchos is beef and water*, his constitution is so strong, that he is able to endure great fatigue, and the distances he will ride, and the number of hours he will remain on horseback, would hardly be credited."†

\* A modern traveller thus describes them: "The Bedouins of the caravan, whose duty it is to drive the camels, are the most indefatigable fellows in the world; from daylight in the morning, they are on foot in the front, shouting constantly to keep the animals together. On finishing the journey, they unload them, and arrange the camp, then follow them to pasture, and tend them lest they stray, till nightfall; when they gather into their proper places, and rub tar over those that have the mange, or have been sheared. They sleep in the midst of their charge, ready to jump up on the least noise or motion, and take their turn in the guards of the night. An hour before the camp is in motion, they are on the alert in the morning, to commence the labour of a new day. They sleep like dogs whenever they have a moment to spare, and endure all this with no other food than coarse bread and a few vegetables; and with nothing to drink beyond the indifferent water of the way."—*Skinner's Travels*, vol. ii. p. 109.

† Sir Francis Head then proceeds to add his own testimony in proof of the correctness of the above remarks. "When I first crossed the Pampas, I went with a carriage, and although I had been accustomed to riding all my life, I could not at all ride with the Peons, (drivers of the carriage,) and after galloping five or six hours, was obliged to get into the carriage; *but after I had been riding for three or four months, and had lived upon beef and water, I found myself in a certain condition, which I can only describe by saying, that I felt no exertion could kill me*, although I constantly arrived so completely exhausted, that I could not speak, yet a few hours' sleep on my saddle, on the ground, always so completely restored me, that for a week I could daily be upon my horse before sunrise, could ride till two or three hours after sunset, and have really tired out ten or twelve horses. This will explain the immense distances which people in South America are said to ride, *which I am confident could only be done on beef and water.*"—*Rough Notes taken during some Rapid Journeys across the Pampas and among the Andes*, p. 29.

The fallacious notion that the fatigue of travelling is lessened by the use of wines, is completely disproved, by a trial of the contrary practice. "The

Almost all of our modern warriors celebrated in the pages of history, found that by abstinence from intoxicating liquors alone, they were enabled to undergo the vast amount of labour which they were called upon to perform. Bolivar, who was capable of enduring great fatigue, and was, moreover, a horseman of unusual boldness, was extremely abstemious. General Elliot, (afterwards Lord Heathfield,) is said to have been the most abstemious man of his age. He never indulged in any kind of intoxicating liquor, and by his temperate habits acquired such hardiness of body, as rendered undertakings which would be to others of much difficulty, to him not only easy of accomplishment, but healthful and agreeable. Of Don Pedro, Colonel Hodges, in his recent publication thus speaks, "I must notice his extreme temperance, *He never takes wine, water is his usual beverage; even coffee he abstains from.* Health the most vigorous, and uninterrupted, is the almost necessary consequence of his mode of living. His strength of muscle is very considerable, and he takes no small delight in lifting and carrying heavy weights, and performing other similar feats, to prove his bodily powers."\*

A volume might be filled with illustrations of a similar character. They most decisively show that alcoholic stimulants are not necessary to attain the greatest amount of animal strength, or to enable men to sustain the greatest portion of corporeal fatigue.

*A very popular and deep-rooted notion obtains, that mankind cannot exist in a state of health, in cold climates, and during extreme cold, without the use and aid of intoxicating liquors.†* Intoxicating liquors produce only a temporary

delusion of this practice," remarks Dr. Cheyne, of Dublin, "I was first led to suspect, by the result of a long journey which I once made in the mail coach, while in a state of great anxiety. I travelled nearly 700 miles, almost without stopping, having been five nights out of six in the coach, during which time, I could not have slept half as much as usual, and the sleep I obtained was unsound and interrupted. During the whole time, I lived chiefly on bread and tea, with a small portion of animal food once a day. I drank no malt liquor, wine, or spirits. At the end of my expedition I was scarcely more exhausted than when I set out. During the journey I had several opportunities of seeing persons who gorged themselves two or three times a day, and guzzled as much as the time while the carriage halted, would permit them to do, completely worn out by journeying for one or two nights."—*Letter on the Effects of Wine and Spirits*, p. 7.

\* "Expedition to Portugal," by Colonel Hodges.

† "There cannot be a greater error," observes Dr. Rush, "than to suppose that spirituous liquors lessen the effects of cold on the body. On the contrary, they always render the body more liable to be affected and in-

stimulus, which is quickly succeeded by animal depression. They cannot therefore impart any *permanently* beneficial influence.\*

One of their first effects, indeed, is to deprive the system of that self-resisting power with which nature has endowed it for extraordinary occasions.

The Rev. W. Scoresby, of Exeter, was for many years a resident in the high northern latitudes. The following is the result of his experience, as stated in his examination before the Committee of the House of Commons, in 1834:† “My principal experience has been in severely cold climates, and there it is observable, that there is a very pernicious effect in the re-action, after the use of ardent spirits.” “I did not use them myself, and I was better, I conceive, without the use of them.” “I am well assured that such beverages as tea or coffee, or I doubt not, milk and water, are in every way superior, both for comfort and health, for persons exposed to the weather, or other severity”—*spirits are decidedly injurious in cold climates.* “The men who have been assisted by such stimulus, have been the first who were rendered incapable of duty. They became perfectly stupid, skulked into different parts of the ship to get out of the way, and were generally found asleep.” “In the case of a storm, or sudden difficulty, I should most decidedly prefer the *water drinkers* to those who were under the influence of any stimulant. The latter are unspeakably more liable to accidents.”

Sir John Ross, also from personal experience arrives at the same conclusion. When in the arctic regions, and subject to severe labour, he proposed to his men, (having previously tried, with success, the experiment upon himself,) that they should abandon the use of spirituous liquors, which was done with the most gratifying results. Previous to this event, Sir John Ross states, that he was the only person in the expedition who had not sore eyes; and although by very much the oldest of the party, yet he bore fatigue better than any of them. He further remarks, that when men “under hard and steady labour, are given their usual allowance, or draught of grog, or a dram, they be-

jured by cold. The temporary warmth they produce is always succeeded by chilliness.—*Inquiry into the Effects of Spirituous Liquors*, by B. Rush, M. D.

\* “Not a more dangerous opinion exists,” remarks a British General Officer, “than the notion that the habitual use of spirituous liquors prevents the effects of cold.”

† Parliamentary Evidence,

come languid and faint, losing their strength in reality, while they attribute that to the continuance of their fatiguing exertions." "He," continues the same officer, "who will make the corresponding experiments on two equal boats' crews, rowing in a heavy sea, will soon be convinced that the water drinkers will far outdo the others."\*

A number of very interesting facts have of late years come to light in relation to this important question, which demonstrate in the most indisputable manner, the positive injury which arises from the use of stimulating liquors in northern latitudes.†

Dr. Aikin was one of the writers who first attempted to draw the attention of the public to this fatal delusion. He details several striking examples of unsuccessful voyages made to the high northern latitudes, the failure of which, he distinctly shows, was principally to be attributed to the free use of ardent spirits. On the contrary, he found that in those cases where the men drank *nothing but water*, they were best enabled to endure the vicissitudes of cold and wet, and were successful in their expedition.‡

"In 1619, the crew of a Danish ship of sixty men, well supplied with provision and ardent spirit, attempted to pass the winter at Hudson's Bay, but fifty-eight of them died before the spring, while in the case of an English crew of twenty-two men, in the same circumstances, but destitute of distilled spirit, only two died. In another instance, of eight Englishmen, also without spirituous liquors, who wintered in the same bay, the whole survived, and returned to England; and four Russians left without ardent spirits or provisions, in Spitsbergen, lived for a period of six years, and were also at length restored to their country. In the

\* Sir John Ross's Arctic Expedition, from 1829 to 1833.

† The writer of a publication of great weight, after narrating the results of a number of attempts to winter in the Arctic Regions, observes:—"The three principal circumstances which distinguish the *fatal* attempts from those which succeeded, are, that in the former instances, the men fed on salt provisions, *drank spirituous liquors*, and lived in indolence; whereas the men who survived the winter, and were but slightly affected by, or altogether escaped the scurvy, fed upon fresh animal food, or at least preserved without salt; *they drank water only*, and used much exercise. On the value of fresh meat and exercise as preventives of disease, it is unnecessary to comment. With respect to the use of spirituous liquors, the preceding facts are extremely important and satisfactory. These pernicious liquors, indeed, are now generally understood to be prejudicial, during severe and continued cold, although they may afford some support against the temporary effects of cold and moisture. The brief elevation of spirits which they produce is a very fallacious token of their good effects, as it is always succeeded by the greater depression, and therefore tends rather to exhaust than to invigorate the principle of vitality."—*Rees' Encyclopædia*, article "*Cold*."

‡ Memoirs of the Literary and Philosophical Society, Manchester, vol. i.



winter of 1796, a vessel was wrecked on an island off the coast of Massachusetts; there were seven persons on board; it was night, five of them resolved to quit the wreck, and seek shelter on shore. To prepare for the attempt, four of them drank freely of spirits, the fifth would drink none. They all leaped into the water, one was drowned before he reached the shore; the other four came to land, and, in a deep snow and piercing cold, directed their course to a distant light. All that drank spirits failed, and stopped, and froze, one after another; the man that drank none reached the house, and about two years ago was still alive.”\*

Numerous examples might be adduced to show that these injurious results do not, as is generally supposed, altogether arise from the *excessive* use of spirituous liquors. The following instance is convincing, and to the point: A brig from Russia, laden with iron, ran aground upon a sand bank near Newport Island, North America. The master was desirous to unload and get her off; the weather, however, was extremely cold, and none could be found to undertake the task, as the vessel was at a distance from the shore, covered with ice, and exposed to the full effect of the wind and cold. An individual, a packet-master of Newport, who abstained from the use of spirituous liquors, at length engaged to unload the brig, and procure his men to do the work. Six men were employed in the hold, which (the vessel being bilged,) was full of water. They began the work with the free but the temperate use of ardent spirit, supposing they would need it then, if ever. But after two hours' labour, they all gave out, chilled through. After having refreshed and warmed themselves, they proceeded to make a second attempt, but at this time used cider only during the day. After this experiment, they succeeded better, but still suffered much from the effects of cold.— On the second day, the men consented to follow the directions of their employer, and drank nothing but milk-porridge, made rich, and taken as hot as the stomach would bear it. Although the weather was equally as severe as before, they were, after this change in their diet, enabled to continue their work from four to seven hours at a time, and then came up from it not at all chilled. With this simple beverage handed round every half hour, they continued their work from day to day, with not one drop of



intoxicating liquor, until the iron was all handed out, and brought on shore. Not one of them had a finger frozen.\*

The same results have been found to attend similar experiments in our own country. Coachmen, who travel both by day and night, during the most severe frosts of winter, are enabled the better to withstand the effects of cold, by entirely abstaining from all kinds of alcoholic stimulants, and partaking only of tea, coffee, or simple water. Several instances of this kind are, at the present period, to be found in Lancashire, and, indeed, in many parts of the United Kingdom. These individuals unanimously add their testimony to the safety and benefit of the practice. During the very severe frost which happened about the commencement of the present century, the hackney coachmen of London suffered exceedingly from the practice of indulging in the use of ardent spirits; many, indeed, died, in consequence of dram-drinking. Those, however, who resorted to the use of tea, which was done in a few cases, not only weathered the cold, but acquired health and activity from their regimen.†

A most striking corroboration of these statements is afforded by James Hogg, the Ettrick Shepherd, in relation to the sufferings which the shepherds of the Highlands and other parts of Scotland experience, during the prevalence of severe *snow-storms*, he thus remarks:—"It was a received opinion all over the country, that sundry lives were lost, and a great many more endangered, by the administering of ardent spirits to the sufferers, *while in a state of exhaustion*. It was a practice, against which, I entered my vehement protest. A little bread and sweet milk, or even a little bread and cold water, proved a much safer restorative in the fields. Some who took a glass of spirits that night, never spoke another word, even though they were

\* A sea-captain of Boston, Massachusetts, informed Dr. Mussey, that on a memorable cold Friday, in the year 1816, he was on the homeward passage off the American coast not far from the latitude of Boston. Much ice made upon the ship, and every person on board was more or less frozen, with the exception of two individuals, who were the only two on board the vessel that drank no spirit.

"The brig *Globe*, Captain Moore," states the anniversary Report of the Pennsylvania Temperance Society for 1831, "has lately returned from a voyage to the Pacific Ocean. She had on board a crew of ten persons, and was absent nearly eighteen months. She was, during the voyage, in nearly all the climates of the world; had not one person sick on board, and brought the crew all back orderly and obedient. All these advantages Captain Moore attributes, in a great measure, to the absence of spirituous liquors. *There was not one drop used in all that time; indeed, there was none on board the vessel.*"

† Inquiries into the Effects of Fermented Liquors, Second Edition, 1818.

continuing to walk and converse when their friends found them. On the other hand, there was one woman who left her children and followed her husband's dog, who brought her to his master, lying in a state of insensibility. He had fallen down bareheaded among the snow, and was all covered over, save one corner of his plaid. She had nothing better to take with her when she set out, than a bottle of sweet milk, and a little oatmeal cake, and yet, with the help of these, she so far recruited his spirits as to get him safe home, though not without long and active perseverance. She took two little vials with her, and in these she heated the milk in her bosom. That man would not, in future, be disposed to laugh at the silliness of the fair sex."

These illustrations, it is presumed, are sufficiently powerful, to demonstrate the injurious nature of alcoholic stimulants, when administered to prevent the effects of severe cold, either as a precautionary preservative, or as a means of restoring the system from physical exhaustion. On the contrary, it is seen, that they diminish and destroy that vital power which nature, with astonishing care, nurses up for extraordinary emergencies. The most powerful preserving influence from cold is best attained by the moderate use of suitable and nutritious food. The natural powers of the system are thus efficiently aided, and there are few physical trials, even of an unusually depressing description, which man is not thereby enabled to encounter and overcome.

*The practice of indulging in the use of intoxicating liquors in hot climates, and during extreme heat, from whatever circumstance it may arise, has been productive of very injurious consequences.* No more decisive evidence can be found of this fact, than the experience of those, who have resided for a considerable length of time in the East and West Indies, and other similar climates. In warm latitudes, those persons who refrain from the use of intoxicating liquors, and are content with the use of pure water, and similar simple diluents, are not only much more free from disease, but are enabled thereby to resist, to a greater extent, the enervating influence of excessive heat.\*

\* "It is absurd," remarks Dr. Rush, "to suppose that spirituous liquors lessen the effects of heat upon the body. So far from it, they rather increase them. They add an internal fire to the external heat of the sun; they dispose the system to fevers and inflammations of the most dangerous kind; they produce preternatural sweats which weaken the frame, instead of an uniform and gentle perspiration which exhilarates the body. Half the diseases which are said to be produced by warm weather, I am persuaded are

Dr. Mosely, in his work on tropical diseases, thus remarks:—"I aver, from my own knowledge and custom, as well as from the custom and observation of others, that those who drink nothing but water, or make it their principal drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience."

Dr. Marshall, a medical officer of distinguished merit, who, himself, was subjected to great exertion as well as heat in a tropical climate, observes, "I have always found that the strongest liquors were the most enervating, and this, in whatever quantity they were consumed: for the the daily use of spirits is an evil, which retains its pernicious character through all its gradations; indulged in at all, it can produce nothing better than a diluted or mitigated kind of mischief."

Sir James M'Gregor adds the following important testimony, in an account which he gives of the march of a division of the British army in Egypt, which was sent from Hindostan, to co-operate with the main army in opposing the French, under Napoleon:—"After crossing the great desert, in July, 1801, from a difficulty in procuring carriage, no ardent spirit was issued to the troops in Upper Egypt. At this time, there was much duty of fatigue, which, for want of followers, was done by the soldiers themselves; the other duties were severe upon them; they were frequently exercised, and were much in the sun; the heat was excessive: in the soldiers' tents, in the middle of the day, the mercury in the thermometer of Fahrenheit, stood at from  $114^{\circ}$  to  $118^{\circ}$ , but at no time was the Indian Army so healthy."

Dr. Corbyn states, that he resided twenty years in India, eleven of which he had passed under canvass, and, in consequence, is acquainted with the difference which exists between European and Sepoy regiments. The Sepoys worked night and day, and, *at this period drank only water*. The Europeans, on the contrary, indulged freely in intoxicating liquors. As a proof, however, that they can do much better without them, Dr. Corbyn alludes to the custom of kepping in India, that is, the men make vows that they will not drink for a year together. *During this time they are remarked as being the finest men in the regiment*.

A recent traveller, whose writings are well known to the public, thus remarks in favour of temperance:—"I eat

produced by the spirits which are swallowed to lessen its effects upon the system."—*Dr. Rush's Inquiry*.

moderately, and never drink wine, spirits, or fermented liquors in any climate. This abstemiousness has ever proved a faithful friend; it carried me triumphant through the epidemic at Malaga, where death made such havoc about the beginning of the present century; and it has since befriended me in many a fit of sickness, brought on by exposure to the noonday sun, to the dew of the night, to the pelting showers, and unwholesome food.”\*

The above illustrations necessarily lead us to the conclusion, that intoxicating liquors, are not only not required in tropical climates, but are absolutely pernicious, and the most fruitful sources of the disease and mortality, which so generally attends the residence of Europeans in those countries. This, no doubt, arises from a want of due consideration, in regard to the change of diet required on removal to latitudes of this description; and hence, the same freedom has been indulged in regard to food and stimulating liquors, as had been practised in an atmosphere of a much colder character. Hence, also the rapid inroads which disease makes in tropical climates, on its unfortunate victims, and in particular, such diseases as originate in the use of intoxicating liquors. Among this class, none are of more common occurrence than diseases of the liver. It has been remarked, that diseases of the liver and visceral organs, are more frequent in occurrence, and more severe in their character, in proportion to the greater or less indulgence of mankind in the use of intoxicating liquors. For this cause, the natives of the more temperate parts of the globe, are less subject to these severe scourges of the human race.†

A remarkable instance of the benefit derived from abstinence in warm climates, is related in a work recently published. “A great number of British officers, who surrendered with General Mathews, and who were taken in action with Hyder Ali and his son, were long kept in the dungeons of Seringapatam,‡ and it is a curious fact, that they returned to the army in perfect health; now, all they had to live

\* Waterton's Wanderings in South America, p. 159, ed. 1836.

† “Hence,” remarks Lady Morgan “the very trifling abuse of spirituous liquors which occurs in France, and the little intercourse which subsists between that country and the West Indies, very much exempt the inhabitants from that class of liver complaints, which are so abundant in England, and which masked, under various insidious forms, extend to a vast many different complications of disease. The same abstinence also operates to simplify fever, and to render its connexion with visceral obstructions, less common and less violent.”—*Morgan's France*.

‡ Chittledroog.

upon, was a handful of rice each, every day, and a little water. It appears, that when these officers were captured, many of them laboured under liver complaints, and had also received severe wounds; yet, upon getting back to their regiments, after years of confinement in a dungeon, living all the time on rice and water, they found themselves high in rank by the death of their brethren, who had been cheering themselves with good old Madeira, Claret, Champagne Brandy, together with all the variety of a groaning table.”\*

The notion that stimulating liquors are necessary to support the body under great fatigue, in hot weather, is very generally entertained in our own country. In this description may be included the harvest labour, in which so many thousands are annually engaged for a considerable period. Some recent experiments, however, on a large scale, completely demonstrate the fallacy of this delusion. Great numbers of men labour during the heat of harvest days, assuaging their thirst with nothing stronger than water, and unanimously testify to the superiority of the practice. Dr. Beddoes, long ago exposed this delusion, in an interesting pamphlet which he published on the subject. He remarks, that “the opinion of those who have never endured the labour of the harvest, without indulging freely in the use of intoxicating liquors, and, who conse-

\* “Forty Years in the World,” by the Author of Sketches in India. A similar instance of the beneficial consequences derived from abstinence, is related by Dr. Farre. That physician was once consulted by a master and commander of a British merchantman, who was carried into Algiers, previous to the chastisement of the Algerines by Lord Exmouth. The Dey of Algiers had him immediately stripped naked and chained to another British prisoner, and then placed on the public works, from four in the morning, until four in the afternoon; after which time, he was turned into a cell with his naked companion, until the recommencement of his laborious employment. By his side in the cell was placed a pitcher of water, and a loaf of black bread. Dr. Farre inquired of him, whether he could eat it; “Oh, yes; it was very sweet, indeed.” What did it consist of? “It was made of the black wheat of Africa, and the vegetable locust; but it was appetite gave it sweetness.” Now, says Dr. Farre, it is remarkable, that this man was a prisoner for nine months, while he was fed on one pound of bread and a pitcher of water per diem, and had to perform hard work under such a tyrant, and to my question, did you enjoy health? “Perfect health, I had not a day’s illness. I was as lean as I could be, but I was perfectly well.” When he was set at liberty, concludes Dr. Farre, and he returned to British fare, then he had to consult me as a physician.—*Parliamentary Evidence*, p. 104.

“Dr. Berwick, tells us, in the Life of his Brother, who, in the civil wars, had for many years been confined in a low room in the Tower, during the usurpation; that at the time of his going in, he was under a pthisis atrophy, and dyscacy, and lived on bread and water only, several years there; and yet came out at the restoration, sleek, plump, and gay.”—Vide *Dr. Cheyne’s Method of Cure in the Diseases of the Body and the Mind*, p. 211.



quently, know little or nothing of the sober side of the question, cannot reasonably be considered as of much value." "The cooler sorts of liquor must," he remarks, "undoubtedly be tried before it can be determined which of the two is the most suitable to the case; and, I trust, I shall go far toward convincing every thinking reader, and it may stagger the most obstinate, if I show *that the hardest out-of-doors summer work, is in some places perfectly well borne without a single drop of strong fermented liquor*; and in others, but very little:"—and also proceeds to state, that he will establish another "most important point, namely, that in situations like that of our harvest men, and even more trying, *a cool regimen* is not only the *best*, but the *only proper*" one; after commenting on the large quantities of drink used by this class of men, Dr. Beddoes goes on to say, "That the drink of one day, exhausts probably more than the sober exertions of three; though without such a help, a hot sun, and a long day's hard labour, are sure to produce fever enough. This fever should never be fermented by such things as drive on the heart to beat with fresh fury, though in so doing, they may give the spirits a momentary excitement; *it ought, on the contrary, to be kept down by thin diluting drinks.*" "In some of the hotter countries of Europe, where, by our Gloucestershire rule, they ought not to touch anything weaker than gin itself; they do well notwithstanding, on vinegar and water, for harvest drink." "Before Somersetshire became a great apple country, persons who must know and cannot design to mislead, assure me, that a pint of ale a day, was the harvest allowance for a man. This pint was taken sip by sip, perhaps not above a wine-glass at a time. Accordingly, it is attested to me, that in those days, Somersetshire labourers did not in the morning turn out pale and shaking like ghosts, at the crowing of the cock, as they now do, and were not liable to the harvest surfeit. What they took to assuage thirst, besides their pint of ale, was simple water."

Dr. Beddoes then gives it as his decided opinion, that strong drinks "are not in the smallest quantity necessary for giving support, under the severest exertion, whether in the field, or in the workshop;" and as a proof of the latter, furnishes us with an interesting trial made by some men, employed in one of the great iron works at Woolwich:—"A single individual prevailed upon his companions, to make the experiment of milk, as a substitute for



porter. The result has proved it to be the best means of quenching the violence of thirst, and securing them from the feverish heat produced by the immoderate use of fermented liquors. They have persevered in this simple and wholesome beverage, with an evident benefit to their health, and with an increased ability of exertion." The above fact is related on the authority of Mr. Curwin, of Cumberland, an eminent agricultural writer of that day, who gives another instance at Workington, the place of his residence, in which milk had been introduced in the place of beer, with the happiest results. "They have given up small beer in its favour; and there has been a great diminution in the quantities made at the breweries."\*

Among other popular objections may be briefly noticed, the strong impressions which many labour under, in regard to the necessity of spirituous liquors while working in damp situations and in wet weather. The incorrectness of this opinion is well illustrated by the following example:—In America, one hundred workmen were employed during a considerable portion of the day, for a number of successive days, in building a dam across a river. They were most of the time frequently up to the middle in water. During the whole of this period, they refrained from the use of ardent spirits, and coffee and other warm drinks were given to them instead. At the expiration of their work, the workmen were so delighted with the result of the experiment, as to march in a body with their foreman

\* Good Advice for the Husbandmen in Harvest, and for all those who labour in Hot-berths, &c., by Dr. Beddoes, Bristol 1808.

Some equally strong facts are adduced by Dr. Cheyne, of Dublin. "I had once," remarks that physician, "the opportunity of inquiring into the habits of the workmen of a large glass factory; they generally wrought for twenty-four or thirty-six hours at a time, according as the furnace continued in a proper state, and I found, during this time, which was technically called a journey, that to supply the waste caused by perspiration they drank a large quantity of water, in the quality of which, they were very curious: it was the purest and softest water in the district, and was brought from a distance of three miles. There were three men out of more than one hundred, who drank nothing but water, the rest drank porter or ardent spirits; the three water-drinkers appeared to be of their proper age, while the rest with scarcely an exception, seemed ten or twelve years older than they proved to be." *Letter on the Effects of Wines and Spirits*, p. 5.

A friend of Dr. Cheyne's, in a letter addressed to that physician, adds the following corroborative testimony:—"Many years ago I was told by the men who attended the furnaces at the iron works at Merthyr Tydvil, in Glamorganshire, that they drank only water, while engaged in their work at the furnaces, the intense heat of which produced violent perspiration. Their health was generally good, as they said, but the wages being high, they soon retired from labour, and then grew very fat as might have been expected."—*Ibid.* Appendix.

at their head, and forthwith join the Temperance Society.\* The simple reason of this may be found in the fact, that the individuals who laboured in this condition, were kept in a *state of continual activity*. By this means, such a condition of the circulation was induced as enabled the system to resist the effects of damp and cold. This, indeed, is all that is required in such cases, with the addition of some warm and nutritious beverage, the effects of which, unlike alcoholic stimulants, do not quickly disappear, and render the body more than ever susceptible of injurious impressions.

On a candid review of the preceding observations and facts, it will surely be acknowledged, that the delusion in question has been one of the most fallacious, as well as deep-rooted and fatal, that ever took possession of the human mind. The consistency also of the facts detailed, with the physiological constitution of man, cannot escape the notice of the most superficial observer. Indeed, from the circumstances of the case, it would appear, that mankind have been too little inclined to give the Great Author of our being credit for providing against the contingencies to which he has made his creatures liable. The subject has, however, in every age been submitted to the test of severe examination, and innumerable experiments—the result of which is unvarying; and brings us to the inevitable conclusion—that *intoxicating liquors are of all other expedients the least calculated to preserve mankind from those depressing and injurious influences of circumstances and events to which most human beings in the course of their existence are more or less exposed*.

\* The Limerick Chronicle for 1837, contains the following equally decisive illustration:—"From the long continuance of wet weather, a field of mangel-wurzel, at Corbally, County of Limerick, the property of John Abel, was overflowed. Twenty persons of both sexes, were employed to get out the crop; and as the preservation of their health, from the effect of working in the water, and under almost continued heavy rain, required some stimulant, he had them supplied with half a pint of hot strong coffee three times per day. Although they were nearly a week thus employed, he had the satisfaction to find that their health had not suffered in the slightest degree."

## CHAPTER XVII.

MEANS EMPLOYED TO REMOVE THE HABIT OF INTEMPERANCE IN INDIVIDUALS. THE EFFICACY AND SAFETY OF TOTAL ABSTINENCE CONSIDERED.

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Evil habits are so far from growing weaker by repeated attempts to overcome them, that if they are not totally subdued, every struggle increases their strength; and a habit opposed and victorious, is more than twice as strong as before the contest. The manner in which those who are weary of their tyranny endeavour to escape from them appears, by the event, to be generally wrong; they try to loose their chains one by one, and to retreat by the same degrees as they advanced; but, before the deliverance can be completed, habit is sure to throw new chains upon her fugitive. Nor can any hope to escape her but those who, by an effort sudden and violent, burst their shackles at once, and leave her at a distance.—DR. SAMUEL JOHNSON.

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THE habit of intemperance may very properly be considered as a disease affecting both the body and the mind; and for this reason, therefore, any curative efforts, to be permanently successful, must be directed to the restoration of the natural functions of each. Hence arise some interesting reflections of the moral treatment required in the removal of this pernicious and melancholy vice.

Singular examples are on record, of the habit being removed, from some powerful and unforeseen impression either of shame, or conviction of guilt, produced on the mind. These instances, however, are of too rare occurrence and too uncertain in their issue to be depended upon or established as precedents of general reformation.

An individual in Maryland, America, who was addicted to habits of gross intemperance, on one occasion having heard considerable uproar and merriment among the domestics in his kitchen, had the curiosity, unseen by the latter, to place himself behind the door, and to ascertain the cause of the excitement that drew his attention. He found that they were indulging in most unbounded laughter, at a couple of his negro boys, who were grotesquely imitating the manner in which their master reeled and staggered, hiccupped and stumbled, when in a state of intoxi-

cation. This humiliating exhibition produced so strong an effect on the mind of the individual in question, that from that day, to the joy of his family, he became a perfectly sober man.

The feeling of shame, has not unfrequently operated in a similar way. The following curious method was adopted by a naval officer, to remove the evil of intemperance from the vessel in which he commanded. It is found in a small treatise on Naval Discipline, published at no very distant period. "Separate, for one month, every man who is found drunk, from the rest of the crew; mark his clothes, 'drunkard,' give him six water grog, or, if beer, mix one half with water; let him dine when the crew have finished; employ them in every dirty and disgraceful work," &c. This had such a salutary effect, that, in less than six months, not a drunkard was to be found in the ship. The same system was introduced by the writer on board a ship where he subsequently served. When first-lieutenant of the *Victory* and *Diomedé*, the beneficial consequences were acknowledged—the culprits were heard to say, that they would rather receive six dozen lashes at the gangway, and be done with it, than be put into the "drunken mess," (for so it was named) for a month.

The fear of death, and the dread of eternal punishment, induced by an alarming attack of disease, has sometimes operated in the same way. Dr. Macnish states the case of a gentleman, with whom he was acquainted, who had an attack of apoplexy, in consequence of his dissipation.—Fortunately, however, the gentleman recovered; and such was the impression made upon his mind, from this circumstance, that, from that period until his dying day, he never tasted anything stronger than simple water.\*

Dr. Kain, of America, recommends in warm terms the use of tartar emetic, as a curc for habitual intemperance. He found it of considerable benefit in such cases as came under his own observation.†

\* *Anatomy of Drunkenness*, page 209.

† "Possessing," he remarks, "no positive taste itself, it communicates a disgusting quality to those fluids in which it is dissolved. I have often seen persons who, from taking a medicine in the form of antimonial wine, could never afterward drink wine; nothing, therefore, seems better calculated to form our indication of breaking up the association, in the patient's feelings, between his disease and the relief to be obtained from stimulating liquors. These liquors, with the addition of a very small quantity of emetic tartar, instead of relieving, increase the sensation of loathing of food, and quickly produce in the patient an indomitable repugnance to the vehicle of its administration." "My method of prescribing it, has varied according to the habit, age, and constitution of the patient. I give it only in alterative and

Dr. Macnish states, that he has tried this remedy in several instances, and can bear testimony to its good effects.\*

Chambers's celebrated nostrum for the cure of intemperance, appears to have owed its virtues to the same powerful medicine. The administration, however, of this drug, should be regulated with great caution, otherwise unpleasant consequences may ensue.

Dr. Caldwell, of Lexington, Kentucky, has published an article, in which he presumes drunkenness to be altogether a disease of the brain. If his views be correct, the mode of treatment to be employed in such cases will require to be of a suitable character. His Essay is certainly deserving of attentive consideration.†

Some absurd methods have been proposed, in order to remove the habit of intemperance. One of these is to *gradually reduce the quantity of liquor previously consumed*. Dr. Pitcairn, for instance, endeavoured to break the habit in a Highland Chieftain, who was one of his patients, by persuading him every day to drop as much sealing-wax into his glass as would receive the impression of his seal. By this means the capacity of the glass diminished as the wax accumulated, and strange to relate, this individual was altogether (according to the statement,) cured of his bad habit.‡

These amusing cases, however interesting in their char-

slightly nauseating doses. A convenient preparation of the medicine is eight grains, dissolved in four ounces of boiling water—half an ounce of the solution to be put into a half-pint, pint, or quart of the patient's favourite liquor, and to be taken daily in divided portions. If severe vomiting and purging ensue, I should direct laudanum to allay the irritation, and diminish the dose. In every patient it should be varied according to its effects. In one instance, a patient who lived ten miles from me, severe vomiting was produced, more, I think, from excessive drinking than from the use of the remedy. He recovered from it, however, without any bad effects. In some cases the change suddenly produced in the patient's habits, has brought on considerable lassitude and debility, which were but of short duration. In a majority of cases, no other effect has been perceptible than slight nausea, some diarrhoea, and a gradual but very uniform distaste to the menstruum."  
—*American Journal of the Medical Sciences*, No. 4.

\* *Anatomy of Drunkenness*, p. 217.

† *Pennsylvania Journal of Medicine, and the Associate Sciences* for July, August, and September, 1832.

‡ *Anatomy of Drunkenness*, p. 212.

A similar anecdote is related by a Scottish literary character in the instance of a respectable merchant who became alarmed one day on discovering the uneasy feelings created by having been accidentally deprived of his accustomed potation. After fully determining to abandon the practice, he adopted the following expedient. He filled a bottle with his favourite liquor, and placed it near to his place of transacting business; on taking a dram the first morning, he supplied its place with simple water. The same method was followed the next morning, and so on, until the mixture became so insipid and nauseous, and produced such an effect on his palate, as caused him



acter, and apparently successful in their object, are deserving of notice only in order to point out the absurd and dangerous examples which they present for the imitation of others. Innumerable instances could be brought forward, to show the general tendency and consequences of attempting to remove the habit of intemperance by *degrees*. The moral and physical changes which that habit produces in the system, are too insinuating and too stubborn, to induce us for a moment to imagine, that even the gradually moderated use of the *cause* of this disease will uniformly issue in the formal extinction of the propensity. The author has had opportunities of witnessing numerous trials of this plan, all of which have terminated in recurrence to previous habits of dissipation. The nature of intoxicating liquors has been shown invariably to lead to excess in their use; indeed, numbers declared that if they indulge even in one single instance, in the *moderate use* of alcoholic stimulus, the mental and physical craving thereby produced is so powerful, and so fascinating in its effects, that they cannot resist the temptation to excess. As a general rule, it will be found, that in cases where the result has been of a more fortunate description, the cause may be attributed to some more than ordinary and lasting impression produced on the mind, or some unusual exercise of moral restraint.

An anecdote related of Webb, the celebrated pedestrian, well illustrates the absurdity of this popular notion. This individual was remarkable for vigour both of body and mind, and lived wholly upon water for his drink. Webb, on one occasion, recommended his favourite regimen to one of his friends, who was fond of wine, and entreated him to abandon a course of luxury, which was equally destructive to his health and intellects. The gentleman appeared convinced with the reasoning of Webb, and told him "That he would conform to his counsel, but thought he could not change his course of life at once, and therefore would leave off strong liquors by degrees." "By degrees (exclaimed the other with indignation) if you should unhappily fall into the fire, would you caution your servants to pull you out only by degrees?"

Dr. Trotter judiciously remarks, that in attempting to subtract the vinous potation by little and by little, every

to abandon the inebriating cup. He continued, adds the same account, to live in exemplary sobriety till his death, which happened in extreme old age.  
—*Anatomy of Drunkenness*, p. 215.



one conversant with the subject must have observed that the limited portion of liquor swallowed, excites an agreeable glow, and a grateful feeling to the mind, which in an instant connects the chain of habit, that it is our duty to break.\* Hence the insinuating habit re-assumes its ascendancy. "As far as my experience of mankind enables me to decide," remarks the same physician, "I must give it as my opinion, that there is no safety in trusting the habitual inebriate with any limited portion of liquor. Wherever I have known the drunkard effectually reformed, he has at once abandoned his potation. That dangerous degree of debility, which has been said to follow the subtraction of vinous stimulus, I have never met with, however universal the cry has been in its favour; it is the war-whoop of alarmists; the idle cant of arch theorists."†

Dr. Rush advocates the same practice, in similar energetic language. In reference to those who have suffered from the use of spirituous liquors, and have made a resolution to abstain from them hereafter, Dr. Rush states that he must beg leave to inform them, *they must leave them off suddenly and entirely*. No man was ever gradually reformed from drinking spirits. He must not only avoid tasting, but even smelling them, until long habits of Abstinence have subdued his affection for them. "But," says *debility*, "if we reject spirits from being part of our drinks, what liquor shall we substitute for them? For, custom, the experience of all ages and countries, and even nature herself, (it says again,) all *seem* to demand drinks more

\* Essay on Drunkenness, p. 201.

† The same opinion had been previously promulgated by Dr. Reid, an eminent physician, and able teacher of medicine, in the following decisive and characteristic language:—"Wine, and other physical exhilarants," he remarks, "during the treacherous truce to wretchedness which they afford, dilapidate the structure, and undermine the very foundation of happiness. No man, perhaps, was ever completely miserable, until after he had fled to alcohol for consolation. The habit of vinous indulgence is not more pernicious, than it is obstinate and pertinacious in its hold, when it has once fastened itself upon the constitution. It is not to be conquered by half measures—no compromise with it is allowable. The victory over it, in order to be permanent, must be perfect. As long as there lurks a relic of it in the frame, there is imminent danger of a relapse of this moral malady, from which there seldom is, as from physical disorders, a gradual convalescence. The cure, if at all, must be effected at once: cutting and pruning will do no good, nothing will be of any avail short of actual extirpation. The man who has been the slave of intemperance, must renounce her altogether, or she will insensibly resume her despotic power. With such a mistress, if he seriously mean to discard her, he should indulge himself in no dalliance or delay. He must not allow his lips a taste of her former fascination."

grateful and more cordial than simple water." *Drink water for a few months, and trust to nature.*"\*

The same opinions have been equally strongly urged by other medical men. Objections to this plan have been offered by Dr. Macnish, in a comment which he makes on some observations of Dr. Trotter. They have, however, been ably refuted by Dr. Cheyne, and require no farther notice, inasmuch as their fallacy has been unquestionably demonstrated by numerous experiments of a decisive character, some of which will be adverted to in the present place. The following statement is made on good authority. "In the prison of the State of Maine, North America, an important experiment has been made of cutting off habitual drunkards, at once, from the use of ardent spirits, in every form, and confining them to water, and it has been found universally beneficial. Mr. Powers, the intelligent keeper of the prison at Auburn, New-York, affirms, that the most besotted drunkards in that prison, have never suffered in their health, by breaking off at once from the use of ardent spirits, but that, almost as uniformly, their health has been improved. They seem to be very uneasy, and somewhat lost for a few days, and with rather a poor appetite, after which they eat heartily, and improve in health and appearance. It is worthy of remark, that, in all the persons where entire abstinence from ardent spirits is practised, the convicts enjoy a better average of health than is seen in the country at large."

The subjoined statement is extracted from the report of the physician of the Connecticut state prison, dated April 1st, 1829. "In health, no prisoner is allowed any other drink than water. Coffee, tea, milk, and other proper food, and drink, are furnished to the sick and indisposed. The opinion which has so long and so extensively prevailed, that spirituous liquors could not be suddenly abandoned with safety, has, in the experience of this Institution, been completely refuted.

"Of 106 convicts, committed to this prison since its establishment, 90 have acknowledged themselves to have

\* Dr. Rush's Enquiry. Dr. Scott, at a temperance convention, Buffalo, in the United States, remarks, "It is idle to pretend that a man is going to be killed by leaving off drinking. I should as soon think of killing a horse, by leaving off the whip and spur, as to kill a man by leaving off rum. I know more than forty cases in my own practice, where great drinkers have quitted it suddenly, and not one has been injured. And I never knew any other way. When men leave it off, they are, at first, feeble, and their appetite fails, then their appetite becomes ravenous, and then they get well."

been intemperate, or are known to have been so. Some of these were veteran drinkers, and one, in addition to spirits, had, for seventeen years, used large quantities of opium. The prisoners were deprived of spirits at once without a substitute. Those individuals in whom the habit was long confirmed, suffered a temporary loss of appetite, and almost overwhelming anguish for the want of the accustomed stimulus, which seemed for the time to supersede every other evil connected with their confinement. But, by attentive watching, the use of coffee, and nutritious and wholesome diet, the appetite was soon improved, and, after a while, greatly increased—the craving of spirits gradually subsided; and, after some time had elapsed, they acknowledged an improvement in their feelings, increase of bodily strength, and vigour of mind.

“These facts are important, and it is hoped will have an influence in correcting a very general mistake that is prevailing, that the peculiar diseases of drunkards are liable to come on suddenly, if spirits be suddenly abandoned. With this erroneous impression many have resorted to substitutes and preventives, which only changed the stimulus without removing the habit.”\*

That persons who have been accustomed to excessive and long continued habits of inebriety may venture, without fear of dangerous consequences, to abandon at once the use of intoxicating liquors, is demonstrated not only from the experiments made on so large a scale in America, but from numerous facts at present occurring in our own country. Two only will be related among hundreds which are continually taking place among similar establishments.

\* A communication to the same effect, from M. C. Aubanel, Director of the Penitentiary of Geneva, dated 25th November, 1837, to Dr. Fauconnet, of London, has been recently published. The writer states, as follows: “During twelve complete years that I have been at the head of an establishment, in which all the prisoners only receive wine in the very rare exceptions which I have just mentioned, I have constantly remarked, without any exception, that the privation of wine *has occasioned no inconvenience* to those who drank it with more or less moderation; and, that, in all cases where this privation had been preceded by an improper consumption of wine or liquors, (without speaking of confirmed drunkards,) the change of diet has presented *remarkable advantages* to the health of individuals. I have heard a great number of them express their astonishment at being accustomed so easily to such an abstinence, and being able to persevere in hard daily works without experiencing the want or feeling the privation of that pretended vehicle of strength.” “I believe I can safely affirm that the *opinion that a man cannot do without wine or spirits, is a great error*, and that more particularly the changes from the abuse to a sudden and complete abstinence are followed by injury to health or to life, is an opinion without any foundation, except in some very rare occurrences.”

A greater part of the inmates of a county jail at Wilton, previous to their committal, have been in the practice of using intoxicating drinks, and many of them to excess. On entering the prison, however, they are reduced to water diet; and, with scarcely a single exception, their health improves, from this change of diet. In most cases, this improvement is of a very decided character.\* The same practice is almost uniformly observed throughout the United Kingdom.

The same statements, also, may be made in regard to the lunatic asylums of this country. The following brief quotation is made from the Report of the Lincoln lunatic asylum, for 1837, an institution which has been pronounced by an eminent writer to be "one of the best conducted establishments in Europe." "*A decidedly improved state of health,*" says the report, "*has been found to follow the total disuse of fermented liquor, and the more generous diet which has been substituted.*" The patients, at this period, amounted to one hundred and fifteen.

In the treatment of persons who have altogether abandoned the use of intoxicating liquors, several considerations ought to be attended to, as likely to promote their more effectual recovery. These are such subsidiary remedial measures as will tend to the restoration of the natural state of the functions of exhausted nature, and may be separately considered, as they relate either to the mind or the body.

With regard to the mental state of the sufferer, it is easily seen that such amusement will be the most beneficial, as will, in some degree, elevate the patient from the temporary anxiety and depression which usually accompanies the change in question. Cheerful society, scenes in the country, and kindness manifested on the part of those who are interested in his recovery, tend, in a considerable degree, to promote this object. The patient must, in fact, be, as much as possible, prevented from falling into those melancholy and desponding states of the mind, which are the natural result of intemperate habits, and which, in too many cases, have induced the unfortunate victim irrecoverably to fall again into his former condition.

The following are the most important physical remedial measures:—Pure air, and if the patient lives in the town,

\* Bristol Temperance Herald.

removal into the country, forms a powerful aid by its invigorating influence; aided with moderate exercise, proportioned, as will be necessary, to the strength of the individual. To this treatment may be added occasional baths, accompanied with gentle friction to such an extent, as will occasion an agreeable glow of the skin. The diet of the patient must be nutritious, but strictly proportioned to the peculiar constitution and state of the system. In many cases some state of disease may exist, which, of course, must be submitted to judicious medical treatment. Dyspeptic affections and constipation of the bowels are, perhaps, among the most common of those symptoms which medical men are called upon to remove in the cases under consideration. A few days, weeks, or months perseverance, however, in the plan recommended, with the assistance of the most simple medicinal treatment, always attended of course with *entire abstinence from alcoholic stimulants*, will by far in the greatest number of cases completely restore the disordered functions of nature, and bring with it the delightful and animated sensations of restored health and strength.\*

\* The uniform experience of the keepers of prisons throughout our country, has proved that there is no danger in cutting off the supply of spirituous drinks at once, provided the patient be supplied with suitable nourishment. Warm coffee will be found an excellent cordial and restorative. We have temporarily resorted to bitter infusions, with good effect.—AM. ED.

## PART VI.

## CHAPTER XVIII.

## THE TEMPERANCE OF THE HEBREWS.

“ But herkeneth, lordings, O word I you pray,  
 That all the sovaine acts, dare I say,  
 Of victories in the Old Testament,  
 Thurgh veray God that is omnipotent,  
 Were don in abstinence and in prayere;  
 Loketh the Bible, and there ye mow it lere.”

CHAUCER'S *Pardoneres Tale*.

O madness ! to think use of strongest wines  
 And strongest drink, our chief support of health,  
 When God, with these *forbidden*, made choice to rear  
 His mighty champion, strong above compare,  
 Whose drink was only from the limpid brook.

MILTON.

AN inquiry into the nature and qualities of the wines mentioned in the Scriptures, forms an interesting and highly important subject of investigation. Much obscurity overhangs the subject, even in the present day, and there is reason to fear that mankind have too frequently interpreted the language of Scripture with a view to extenuate sinful practices, and to gratify sensual desires.

An investigation of this subject ought to be entered into with appropriate caution, lest the purity of the Almighty should be impeached, in representing him as sanctioning or approving of a practice which has a direct tendency to produce sin. The whole tenor of the Scriptures is strikingly opposed to every species of sensual indulgence; and it can scarcely be supposed, that the Almighty would look with approbation on a practice which, in the climate of Judea in particular, was calculated, more than any other, to lead his creatures into error.\*

\* “ The Scriptures forbid all intoxication in any degree. The laws of our physical and mental nature equally forbid it, because both body and mind



Several important points here present themselves. The peculiar nature of the Hebrew language; its frequently highly figurative modes of expression; the light of modern knowledge and experience, in addition to the peculiar manners and practices of the Jewish tribes, and of surrounding nations—each of these subjects is calculated to throw considerable light on this interesting investigation.

The facts recorded in the earlier parts of Scripture history, relate generally to a people of primitive habits. Many of their practices were of a gross and disgusting character, when compared with the habits of modern and civilized nations. The language and commands, therefore, of the prophets and lawgivers of the ancient Jews, had special reference to society as it existed at the time the language was uttered.

The institutions and laws of the Jews were founded on, and associated with, moral and religious principles; and had in view the spiritual happiness and improvement of the people. Their solemn religious ordinances were in general immediately succeeded by, or associated with, feasts of rejoicing. These latter, however, were conducted in the most temperate manner, as befitted occasions instituted by the Most High, for the display of his own glory, and the prosperity of his chosen people. Every thing, therefore, used on these occasions was consistent with purity and holiness, and used in the most temperate manner. Hence those things were refrained from, which had a tendency to produce false excitement, and consequently improper feelings. Among these, must of necessity be included, wines, similar to those used in the present day.

are injured by it. No species of liquor which intoxicates can be used habitually, without great danger of forming an excessive attachment to it; for so the universal voice of experience decides. No person, therefore, can indulge himself in the habitual or frequent use of any liquor which has an inebriating quality, without at the same time incurring the danger of forming a habit, which must prove injurious to him, and which may be fatal. Now it cannot be innocent nor consistent for those who are taught to pray, *lead me not into temptation*, thus voluntarily to rush into it. It is a settled point, one now past all dispute, THAT WATER IS THE BEST AND SAFEST OF ALL DRINKS. No other liquor can therefore be necessary; some medicinal cases only excepted, which need not be, and are not, here brought into the account. It follows then, since water is the best of all drinks, and since no intoxicating liquor can be taken, either habitually or frequently, without danger, that it is contrary to the true spirit, and to the laws of our physical and intellectual nature, to indulge in the frequent or habitual use of wine, or of any other liquor which can inebriate.”—*Professor Moses Stuart.*

The Feast of Tabernacles was a time of special rejoicing and thanksgiving; and was held at the gathering in of the fruit harvests. The importance of fruits in a dietetic point of view in eastern climes, has been spoken of in another place. The fertility of a land in those productions, constituted its principal value. Hence the allusions of the prophet Jeremiah—"I brought you into a fruitful country, to eat of the fruit thereof, and the goodness thereof."\*—Under these circumstances it need not excite surprise that, at the conclusion of the fruit harvest, suitable rejoicings were manifested. Hence the "vintage shouting," so prominently spoken of in the Prophets.

The Feast of Tabernacles, and the offerings made on those occasions, require particular notice, not only on account of the manner in which they were conducted, but for the sound moral and religious instruction which they conveyed: viz. that as the earth was the Lord's, and the produce thereof, it was the incumbent duty of his creatures to make a suitable acknowledgement of his goodness. The oblation of first-fruits was considered one of a most sacred character, and was invariably observed. The heathens, who derived many of their religious custom from the primitive ceremonies of the Jews, observed a similar festival.†

The sacred, as well as temporal, character of the Hebrew feasts of the vintage, forms a sufficient guarantee that they were conducted strictly in a temperate manner; otherwise they would have rendered insult to the Creator instead of that gratitude for his goodness in acknowledgement of which they were instituted. The nature of the oblations offered on these occasions, precludes the possibility of intemperance. These consisted of *first-fruits* of every kind, viz. of corn, of oil, and of wine.‡

\* The vine is planted either for food to eat, or for a liquor to drink.—*Columella*, b. iii. ch. 2.

† "As soon as the harvest was got in, *before they had tasted of the fruits*, they appointed libations to be made to the Gods; and as they held their cities and fields as gifts from their Gods, they consecrated a certain part, in the temples and shrines, where they worshipped."—[*Censorinus de Die Natali*.] Pliny corroborates this statement. "The Romans," he remarks, "never partook of either their new corn or wine, till their priests had made the offerings of *first-fruits* to the Gods." *Ac ne degustabant quidem novas fruges aut vinum, antequam sacerdotes primitias labassent.*"—*Hist. Nat. lib. xviii. ch. 2.*

‡ On the eighth day of the Feast of Tabernacles, the Jews presented at the Temple the first-fruits of their latter crop, that is, such things as were the slowest in coming to maturity; they also drew water out of the fountain of Siloam, which was brought into the temple, and being first mingled with wine (the blood or juice of the grape) was poured out by the priests at the foot of the altar of burnt offerings.—*Calmet. Art. Feast of Tabernacles.*

In the fifth elegy of Tibullus, the produce of the *fields* and the *vine* which constituted the offerings in question, are particularly specified :—

*Illa deo sciet Agricolaë pro vitibus uvam  
Pro segete spicas grege ferre dapem.  
With pious care, will load each rural shrine,  
For ripened crops a golden sheaf assign,  
Cates\* for my fold, rich clusters for my wine.*

The language of the prophet Isaiah beautifully corresponds with this expressive passage :—

“ As the *new wine* is found in the cluster, and  
One saith destroy it not, for a blessing is in it.”

The primitive practice of drinking *must*, or *new wine*, is not unfrequently alluded to by the Prophet Isaiah, in conjunction with its selection for purposes of oblation.

Jehovah hath sworn by his right hand and by his powerful arm  
I will no more give thy corn for food to thine enemies ;  
Nor shall the sons of the stranger drink thy *must*, for which thou hast laboured :

But they that reap the harvest, shall eat it, and praise Jehovah :  
And they, that gather the vintage, shall *drink* it in my secret courts.  
*Isaiah lxii. 8, 9. Lowth's Translation.*

The temperance observed at these festivals may be inferred, not only from the nature of the occasion, but from the character of the professed people of God, as distinguished from that of the surrounding heathens. Many of the peculiar laws of the Jews were established as a means of preventing familiar intercourse with their idolatrous neighbours. The heathens, in all probability, acquired the practice of celebrating the vintage season from the Jews. Their feasts, however, soon degenerated into scenes of sensual indulgence. It is most improbable that the Jews imitated them in so direct a perversion of the feast of first-fruits, as to convert nutritious and refreshing food into an intoxicating medium of demoralization. The use of fermented drink, doubtless, would have been a dangerous source of temptation, and probably in many instances have ended in scenes of intemperance and debauchery.

The Feast of the Passover was instituted in remembrance of the interposition of God in the deliverance of the Jews from Egyptian bondage. It was intended as an occasion not only of thankfulness, but of mental humiliation and personal prostration before God. The diet therefore of the Jews, during its continuance, was of a suitable character. Bitter herbs and unleavened bread, formed the prin-

\* Delicacies, dainty victuals.

cial part of their food. From the latter circumstance, this important celebration, may very properly be called, the *feast of unleavened things*. The directions of Moses are as follows:—"Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, המץ neither shall there be leaven שאר seen with thee in all thy quarters.\* This command has been strictly observed by the Jews in all ages and countries, whither they are scattered;† indeed, so scrupulous are they in this respect, that vessels are commonly kept solely for the purpose of preparing unleavened bread.

Attempts have recently been made to show that this prohibition extended to leavened bread only, and not to fermented liquors. A slight consideration of the passage in question, exhibits the inconsistency of this explanation with the original object of the festival. To indulge in the use of intoxicating liquors at such a period, would surely be partaking of a luxury inconsistent with the self-denying object of the institution. "Neither shall there be leaven seen within all thy quarters." Gesenius, an Oriental scholar of great ability, states, that the Hebrew word *seor*, which the English translators have rendered *leaven*, applies to wine as well as bread.

The practice of the Jews in modern days, is in exact accordance with this opinion. The Rev. C. F. Frey, an individual of considerable learning, and intimately acquainted with the literature and customs of his Hebrew brethren, in his remarks on the Passover, says:—"Nor dare they (the Jews) drink any liquor made from grain, nor any liquor that has passed through the process of fermentation." Another Hebrew writer, whose intimate knowledge of the practices of his nation, adds considerable value to his testimony, states, in reference to the practices of his brethren in the present day:—"Their drink during the time of the feast, is either fair water, or raisin

\* Exodus, xiii. 7.

† Some of the Pharisees are said even to have gone so far as to recommence the purification of their houses, *on a mouse being seen to move across the floor with a crumb of leavened bread in its mouth*.

Leo, of Modena, adds the following testimony:—"That so strictly do some of the Jews observe the precept, concerning the removal of all leaven from their houses during the celebration of the Paschal solemnity, that they either provide vessels entirely new for baking, or else have a set for the purpose, which are dedicated solely to the service of the Passover; and never brought out on any other occasion."

Calmet, in relation to the Jews, before the commencement of the Passover, remarks:—"They examine all the house with scrupulous care, to eject whatever may have any ferment in it."

wine, &c., prepared by themselves, but no kind of leaven must be mixed.”\*

The *vinegar of wine* used by Ruth,<sup>†</sup> and employed as a refreshing beverage during the labour and heat of the harvest, having undergone the process of fermentation, could not be employed at the passover, where, for special reasons, everything that contained leaven was forbidden to be present. This accounts for the circumstance, that it was among those articles which were interdicted on this solemn occasion.

The fallible nature and conduct of man, even when under the influence of superior instruction, is an additional and strong argument against the supposition that intoxicating liquors were used on those occasions. His tendency to estrangement from God would certainly not be lessened by even moderate indulgence in strong drink; and it is inconsistent with Divine goodness to suppose that he would institute festivals commemorative of his own glorious power and benevolence, which would offer

\* The corroborative testimony of a recent writer of Jewish birth, and an individual well acquainted with the customs of his nation, contributes much to a satisfactory decision of this question. “The word *homitz*,” remarks this writer, “has a wider signification than is generally attached to that of *leaven*, by which it is rendered in the English Bible: *Homitz*, signifies the fermentation of corn in any shape, and applies to beer, and to all spirituous liquors distilled from corn. While, therefore, there are four days in *Passover week*, on which business may be done, being as it were, only half-holidays, a distiller or brewer must suspend his business during the whole time. And I must do my brethren the justice to say, that they do not attempt to evade the strictness of the command, to put away all leaven, by any ingenious shift, but fulfil it to the very letter; I knew an instance of a person in trade, who had several casks of spirits sent to him, which arrived during the time of the *Passover*: had they come a few days sooner, they would have been lodged in some place apart from his house, until the feast was over; but during its continuation, he did not think it right to meddle with them; and after hesitating a little while what to do, he at length poured the whole out into the street.”—*A Brief Sketch of Present State and Future Expectations of the Jews*, by R. H. Herschel, 3d edit. p. 55.

Four cups of the “fruit of the vine, were drunk at the *Passover*.” Rabbi Chaya, says, (*Jer. Talm. Shabb. fol. xi.*) that “these cups contained an Italian quart, and were two fingers square, and a finger and a half deep.”—On the supposition that this was intoxicating wine, the feasts of the Hebrews could not have been of that *temperate* character which we are assured they were, by the purposes for which they were instituted. The former supposition is the more probable, from the circumstance of our Saviour making use of an expression, which there is little doubt, had reference to some *unfermented* preparation of “the fruit of the vine.” Dr. Lightfoot, in reference to the feast of the *Passover*, adds the following observations, which he has collected from a careful examination of the *Talmud*:—“The guests at the *Passover* being placed round the table, they mingled a cup of wine with water, over which the master of the family gave thanks, and then drank it off.” The thanksgiving was to this effect:—“Blessed be thou, O Lord, who hast created the *fruit of the vine*.” “Of these cups they drank four.”

† Ruth ii. 14.



any kind of temptation to his fallible creatures to deviate from the paths of rectitude and sobriety. For these reasons it is certain, that those offerings, of which both the priests and people were allowed to partake, must have been suitable and salutary as articles of diet, in reference to the health both of soul and of body.

It is improbable also, that anything would be offered as an oblation to the Almighty which was not of the most pure and wholesome kind. Substances of an innutritious character would be unfit to offer in sacrifice before a God of infinite holiness and purity. "The pure blood of the grape," therefore, being a fit emblem of the Divine goodness, was appropriated to this purpose. This was the wine used in the Temple as an oblation, by Simon, the high priest. "He stretched forth his hand to the cup, and poured out of the *blood of the grape*, at the foot of the altar, as a sweet-smelling savour unto the Most High, King of all."\*

\* Ecclesiasticus xxxv-vi. 15.—The primitive practices of the Greeks present strong collateral evidence of the sober nature of the oblations in question. Many of the customs of the heathens are known to have been derived from those of the Hebrews, and it is unreasonable to infer, that their mode of offering sacrifice may have originated from the same source. The Greeks offered sacrifices to certain deities, which, from their nature, were termed *νηφαλίοι θυσίαι abstemious sacrifices or banquets*, ἀπο τοῦ νηφεῖν from being sober, in which wine did not form a part. Of this kind was the offering made to *Eumenides*, because according to *Suides divine justice ought always to be vigilant*. At Athens, similar oblations were made to the nymphs, to *Venus*, *Urania*, *Mneimosyne*, the morning, the moon, and the sun. *Eustathius* states, that wine was never used upon any altar dedicated to the sun, but that honey was substituted for the reason, *that he by whom all things are encompassed and held together ought to be temperate*.

Wine was also forbidden to be used at the altar of *Δεσποίναι Ceres* and *Proserpina*. *Plutarch* asserts that these *νηφαλίοι θυσίαι abstemious sacrifices* were frequently offered to *Bacchus*, in order that men should not always be accustomed to strong and unmixed wines.

The most striking of these kinds of oblations, and those also which bore the strongest affinity to the sacrifices of the Hebrews, were the offerings made to *Jupiter Ὕπατος the Supreme*. The heathens, doubtless, derived their notions of this deity, from *Jehovah*, the mighty and the true God. Most of the heathen deities had their origin in the worship and religious incidents of the Jews. The sacred notions which the heathens entertained of *Jupiter*, prevented them from offering intoxicating wine as an oblation to that deity. It was considered incompatible with the pure worship required on the sacred occasions. These *νηφαλῖα ἱερά, sober sacrifices*, were divided into four kinds, 1st, *τα ὕδροσπονδὰ libations of water*. 2ndly, *τα μελισσπονδὰ libations of honey*. 3rdly, *τα γαλακτοσπονδὰ libations of milk*. 4thly, *τα ελαισπονδὰ libations of oil*. Sometimes the oblations in question were mixed with each other. *Porphry expressly states that most of the libations of primitive times were νηφαλίοι SOBER SACRIFICES*.

The heathens abstained from offering intoxicating wine in their sacrifices to their most sacred deities, because its nature and effects were opposed to everything that is spiritual and elevating. It is probable that the Jews, a people possessed of superior light, and worshippers of the *true God*, would



In the following passage Moses appears to refer to the wine used in idolatrous worship as distinguished from that which was employed in sacrifice to the true God. "They sacrificed unto Devils, not to God, to gods whom they knew not."\* "Where are their gods in whom they trusted, which did eat the fat of their sacrifices, and *drank the wine of their drink offerings*? let them rise up and help you and be your protection." Moses previously remarks, that "their grapes were grapes of gall, and that their clusters were bitter, while their wine was the poison of dragons, and the cruel venom of asps."† This figurative allusion had reference, no doubt, to a wine essentially different from the "pure blood of the grape," which had been given to them as a special blessing, and at which time the "Lord alone did lead the children of Israel, and there was no strange God with them."‡

Wine is sometimes spoken of in the Scriptures with approbation, and at other times reprobated in the most unqualified terms. This disapprobation does not refer to the immoderate use of intoxicating liquors, but to wine, as the *instrument* or *means* by which intemperance is produced. Either the language of Scripture had not an uniform reference to the same wines, or they differed materially from those in common use in the present day. The subject, even at the present period, is confessedly involved in much difficulty. The length of time which has elapsed since the period in which they were used, together with the want of correct knowledge, as to the practices of the ancients, necessarily renders its satisfactory elucidation a matter difficult to determine.

The result of careful investigation, however, presents several new and interesting features. It is now unquestionably demonstrated, not only that the wines of Scripture differed in regard to strength and quality from those of modern times; but that the Hebrews possessed and commonly made use of wine which differed from other wines, inasmuch as it had not been subjected to the process of fermentation. This fact tends, in a considerable degree, to throw light on the subject; indeed, it is difficult, on any other data, to reconcile passages obviously so

be *less temperate* in their religious observances. On the contrary, there is little doubt that the manners of the Jews would exhibit to surrounding nations an example of sobriety and good conduct.

\* Dieut. xxxii. 17, 37, 38.

† Ibid. v. 32, 33.

‡ Ibid. v. 12—14.

widely different in their purport as those which present themselves to our notice. The wine which at one time is spoken of as a blessing, cannot easily be supposed to be the same, which, in another place, is represented as a "mockery," and of which it is said that those who indulge in it "are not wise." It has been attempted to show, that the language of disapprobation referred to, has reference only to the *excessive* and *intemperate* use of the same wine. The *nature of the words* in question, however, renders this interpretation unsatisfactory and inconclusive. In a candid consideration of this inquiry; moreover, recurrence must not be made to particular cases, but conclusions must be drawn only from an impartial view of the general bearing of the whole subject.

The mode in which unfermented wine was prepared in ancient days, doubtless varied, as it was required either for immediate or prospective consumption. The recently expressed juice of grapes has already been shown to have been so used, and the grapes themselves eaten whole as a substitute for the juice. One of the most striking proofs of this practice is found in the language of the Assyrian king—"Eat ye, every man of his own vine, and every one of his own fig-tree, and drink ye every one the waters of his cistern, until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive-oil and of honey, that ye may live, and not die."\*

The wine of the Scriptures, spoken of as a blessing, is very frequently either the newly-pressed inspissated, or solidified juice of the grape, in whatever manner prepared and preserved for that purpose. It is often mentioned, as an article of food, (capable very probably of satisfying thirst as well as hunger,) and is associated with bread, corn, oil, and other healthful substances. When Isaac, for instance, blessed his son, Jacob, he said, "God give thee of the dew of heaven, and the *fatness* of the earth, and plenty of *corn* and *wine*." *Fatness* or *richness*, are terms certainly not applicable to fermented wine. God again is represented as promising to the Israelites the fruit of the womb, and the *fruit* of the land; and enumerates among the latter "*corn*, and *wine*, and *oil*; *kine*, and *flocks of sheep*." Fermented wine does not possess *nutritious* properties; it could not therefore be included among the

\* 2 Kings xviii. 31, 32; and Isaiah xxxvi. 16, 17.

substances in question. Melchizedek, "*the priest of the Most High God*," brought forth "bread and wine," as articles of refreshment, to Abraham and his victorious bands. These holy personages surely would not sanction the use of a highly stimulating and innutritious refreshment. In other parts of the Scriptures, wine is constantly associated with summer fruits, oxen, flour, and other dietetic substances.\* The language of the prophet Zechariah, however, appears to decide this question, by whom wine is decidedly spoken of as the nutritious food of young and delicate persons. "Corn shall make the young men cheerful, and *new wine* the maids."†

Grapes were considered so important a part of the aliment of the Hebrews, as to induce them to invent methods of preserving them for a length of time, so that they might be ready for use at any period of the year.‡ One very general practice was to preserve the juice of the grape in a manner described in another part of this inquiry. In this state it was variously termed, *must*, *new wine*, or *fruit of the vine*. The latter appellation was appropriate, because thus preserved, it possessed all the essential proper-

\* 2 Samuel xvi. 2; Nehemiah xiii. 15; Amos ix. 14; 1 Samuel, i. 24.

† Zechariah, ch. ix. v. 17.

‡ In a fortress called Masada, built by King Herod, on a very high rock, near the lake Asphaltitis, was laid up corn in large quantities, and such as would give subsistence to many men for a long time; here was also wine and oil in abundance, with all kinds of pulse and dates heaped up together. These fruits, all fresh and full ripe, were in no way inferior to such fruits newly laid in, though they had been there little short of one hundred years, when the place was taken by the Romans.—*Josephus' Wars*, B. vii, ch. viii. sec. 4.

Pliny and others affirm also, that provisions thus laid up against sieges, have continued good a hundred years.—*Spanheim*.

In Spain, immense are the hoards of all species of dried fruits, such as figs, raisins, plums, &c. They have also the secret of *preserving grapes sound and juicy, from one season to another*.—*Swinburne's Travels*, p. 167.

Juvenal alludes to a practice of this kind:—

—————et servatæ  
Parte anni, quales fuerant in vitibus uvæ:—

*Juvenal*, Sat. xi.

————— and kept for a part

Of the year, grapes, such as they were upon the vines.

Dryden translates the passage thus:—

Clusters of grapes preserved for half a year,

Which plump and fresh as on the vines appear.

These were preserved for the purpose of being used at their entertainments; by this means the juice of the grape could be procured at any period of the year.

"Fruits are plentiful at Sana. Here are more than twenty different species of grapes, which, as they do not all ripen at the same time, continue to afford a delicious refreshment for several months. The Arabs likewise preserve grapes, by hanging them up in their cellars, and eat them almost through the whole year."—*Niebuhr's Travels through Arabia, &c.*, Trans. by Robert Heron, vol. i. p. 406, 1792.

ties of the grape. In this condition, no doubt, it was frequently eaten in combination with honey and milk, or some other nutritious adjuncts. The prophet Isaiah alludes to a practice of this kind:—"Ho, every one that THIRSTETH, come ye to the WATERS, and he that hath no silver, come ye, buy and EAT; yea, come, buy without silver; and without price, (WINE AND MILK.) Wherefore do ye weigh out your silver for that which is no bread? And your riches for that which will not satisfy? Attend and hearken unto me: *and eat that which is truly good, and your soul shall feast itself with the richest delicacies.*"—Isaiah lv. 1, 2. *Bishop Lowth's New Translation.*

In this beautiful passage the *thirsty* are invited to partake of the *waters* (of life) and the *hungry* are requested not to purchase that which is not bread, (in other words, nourishment,) but *wine* and *milk*, which are described as composing a feast of the richest delicacies, and to *eat* thereof.

Honey and milk were looked upon as delicious food, and were therefore made use of as fitting emblems, in the beautiful imagery of the poet,

Thy lips drop as the honeycomb my spouse;  
Honey and milk are under thy tongue.

SONG OF SOLOMON.

The wine which Homer mentions, as forming part of the diet of the orphan daughters of Pandareus, evidently must have been of an unintoxicating description:

Κομισσε δε δι Αφροδιτη  
Τυρω, και μελιτι γλυκερω, και ηδει οινω.

ODYSS. XX. 68.

Venus in tender delicacy rears,  
With honey, milk, and wine, their infant years.

POPE.

Eustathius remarks on this passage, Τρυφης εστιν ενδειξις.  
"This is a description of delicate food."

Milton appears to have been familiar with the primitive practice of using *must* or *new wine*, as a refreshing beverage.

She gathers tribute large, and on the board  
Heaps with unsparing hand; *for drink, the grape*  
*She crushes, inoffensive must* and meaths  
From many a berry; and from sweet kernels pressed  
She tempers dulcet creams, then strews the ground  
With rose and odours from the shrub unfumed.

PARADISE LOST.

New wine or must, was looked upon by the ancients as a nutritious and healthy article of diet. In the following passage, from the writings of Horace, the distinction between *stimulating* and *salutary* wine, is clear and conclusive:

Aufidius forti miscebat mella Falerno  
 Mendose ; quoniam vacuis committere venis  
 Nil nisi lene decet, leni præcordia *mulso*  
 Prolueris melius.

Hor. Sat. xiii. 2. Sat. iv. 24.

“*Aufidius* first, most injudicious, quaffed  
 Strong wine and honey for his morning draught ;  
 With lenient beverage fill your empty veins  
 For lenient *must*, will better cleanse the reins.”

Horace flourished in the latter part of the first century of the Christian era.

Calmet remarks, that the ancients possessed the secret of preserving wine *sweet* throughout the whole year, and taking morning draughts of it. In the above striking passage, *must* is evidently considered as a nutritious article of diet, and proper, on that account, to be taken in the morning ; while the *Falernian*, from its known stimulating qualities, was looked upon as unfit for that purpose, and calculated not only to promote sensual gratification, but to inflict bodily injury.

Juvenal also sufficiently testifies, that *must* was viewed by the ancients not only as a nutritious substance, but as peculiarly favourable to longevity. This writer flourished during the latter half of the second century.

Rex Pylius (magno si quicquam credis Homero)  
 Exemplum vitæ fuit a cornice secundæ :  
 Felix nimirum, qui tot per secula mortem  
 Distulit, atque suos jam dextrâ computat annos,  
 Quive novum toties mustum bibit :

Juvenal, lib. x. line 246 to 250.

“The Pylian king,”\* (if you at all believe great Homer,) “was an example of life, second from a raven. Happy, no doubt, who through so many ages deferred death, and now computes his years with the right hand,† and who so often drank new *must*.”

Virgil, in the following passage, appears to have in view, unfermented or inspissated wines, prepared in his time, as distinguished from those of an alcoholic or stimulating character :—

Et passo Pythia utilior, tenuisque *lageos*  
 Tentatura pedes olim, vincturaque linguam.

Virgil, Georg. ii. 93.

“And the Pythian more serviceable when dried, (that

\* *Pylian King*, i. e. Nestor, King of Pylos, in Peloponessus, said to have lived three ages, or as some have supposed 300 years. It is certain, however, that his life was prolonged to an unusual age, even in those primitive times.

† *With the right hand*. The ancients used to count their numbers with their fingers ; all under one hundred were counted with the left hand or on the left hand side, and all above, on the right.



is made into *passum*, or sweet and thick wine,) and the thin *lageos*, which will try the feet at length, and bind the tongue."

Virgil, in his Fourth Book, subsequently makes allusion to the same practice, when speaking of the treatment of bees, in a diseased state, *corpora morbo*. Among other articles which he recommends to be introduced into their hives are honey, and dried rose leaves, and *new wine*, (*defruta*) made thick, or rich, by much boiling; or bunches either of dried Psythian grapes, or grapes preserved, (or made into *passum*,) together with a variety of other remedies.

Arentesque rosas, aut igni pinguia multo  
Defruta, vel Psythiâ passos de vite racemos.

Virgil, George, lib. iv. 269, 270.

It is absurd to suppose that Virgil would recommend fermented wine to bees, as a means of restoring their health; indeed the boiled wine spoken of, appears to have been much of the same nature with honey, *the natural food of the bees*, and is associated with it, and some mild aromatic and medicinal substances. In the passage in question, little distinction is made between *defruta*, or boiled wine, and *passum*; or, if thought in this instance more correct, bunches of dried or preserved grapes, or thick wine made therefrom.

Juvenal, among other writers, distinctly alludes to this kind of wine.

Who rejoicest from the shore of ancient Crete, to have brought  
Thick\* sweet wine, and bottles, the countrymen of Jove.†

Qui gaudes pingue antiquæ de littore Cretæ  
Passum, et municipes Jovis advexisse lagenas.

Juvenal, Sat. xiv. 270.

### The opinions of classical commentators on the thick

\* The poets call it *pingue*, from its THICKNESS and LUSCIOUSNESS.

† "The countrymen of Jove"—i. e. made in Crete, where Jove was born. Pliny also speaks of this inspissated wine. *Passum à Cretico*.—Pliny, Nat. Hist. cap. 9. Traces of it are now found in the islands of the Mediterranean sea. Leiber, who was at Crete in 1817, states as follows: "When the Venetians were masters of the island, great quantities of wine were produced at Rettimo and Candia, and it was made by boiling in large coppers, as I myself observed in this convent; but it is now very scarce, only a little being made in Arcadi, the vineyards of which lie very high, and produce the finest grapes." Turner, in his tour in the Levant, in reference to the wines of Cyprus, observes: "At Beirout, the next port to Cyprus, the grapes produce twenty different sorts of wine, each village producing a variety. No wine is, however, made in Beirout; or, indeed, admitted into the walls avowedly, and all that is drunk, is smuggled in, which the authorities wink at. They also make a kind of honey from the grapes, very luscious, and the rest are dried for home consumption."



nature of these wines, are decisive and unanimous. In Morell's Ainsworth, the dried grape (*uva passa*) and the wine made therefrom, are thus adverted to:—" *Uva passa*, a sort of grape hung up in the sun to wither, and afterward scalded in a *lixivium*, to be preserved dry, or to make a *sweet* wine of." This lexicographer refers to Plautus and Pliny, and also to Columella; the latter of whom, flourished about the middle of the first century of the Christian era. On reference to the word *lixivium*, or *lixivium*, the double word *lixivium mustum* is found, which is described by Columella (12, 42,) as "the wine that runneth out of the grapes, before they be pressed." Hesychius\* and Suidas, both learned Greek writers, are agreed that the word γλεύκος, *gleucos*, has reference to a wine of this kind, γλεύκος το αποσταγμα της σταφυτης πριν πατηθη, *Gleucus is that which distils from the grape before it is pressed*. The learned Edward Leigh, in his "Critica Sacra," defines the word γλεύκος, *gleucus*, (Acts xi. 13,†) to be *must* or new wine; or he remarks, as others render it, "sweet wine." The Greek word, he observes, "derives its origin from a word which signifies sweetness. The Latin one (*mustum*) from being mixed with the lees, or rather from its being new; for in Plautus, *mustum* is the same as *recent* or *new*, and *must*, signifies both *wine* and *sweet juice*."‡ Plautus flourished about two hundred years before Christ. There is no doubt that many learned writers, have been in error in regard to the alcoholic nature of these wines. The juice of the grape, which flows out into the vat *previous to pressure being applied*, most assuredly could not have been fermented, or at least, not to any intoxicating degree of strength; because under all circumstances, within the short period which is undoubtedly referred to, spontaneous fermentation could not have materially altered its character. *Wine, moreover, is known to lose its sweetness, in proportion to the extent of fermentation; a large portion of the saccharine matter being thus converted into alcohol. This fact may be considered as demonstrative evidence of the unfermented nature of the wine under consideration.*§

\* Hesychius flourished in the third century.

† Critica Sacra Græca, p. 58.

‡ Græcè á dulcedine. Latine, quòd mistum sæcibus vel potiùs quod novum; nam Plauto mustum idem est quod recens seu novum, et mustum et vinum succumque dulcem significat. Cornel á Lap.

§ A further illustration of this subject, may be derived from an interesting note of John Ogilvy, A. D. 1684, in reference to the Psythian grapes, (Georg. Virgil ii. 93,) "a Greek vine (so Columella makes it;) perhaps so

It is certain that the ancients were in the habit of inspissating or boiling down the juices of various fruits, by which means they could easily preserve their nutritious properties, and at any time, by the addition of aqueous matter, render them fit for immediate use. Columella, although not writing concerning unfermented wine, (the mode of making which, he does not describe, except so far as it was connected with the preservation of wines of a weak and watery quality,) gives us particular directions for keeping the juice of the grape fresh and equal to new, without undergoing the process of fermentation.\* It is impossible to ascertain what other methods of preserving these wines were known to the ancients. Inspissation, however, was one of the most usual.

Virgil makes a striking allusion to this practice. The description relates to the employment of the peasant during the evenings of winter. The husband is engaged in sharpening torches; while the wife is employed at her loom:—

Aut dulcis musti Vulcano decoquit hamorem,  
Et foliis undam trepidi despumat aheni.

*Virgil*, *Georgic* I. 29 5-6.

Dr. Joseph Trapp, formerly professor of poetry, in the University of Oxford, renders this passage thus:—

“Or of sweet must boils down the luscious juice;  
And skims with leaves the trembling cauldron’s flood.”

The Lacedæmonians, according to Democritus, *εις το πυρ εωσι τον οινον εως αν το πε-μπτον μέρος αφειψηθη και μετα τεσσαρα ετη χρωνται*, were accustomed to boil their wine upon the fire, until the fifth part had been consumed. It was drunk after a period of four years had elapsed.† Palladius alludes to the same custom.‡

called from a town of that name in Greece. The wine made of grapes dried by the sun upon the vine, the Latins called *vinum passum*; the esteem which the ancients set upon it, will appear by this observation of Plat. in viii. de leg.; speaking of thefts in the field, committed by servants or freemen. “Let him that is made free be admonished, that it is only permitted him to taste those figs and grapes which cannot be preserved; but as for dried grapes, and wine made thereof, by no means.”

\* “That *must* may continue always sweet, as if it were new, manage it thus: before the husks of the grape are put under the press, take the very freshest out of the wine-fat, and put it into a new *amphora*, and daub it, and pitch it carefully, that no water at all may enter into it; then sink the whole amphora into a pond of cold and sweet water, so that no part of it may stand out of it; then after forty days, take it out of the pond; thus it will continue sweet for a whole year.”—*Columella*, b. xii. ch. 29.

† Athenæus, Lib. 10, cap. 7. *Geoponica*, Lib. 7, cap. 4.

‡ Lib. 11. tit. 14.

Pliny states that must was sometimes boiled down to a third part of its quantity, and at other times to one half. In the latter state, it was called *defrutum*. *Musto usque ad tertiam partem mensuræ decocto ; quod ubi factum ad dimidiam est, defrutum vocamus.\**

The names of two kinds of wines only, the productions of Palestine, are found in the Hebrew Scriptures.

1. *The wine of Lebanon.* The wine of Lebanon is made in the present day, exactly, as it was prepared in ancient times. *The juice of the grape immediately after it is expressed*, is boiled down to a greater or less consistence. In this state, it could not possess alcoholic properties. It remained, in fact, the *healthful juice of the grape*, deprived only of its watery particles.

"Keraswân, and Mount Libanus," (or Lebanon,) states a modern traveller, "produce the best wines in Syria. The wines of Syria, are most of them prepared by boiling, immediately after they are expressed from the grape, till they be considerably reduced in quantity, when they are put into jars or large glass bottles, (damesjans,) and preserved for use."† Two travellers of great celebrity, who

\* Nat. Hist. Cap. ix. *De dulcium generibus quatuordecim.*

† Travels in Africa, Egypt and Syria, from 1792 to 1798, by W. G. Brown, 1799, p. 374. There is reason to believe, that this mode of boiling their wines was in general practice among the ancients. It is still retained in some parts of Provence, where it is called *vin cuite*, or cooked wine ; but there, the method is to lodge the wine in a large room, receiving all the smoke arising from several fires on the ground floors, an operation more slow, but answering the same purpose. The Spanish Vino Tinto, or Tent, is prepared in the same way. Ibid. p. 375.

Volney, in his Travels through Syria, notes several very interesting points in relation to the wines of that country, as prepared in his time, and, as bearing relation to some of those in use in ancient times. "The wines," writes Mons. Volney, "are of three sorts, the red, the white, and the yellow. The white, which are the most rare, are so bitter, as to be disagreeable ; the two others, on the contrary, are too sweet and sugary. This arises from their being boiled, which makes them resemble the baked wines of Provence. The general custom of the country is to reduce the must, to two thirds of its quantity. It is improper for common drink at meals, because it ferments in the stomach. In some places, however, they do not boil the red, which then acquires a quality *almost equal* to that of Bordeaux. The yellow wine is much esteemed among our merchants, under the name of Golden Wine (*Vin d'or*), which has been given to it from its colour. The most esteemed, is produced from the hill sides of the Zouk, a village of Masbeh, near Antoura. It is not necessary to heat it, but it is too sugary. Such are the wines of Lebanon, so boasted by the Grecian and Roman epicures. It is probable that the inhabitants of Lebanon, have made no change in their ancient method of making wines, nor in the culture of their vines." *Volney's Travels in Egypt and Syria*, vol. ii. ch. 29, p. 205. Edit. 1788.)

A recent writer, evidently well acquainted with his subject, makes the following remarks : "Whether the wines of the ancients tasted like Port, Sherry, Madeira, or any other wine—whether they were clear and fine like amber, or dark and thick, like treacle, or both, we cannot ascertain : relatively

particularly investigated the manners and customs of the modern inhabitants of Judea, record that "the vines of Hermon and Lebanon, yield wine of a *red* colour, very generous and grateful, and so *light as not to affect the head, though taken freely.*"\* Hosea, states, that the wine of Lebanon, had a fragrant smell. "They shall revive as the corn, and grow as the vine, the *scent* thereof, shall be as the *wine* of Lebanon." Hosea xiv. 7. Travellers inform us, that the vines of Palestine, emit a most agreeable odour. Some portion of which, probably imparts a flavour to the wine. Vine leaves, in addition, perhaps, were mingled in the wine.

2. *The wine of Helbon.* Ezekiel speaks of this wine, in his magnificent description of the merchandize of Tyre. "Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the *wine* (tirosh) of *Helbon*, and white wool." Ezek. xxvii. 18. It is classed with other nutritious articles, the produce of Judah and the land of Israel. "Judah and the land of Israel, they were thy merchants; they traded in thy market *wheat* of Minnith and Pannag, and *honey* and *oil*, and *balm.*" Ibid. v. 17. This glowing description was written 588 years before Christ. The "Wine of Tyre," was exported from Palestine into this country, so late as the reign of Richard III. A statute of this king enacts, that all Venetian ships which trade with England, should, with every butt of Tyre wine, import ten bowstaves. The yew tree, which abounded in Dalmatia, had in England become scarce. The Helbon of the Hebrews was known to the Greeks and Romans, by the name of Chalybon, or Chalibonium Vinum." Athenæus on the authority of Posidonius, states, that the Persians planted vineyards at Damascus, on purpose to prepare this celebrated article of commerce.† The kings of Persia drank no other wine. This fact tends

to the species, *we know indeed what the passum or sweet wine must have been when new and unmixed*, but this is nearly all we can ever know of them." Again: "The flavours of the ancient wines, we must be content still to leave in mystery. From the medical writings of antiquity remaining to us, much may be gleaned respecting their dietetic qualities, but the colours and VINOUS CHARACTERS TOO, must remain, with the perfume, unknown. The poets were more likely to have conveyed to us an idea of them, by some happy phrase, than the scientific writers on natural philosophy, or the technical man of medicine; but for anything of this kind we search in vain. Different degrees of varieties of flavour, like flavour itself, cannot be defined in language."—*Article on Wine. Athenæum*, 1837.

\* Travels from Ephesus, through Asia Minor, by Ægidius Van Egmont, and Professor Heyman.

† Deipnos. Lib. 1. Strabo. Lib. 15.

to show that *sweet* and *thick wines*, were held in most esteem by the ancients.

These two varieties of the wines of Palestine, in their unadulterated and unfermented state, undoubtedly are analogous to the *sapa*, or *defrutum* of the Romans, the *musto cotto* of the Italians, and other boiled wines of a similar description. Doubtless, they varied in their colour, flavour, and strength, according to the mode or care employed in their preparation.

The Reverend William Goodell, of America, gives several extracts from writers among the ancients, which show that the inspissated juice of the grape, was commonly used by those who were forbidden to drink stimulating wine. "In the early times of the Roman Commonwealth, women were forbidden to drink (*fermented*) wine, under a severe penalty." Women's drink was made from the inspissation of the mustum, or *unfermented* juice of the grape. "With this *inspissated wine*, the women were allowed to enrich their aqueous liquors, when the laws denied them the use of fermented liquors."\*

The disciples of Mahomet, are allowed to use this inspissated wine, (called by them, "the rob of grapes," and, in some places *dibs*; and similar to the *defrutum* of the ancients;) while, by the law of the prophet, they are strictly forbidden the use of intoxicating liquors. Mahomet appears to allude to this distinction in the Koran: "And of the fruit of the palm-trees, and of grapes, ye obtain an *inebriating* liquor, and also *good nourishment*."† The one was interdicted on account of its inebriating qualities; the other approved of, because, whether, in the form of the juice of the grape recently expressed, or in its inspissated state, it contained only nutritious and healthy matter.

Learned Mahometan writers acknowledge, that fermented wine had been interdicted in that country previous to the appearance of their prophet. The Arabs, from whom the Mahometans in general sprang, were the posterity of Abraham through Ishmael, and, consequently, may be supposed to have derived this, among many other of their customs, from their primitive connexion with the children of Israel; who were also the offspring of Abraham, through Isaac. It appears to be a reasonable supposition, that the practice of inspissating the juice of the grape had a similar origin.

\* Essay on Wine Question, by the Rev. William Goodell.

† Koran, ch. 16.



This interesting and important portion of our inquiry, leads us to ascertain the denominations of the various kinds of wine mentioned in Scripture, and the peculiar properties which each of them possessed. This subject, however, will be found to be involved in considerable obscurity, owing to the confusion of ideas which prevails relative to the terms used to describe the wines of the Hebrews, and to an inaccurate conception which generally exists of the manners and customs of the ancient inhabitants of Palestine. Much of this difficulty originates in the modern notion, that the word rendered in our translation *wine*, applies only to the fermented and intoxicating juice of the grape. This notion is incorrect, inasmuch as among the ancients, the term was frequently and commonly applied to the juice of the grape, in its unfermented state. The same also may be said in regard to some districts in modern times, and in particular in eastern countries. The testimonies of Captain Charles Stuart, and the Landers, have already been adduced. The Reverend W. Goodell, of New York, states this fact from personal observation, in the island of the Malayan Archipelago, which some years ago he visited extensively.\*

The same observations may be applied with propriety to the phrase *new wine*; of which there might have been "new" *unfermented* wine; and also that kind of wine which had only recently acquired intoxicating properties, and which would, consequently, possess considerable alcoholic strength. The one kind from its agreeable and refreshing qualities, would peculiarly be regarded as a blessing; the other kind would be viewed as highly pernicious, and be used only by the sensual and intemperate part of the community.

The remarks which have been offered on this subject, apply with equal force to the article designated "*sweet wine*." Fermented wines might possess a certain proportion of *relative* sweetness; and especially if, as appears to have been the case in former times, *defrutum*, or unfermented and boiled must was added to them, to make them keep. Under other circumstances, their sweetness would be in proportion to the extent of fermentation which they had undergone. *Unfermented* wine would be peculiarly

\* In the *Nouv. Dict. d'Hist. Nat.* tom. vii. p. 297, it is stated, that when cut, a white sweet liquor distils from the palm, "which is used extensively as a beverage in India, under the name of *palm wine*."—*Professor Kidd, Bridgewater Treatise. Physical Condition of Man.* p. 214.



sweet, because in that state *it would retain all its natural saccharine matter.\**

Parkhurst advances the erroneous supposition that the "*new wine in the cluster*" (Isaiah lxiv. 8,) is a mere figurative allusion to intoxicating wine, *yet in the grape*. He adduces the following (as he obviously deems it) apt illustration—Ovid (Trist. lib. iv. Eleg. 6,) applies the Latin *merum*, which probably signifies *pure wine as it is pressed out of the grapes* in the same manner.

Vixque *Merum* capiunt grana, quod intus habent,  
And scarce the grapes contain the *wine* within.

Ovid, clearly alludes to the unfermented juice of the grape, or new wine, which could not, in any degree be possessed of intoxicating properties. Parkhurst himself acknowledges the true meaning of the term *merum* to be "*pure wine, as it is pressed out of the grapes.*" Gray, in one of his poems, has a similar allusion:—

"Scent the new fragrance of the breathing rose,  
And quaff the pendant vintage as it grows."

The Hebrew tongue, it may be observed, is not very copious in its terms, and contains few, if any of those *literal* words which so much abound in our own language. The roots of Hebrew words almost invariably convey *ideas*, or figurative allusions to certain things or qualities of things, and the application of them, is more or less determined by their relation to other words, with which they stand connected. In our translation of the Hebrew, reference must be had to the manners and customs of the people, and the times from whence originated nearly all the phrases which are to be found in that language. It is thus with regard to the names of persons and things in the sacred writings; and in an especial manner, with respect to the denominations of the various kinds of Hebrew wines. Each of the Hebrew titles for wine originates in, and expresses some *natural* or *artificial* property, by which it is distinguished from others of the same class.†

\* "*Pressed wine* is that which is squeezed with a press out of the grapes; *sweet wine* is that which has not yet worked or fermented."—Rees' *Cyclo-pædia*.

† The uncertain meaning of words used in the Hebrew language, in regard to wine, is precisely similar to that of the various terms used in the Old Testament to express honey. A reference to various translators shows this point also to be involved in the same difficulty and obscurity as the word wine. The nature of the דבש *debesh* sent by Jacob to the governor of Egypt, has been variously estimated by learned writers. Bochart, Celsius, and others are of opinion that it denotes a sweet syrup, produced from dates, when arrived at a mature state, and called *date honey*.

Modern discovery and experience satisfactorily demonstrate, that *must*, or the *juice of the grape*, after it has un-

"In my version (Gen. xliii. 11,)" remarks Dr. Geddes, "I have rendered the Hebrew word **רֶבֶשׁ** *palm honey*, after Bochart and Celsius. I am now convinced it is the *inspissated juice of the grape*, still called at Aleppo by the same name *dibs*. It has much the appearance of coarse honey, but is of a finer consistence. It is much used by the inhabitants of Aleppo; it is brought to town in great goat skins, and retailed in small quantities at the bazaars."—*Russell's Aleppo*. vol. i. p. 82.

"In truth," observes Rosenmuller, "neither common honey nor palm honey could have been considered as a rare gift to the governor of Egypt, where palms and bees were so abundant; whereas raisin honey, or a syrup made from the grapes which grew not in (*great plenty in*) Egypt, might be deemed even a royal present."

Dr. Shaw, also, appears to be of the same opinion. The words of Jacob, indeed, seem to intimate as much. "Take of the best *fruits* in the land in your vessels, and carry down the man a present.—[Genesis xliii. 2.] The present, doubtless, consisted of some of the choicest productions of the Valley of Hebron in the land of Canaan. The same difficulty exists in relation to the honey, which, on a certain occasion, was tasted by Jonathan, the son of Saul.—[Samuel xiv. 26, 27.] Jonathan came into a wood, and "bchold the honey dropped," and he put forth the rod that was in his hand and dipped it into an "honey-comb," or more correctly, as some of our best translators acknowledge, **הַלֵּךְ רֶבֶשׁ** *halax devash*, "a stream of honey."

The interpretation, however, whichever translation may be adopted, must necessarily remain in as much obscurity, as in the instance of wine, and its various modes of preparation. Palestine was in those days, as indeed it is at the present time, to a certain extent, peculiarly fruitful in rich productions. The honey in question might possibly consist of the rich juices or sap of the fruits or vegetable productions with which every district abounded. See quotation from Virgil, under the head *Ausis*. p. 431.

Harmer, in his Scripture observations, remarks, that "as there are three distinct Hebrew words translated *honey-comb*, and as that language is so little copious, it must surely be natural to suppose, those three terms signify different things, rather than one and the same."—[*Miscellanea Curiosa*, vol. iii. p. 382.] He also informs us, on the authority of Dr. Halley, that honey may be called by various names, according to its different natural or artificial qualities.—[*Observations on Passages in the Scriptures*, p. 162-3.] These observations are intended to show, that similar views may be taken, in regard to the wines of the Hebrews, all of which, may be supposed to have possessed their own peculiar natural or *artificial* properties.

The words used to express wines in the Scriptures, may be divided into two classes:—

1. Those words which may very properly be denominated *generic*; and,
- 2ndly. Those words, figurative or otherwise, which express some peculiar appearance or intrinsic property, or state of wine, to distinguish it from all others.

In the Hebrew scriptures, there are *nine* words used to express different preparations of wine. In our common version, these are translated by the same phrase *wine*.

1. **אֵינן רֵיחַ**. This word in its *primitive* sense, signifies the juice of the grape in its *expressed* state, and most probably was the word by which the ancient Hebrews denoted must or pure wine, previous to fermentation. "Wine, which is made by *squeezing* the grapes, the *expressed juice* of grapes." See Parkhurst, *in loco*.

It is quite clear, that in *ancient times* the word *wine*, was used in reference to the *unfermented* juice of the grape. Dr. Adam Clarke, in his comment on the unfermented wine which Pharaoh used, thus remarks:—"This was

*dergone the process of fermentation, loses its dietetic and cooling properties, and becomes stimulating or heating in*

anciently the *ayin* of the Hebrews, the *οινος οινος* of the Greeks, and the *mustum* of the ancient Latins." This word in course of time, became a generic name, and was used to express wine whether unfermented or fermented. In the first instance, however, it was applied to the juice of the grape, in its unfermented state. It was denominated *ayin*, because it was obtained by pressure or violence, from the word *יָנַח* *yanah* to squeeze, to press, to exercise violence. The juice of the grape is obtained by pressure either in the wine-press by the feet, or by the hand, as in the instance of Pharaoh's Butler.

A beautiful passage in Spenser, well illustrates this fact.

In her left hand a cup of gold she held,  
And with her right the riper fruit did reach,  
Whose sappy liquor that with fulness swelled  
Into her cup she seruz'd (pressed) with dainty breach (crush)  
Of her fine fingers, without foul impeach,  
That so fair wine-press, made the wine more sweet.

Book ii. Canto 12.

That the word wine was used among the Hebrews, in reference to the juice of the grape, in its unfermented state, is yet more evident from the following passages:—"He shall wash his garment in wine, and his clothes in the blood of grapes."—Genesis xlix. 11. "I have trodden the wine-press alone, their blood shall be sprinkled upon my garments, and I will stain all my raiment."—Isaiah lxiii. 3. "The treaders shall tread out no wine in their presses."—Isaiah xvi. 10. "Thy presses shall burst out with new wine."—Proverbs iii. 10. "Gaal and his brethren went out into the field, and gathered in their grapes, and trode them, and did eat and drink," &c.—Judges ix. 27. "Gather ye wine and summer fruits."—Jeremiah xl. 10, 12. In all of these passages, allusion evidently is made to unfermented wine, either in the grape, (figuratively so expressed) or in the wine-press. The sacred penmen derive their imagery from the manners and customs of the Jews, in relation to the mode in which grapes were pressed, to obtain wine in the wine-press. Hecataeus, the Milesian states, that the use of wine was first discovered in Ætolia, by Orestheus, the son of Deucalion. Æneus, the grandson of the former, was the father of Ætolus, from whom that part of Greece received its name.—He was so called from *οιναι* which is the old name of vines.—(Potter's Archæologia Græca, vol. ii. p. 358.)—Other writers, however, derive *οινος οινος* the name of wine, from Æneus, who, according to their statement, first discovered the art of pressing wine from grapes. Thus Nicander:—

Οινευσδ' εν καιλοισιν αποθλιψος δεπασσιν  
οινον εκλησε.

And Æneus having squeezed (the juice of the grapes) into hollow cups called it *wine*. (*Οινος*.)

Among the Greeks, therefore, as well as among the Jews, the juice of the grape, in its unfermented state, was called *wine*. In the Septuagint, (or Greek Translation of the Old Testament,) the Hebrew word *ayin* is rendered *οινος*. These words, indeed, are identical, and were used in a generic sense by the people of both nations.

In the following quotations, it is seen, that the word wine is applied to the unfermented juice of the grape in modern times. "Pressed wine is that squeezed with a press out of the grapes."—Rees' Cyclopaedia. "Must, the wine, or liquor in the vat."—Dr. Sanders. The passage from Spenser already quoted, is also a striking illustration of the same.

The vernacular terms for wine appear to be derived from the Hebrew word *ayin*. Hence, the similarity of sound. Thus the Greek word

its effects. By this process the juice of the grape is almost entirely deprived of its former nutritious particles, and

*oinos*, Latin *vinum*, Italian and Spanish *vino*, French *vin*, Gothic *wein*, Welch *guin*, Cimbric *uin*, Old German *uvin*, Danish *viin*, Dutch *wiin*, Saxon *win*, and English *wine* and *vine*.—JUNIUS'S Etymol. Anglican. in WINE.

*Ayin*, is used about one hundred and thirty-nine times in the Hebrew Scriptures. In a considerable number of cases, it evidently has reference to *fermented* wine. To determine this point, however, we must be guided by the obvious meaning of the passage. The following are a few examples: Jeremiah xxiii. 9; Proverbs iv. 17; Joel i. 5; Habak. ii. 5; Isaiah v. 11; Proverbs xxi. 1., and xxiii. 21. &c., &c.

**שֶׁכָּר** *Shekar*. This word as a noun, is commonly translated "strong drink."—Proverbs xxxi. 6. In Numbers, however, it is rendered "strong wine."—Numbers xxviii. 7.

The term *shekar* in some of its variations, at least, does not uniformly or necessarily refer to a state of intoxication, or even to an inebriating beverage. Parkhurst, however, concludes *shekar* to refer to "intoxicating or inebriating liquor in general." This eminent writer derives the word *shekar*, from the verb *shakhar*, to satisfy, to satiate, to satisfy thirst or the desire of drinking, to be cheered with drink, to drink freely though not to drunkenness. Alcoholic liquors, however, do not satisfy thirst, but rather increase it. The learned Edward Leigh, in his *Critica Sacra*, thus remarks: "This word (*shekar*) is not always taken in the worst part, but is used for large drinking unto mirth, but with sobriety." "It is used," he further remarks, "in a bad sense, as of Lot and Noah when they were drunk; in a good sense, as in the Canticles, *drink ye, drink ye abundantly*." In this sense also does Parkhurst view it. The Greek word *Μεθυσ* derived from *μεβυ* wine, in like manner (see Corinthians xi. 21,) admits of more than one signification: as "*To drink freely, and to cheerfulness, though not to drunkenness*." "*To be filled, plentifully fed*." See Parkhurst. Lexicon in loco. The words *shekar* and *methuo*, in some of their significations, evidently may be applied; in reference to that state of the mind and body produced by such lawful moderate indulgence in unfermented wine, or nutritious food of any kind, as imparts a pleasing and satisfied state both of body and mind.

The strong drinks of the ancients, probably were of various kinds, as well as strength. Some of these were composed of intoxicating drinks, with the addition of drugs of a powerful and stimulating description. Others probably were made from the fresh or inspissated juice of the grape, occasionally mixed with aromatic and agreeable spices. Such appears to have been the wine mentioned in the Song of Solomon: "I would cause thee to drink of spiced wine of the juice of my pomegranate."—Cant. viii. 3. The ancients had numerous methods by which they made strong yet *unintoxicating* drinks, most of which ultimately degenerated into nauseous compounds, as the appetites of mankind became depraved. Of this nature, probably, was the strong drink which the "*children of the Lord*," were allowed to partake of, in the house appointed by God.—Deut. xiv. 26. Whatever was its composition, it could not have possessed the power of exciting unholy feelings and practices, otherwise the God of holiness, would not have sanctioned its use.

The permission to partake of *strong drink* on this solemn occasion has been strangely perverted and advanced as a mark of divine approbation of the use of intoxicating liquors. It is impossible to produce direct and conclusive evidence, as to its precise nature. There is collateral evidence, however, sufficient to prevent the possibility of any injurious inferences being drawn from so doubtful a passage. The strong drink allowed on this occasion, certainly was such, as could not only be used with perfect safety to the morals of the people who drank it, but could not also, in any degree

acquires more or less alcoholic strength. In this new and artificial condition, it is found to be particularly injurious

interfere with the *spiritual worship*, with which it was more or less accompanied. The *permission* to drink it, occurred only *once in the year* and for a *special purpose*. The temperate, and of course moderate use, is also understood. On a fair examination of the question, it is evident that no argument can be derived therefrom, for the *habitual* and *dietetic use* of *strong drink*, of whatever kind it consisted. The liberty specified, was limited to a special and solitary, though periodical occasion, and in a particular place as directed by the Lord. In conclusion, it appears improbable, that the strong drink used on that occasion, was the same as that spoken of by the inspired writer. "Wine is a mocker, *strong drink is raging*; and whosoever is deceived thereby is not wise."—Proverbs xx. 1.

Strong wines of a peculiar kind were given with merciful intent to condemned criminals. The Israelites were accused of drinking the wine of the condemned, "and they drink the wine of the condemned in the house of God." Dr. A. Clarke remarks, that "Inebriating drinks were given to condemned prisoners, to render them less sensible of the torture they endured in dying." The same learned commentator, makes the following observations on a passage, which has been very generally misunderstood: "This custom of giving stupefying portions to condemned malefactors, is alluded to in Proverbs xxxi. 6. *Give strong drink*. שֵׁכָר *shekar*, inebriating drink; to him who is ready to PERISH, i. e. who is condemned to death; and wine to him who is BITTER of soul—because he is just going to suffer the punishment of death, and thus the Rabbins understand it." (*Clarke's Commentary* Note. Ch. 27. Prov. v. 34.) The Talmud, states that this drink consisted of wine mixed with frankincense, and was given to criminals immediately before execution. A preparation of this kind was offered to our Saviour: "And they gave him to drink, wine mingled with myrrh, but he received it not." The same custom was observed among the Romans, and, at a comparatively recent period, a similar practice prevailed in some parts of this country.

The following is an interesting example of the latter circumstance. Pennant says, that it was customary in former times, to present a great bowl of ale to malefactors, on their way to the gallows, as the last refreshment they were to receive in this life. Such a custom, says he, prevailed at York, which gave rise to the saying, that the "Sadler of Bawtry, was hanged for *leaving his liquor*." Had he stopped, as criminals were accustomed to do, a reprieve, which was actually on the way, would have arrived early enough to have saved him from execution.—(*Pennant's London*, p. 179, 1793.)

Strong compounds, probably "spiced wines," (Canticles viii. 3,) of a peculiar description, were occasionally prepared by the ancients as cordials, to restore the drooping mind; of this kind, was the preparation offered by Helen to her guests:—

Αντὶκ ἀρ' εἰς οἶνον βαγε φάρμακον, ἐνθεν ἐπίνων  
Νηπενθες τ' ἀχολον τε, κακῶν ἐπιλήθων ἀπαντῶν.

*Hom. Odys.* iv. 220.

"Meanwhile, with genial joy to warm the soul,  
Bright Helen mix'd a mirth-inspiring bowl;  
Temper'd with drugs of sovereign use, t' assuage  
The boiling bosom of tumultuous rage:  
Charm'd with that virtuous draught, th' exalted mind  
All sense of woe delivers to the wind."—POPE.

That some varieties of strong drink were not highly intoxicating, is beyond doubt.

Jerome, a man of great learning and piety, who flourished in the fourth century, and passed twenty years in Palestine, in making himself acquainted with scenes and practices of Scripture, writes thus in his Epistle to Nepo-



in hot climates, both to the moral and physical constitution of man.

tianus: "In Hebrew, every drink which can intoxicate, is called *shekhar*; whether it is made of grain or with the juice of apples, or with honey boiled down into a sweet and singular drink, or the fruit of the palm-tree (dates,) is pressed into a liquor, and the water which is enriched by it, is coloured with stewed fruits." Herodotus, an early Greek writer, who flourished ante Christi, 484, informs us that the Egyptians used a wine (*nivos*) made of barley. (Hist. ii. 67.) Diodorus Siculus, who wrote a short time before the Christian era, also states of the Egyptians, that "if any region would not produce the vine, they were instructed to prepare a drink from barley, which was *not much inferior to wine in fragrance and strength*."—(Lib. 1. Dc. Osiride.)

The Arabic word *sakar* وسكر which is the same as the Hebrew

term *shakhar*, signifies date or palm wine, and strong drink.

Professor Stuart, after a careful investigation of this subject, arrives at the following conclusion: "From these express and altogether intelligible testimonies, it is plain, that the word rendered *strong drink* throughout the Scriptures, does not signify a liquor *more* intoxicating than wine, but *less* so in general. None of the substances with which it was made, afford so much alcoholic matter in their juices as the grapes; and with the process of distillation, the Hebrews evidently were not acquainted. Hence, when drunkards were desirous of highly stimulating liquors, they put in them peppers, and various aromatics, or myrrh, in order to increase their stimulating power." "Wine itself," adds the same writer, "and all intoxicating drinks, may be included, and perhaps sometimes were included, under the general name *shekar* שכר but in nearly every instance, in the Hebrew Scriptures, wine is mentioned separately from *strong drink*. The original and simple meaning of *wine* and *strong drink*, as used by the sacred writers is, *wine and all other liquors that have an intoxicating quality*. But wine was evidently the strongest; and therefore is mentioned first." (Professor Stuart's Essay.)

3. מִשְׁכָּה *Mesek*, or mixed. This word is derived from *masach*, to mix to mingle. As a noun, it is used to express *mixed wine*. The mixed drinks of the Scriptures, are of two kinds.

1st. Fermented wine *mixed* either with drugs, to enhance its strength, or with water, to render it less stimulating. The former class has already been alluded to in the previous division; the latter was treated on somewhat at length, in the Chapter on the History of Intoxicating Liquors.

2d. Unfermented wine in ancient times was *mixed* in various forms, either with milk or water. We have reference to the former, in Isaiah lv. 1, "Come buy *wine and milk*, without money and without price." The following passage also occurs in Solomon's Song: "I have eaten my honeycomb; I have drunk my *wine with my milk*."

The practice of *mingling* pure wine, or unfermented juice of the grape with water, obtained from an early period. The luscious nature of grape juice indeed, when used as a common beverage, renders this practice not only agreeable, but in some degree necessary. It was thus used by Pharaoh, the Egyptian monarch. The juice of the grape was pressed into a cup which contained water. A signification of *Sachat*, one of the words used in this passage, (Gen. xl.) or according to the Hebrew pronunciation, *schachat*, is to mix or dilute wine with water. (See Golu Lexicon, Arab, p. 1147.) Virgil makes distinct allusion to this practice.

Poculaque inventis Achelœia miscuit uvis:

And mingled draughts of Achelous with the discovered juice of the grape.—Georgics, l. 9.



*Fermented wines do not allay feelings of thirst; they have lost that refreshing quality which the fruit of the*

[NOTE.—*Pocula acheloia*—Draughts of Achelous, *i. e.* of water. Achelous was a river in Ætolia. It was said to be the first that arose out of the earth, and therefore was frequently put for water by the ancients.] In modern times the practice is quite common. The Mahometans in Arabia, press the juice of the grapes through a linen cloth, pour it into a cup, and drink it, (under the name of sherbet,) exactly as Pharaoh did. [Leitungen des Höchsten.]—*Guidances of the Most High*. Part v. p. 286. *Citante per Michaelis Commentaries on the Laws of Moses*. Smith's Translation, vol. iii. p. 131-2.) A recent writer, in describing the habits of the present Persian monarch, states: "Bowls filled with sherbet, made of every species of fruit, furnish the beverage of the royal meals."—*Sketches of Life in Persia*, 1829, by Sir James Matcotm.

These illustrations throw considerable light on several passages in Scripture, and tend moreover to remove a common objection made, in reference to the use of unfermented wine as a beverage—its luscious nature, and consequently its cloying effects on the palate. The reader, however, cannot, in this temperate climate, form any conception of its relative value and delicious effects in climates similar to that of Judea. An apt illustration has already been given, on the authority of Carne, in the early part of chap. ix.

Several passages in Scripture tend to prove the existence of this practice among the Jews. Divine Wisdom invites her guests to "come and eat of her bread, and drink of the wine which she has mingled." *Mingled* wine, in this passage, must be understood as *diluted* wine. It is quite certain, that eternal Wisdom would not invite her guests to partake of a feast, partly composed either of intoxicating wine, or intoxicating wine mingled with drugs, to render it yet more potent. Such was the practice of Bacchanalians.

At the Feast of Tabernacles, the Jews drew water out of the fountain of Siloam, which was brought into the temple and *mingled with wine*.

Calmet, in relation to the Passover, on the authority of the Jewish Rabbins, informs us, that the Hebrews "drink a *third* and a *fourth* cup of wine, in which *water is mixed*." Rosenmuller, in his Comment on Matthew, xxvi. xxvii. states, that during the Passover, the cup was circulated several times. If the wine used on this occasion had been fermented, or even fermented wine diluted with water, the quantity taken could scarcely fail to produce unlawful excitement; a condition of body and mind utterly at variance with the self-denying objects of the institution. Jewish writers, however, are agreed that it was the *fruit of the vine*, in other words, unfermented wine. The *Mishna*, "on the seventh blessing," states, that the wine contained in this cup was mingled with water. Thus it was with the wine used on sacramental occasions. Mosheim, and other ecclesiastical writers, testify from unimpeachable evidence, that the wine used in the ordinance of the Lord's supper, in the second century, was mixed with water. In relation to this fact, a host of indisputable authorities might be adduced. The author of the Second Book of Maccabees, ch. xv. v. 39, states, that "it is hurtful to drink wine or water alone, and that wine mingled with water, is pleasant and delightful." Whether this passage refers to wine in its fermented or unfermented state, I cannot determine. Fermented wine is not unfrequently mixed with water, to correct its impurities. To drink fermented wine undiluted, was to *play the Scythian*. Unfermented wine, however, when drunk too freely in its fresh state, unmixd with water or milk, is oftentimes productive of unpleasant, and occasionally even fatal effects. This fact is well known among the peasantry of wine districts.

4. סוּבַּה *Soveh*. This word is derived from *sava*, to drink hard, guzzle, swill. In its different variations, it is used about six times in the Old Testament. Deut. xxi. 20; Nahum. i. 10; Isaiah, lv. 12; Hosea iv. 18; Isaiah i. 22. The latter passage alone admits of equivocal interpretation. "Thy silver has become dross, thy *soveh* mixed with water." Some persons strangely enough, seem to suppose that the sacred writer in this passage

grape or its simple juice so agreeably imparts.\* This arises from the conversion of the cooling and nutritious

speaks with disparagement of the practice of mixing wine with water. In the Septuagint, however, its purport is clearly laid down. "Your silver has become dross, the tavern-keepers, *οἱ καπηλοὶ* have mixed thy wine with wa-

\* Harmer thus correctly alludes to the use, and importance of summer fruits: "They were called summer fruits, from their being eaten to allay the summer heats, not from their being dried in the summer, nor from their being produced only in that time of the year."—*Harmer's Scripture Observations*, p. 206.

Dr. Pococke remarks, that summer fruits are peculiarly fit for those who have to travel in the dry wilderness, subject to the scorching rays of the sun. "The orange, the lemon, the watermelon, the grape, and the fig, which are cultivated in warm climates, by the abundance of their juice, are enabled both to allay the sensation of heat and thirst, and to repair the loss of that natural moisture of the body, which is continually passing from it in the form of either sensible or insensible perspiration."—*Professor Kidd. Bridgewater Treatise. Physical Condition of Man*, p. 224.

Michaelis (Commentaries on the Laws of Moses, vol. iii. p. 134,) makes the following observation: "It would seem as if the use of wine were not suited to intra-tropical regions, from its being too heating, because in some such countries they only make *must*, though their grapes are most abundant and excellent." Grapes frequently have a most surprising effect on invalids. During the grape season, patients reduced to skeletons, are directed almost exclusively to live on ripe grapes. In a few weeks they regain their former flesh. By this means many consumptive persons entirely recover from the effects of disease. Individuals in this condition commonly resort to Rudesheim on the Rhine. Their diet consists of a small proportion of bread and ripe grapes. In a few days the appetite becomes healthy and keen. Grapes *unchanged by fermentation or decay*, contain a very large proportion of nutritive matter. Sugar forms one of their principal constituents. Bryan Edwards, in his History of the West Indies, informs us that all animals derive health and vigour from drinking freely of the juice of the sugar cane. During the sugar season, the meager and sickly among the negroes, exhibit surprising marks of benefit derived from this nutritious food. The same alteration is observed in cattle, which are plentifully fed with the green tops of the sugar plant, in addition to some of the scummings from the boiling-house. In the island of St. Domingo, during a suspension of commerce, cattle were fed for a few months with sugar; they grew very fat under this regimen. The Athletes, or public wrestlers of the ancients, abstained from intoxicating liquors, and lived principally on figs, of which sugar forms so large a portion.

"The Franciscan Monks," observes a well-known naturalist, "who live in the vicinity of palm plantations, near the banks of the Orinoco, observe that the native Indians give evidence of a fruitful palm year, by the corresponding improvement in their health and appearance."—*Humboldt, Distrib. Géogr. Plant.* p. 216—240.

The process of fermentation changes the *saccharine matter* of these fruits into *alcohol*, in other words, converts *nutritious food* into *poison*. This, and other evidence of a similar kind, point out to us the *natural* object of these fruits and their juices.

Cornaro, the noble Venetian, who, by his temperate habits, prolonged his life to an unusual period, always found himself low and weak during the two months (July and August), which preceded the vintage. I have so great an aversion, he remarks, for old wine, that I should certainly die did I but force myself to drink any; neither my stomach nor my palate can bear it. In the beginning of September, he was enabled to procure new wine or grape-juice just pressed, which in three or four days quite restored him to that health and strength, which he had lost by drinking old or fermented wine.

portion of the grape into alcoholic stimulus. Thirst depends on a peculiar state of the system, indicated by the

ter." Professor Stuart, also makes the following comments in reference to the language of the prophet:—"He is not speaking of wine to *drink*, but wine to *sell*." Israel, says the prophet, has become like *dross*, *i. e.*, adulterated or impure silver, and like wine, *mixed with water*, *i. e.*, adulterated wine, in which the purchaser was cheated. *Drinking* here is out of the question. Besides, the Hebrew word here rendered *mixed*, means *cut round*, *cut*, *circumcised*. Our translators plainly did not understand the force of it, and so they have resorted to a version, which they supposed would be equivalent. It may be so; but the exact force of the word still remains a problem to be solved.—*Letter on the Wine Question*, 1835.

5. **המרא** *Hemer* or *Hamra*, from **המר**. This word appears to be used in a twofold sense: 1st. In reference to the *strength* or *quality* of *intoxicating* wine, *red in its colour*; and 2nd. To express the *colour* only of wine, the nature of which other circumstances must determine.

1st. The following are illustrations of the first division:—"Belshazzar, the king, made a great feast, and drank *hamra*."—Daniel v. 3. Belshazzar, while he tasted *hamra*.—Ibid. v. 2. In another passage the sacred writer rebukes the proud, by consideration of God's providence, and declares that the Almighty is the judge who putteth down one and setteth up another. "For in the hand of the Lord," he exclaims, "there is a cup, and the wine (*yayin*) is *red* (*hamar*); it is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out."—Psalm lxxv. 8. In this passage our translators render the verb, *hamar*, "red." The seventy render it *akraton*, "unmixed." In the latter state, it was drunk only by the devotees of Bacchus.

The following remarks will render the force of these passages more obvious. The colour of most wines is derived from the skin or outward covering of the grape. White and red port may be obtained from the same grape. The colouring matter is *not soluble in water*, but is produced by the skins of the grapes being allowed to remain in the fermenting vat, until alcohol (a powerful solvent) is produced in sufficient quantity to effect its solution. Wines which derive their colour in this manner, are necessarily strongly alcoholic or intoxicating. Solomon accordingly, in peculiarly expressive language, warns mankind not to indulge in wine so ensnaring both in its nature and effects: "Look not thou upon the wine (*ayin*) when it is *red*, when it giveth his *colour* in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."—Prov. xxiii. 31, 32. An additional proof is derived from this word, that the passages in Scripture relating to wine, must be interpreted according to their *obvious* meaning. In the *Syriac* version of the Old Testament, *hamro* is used for *yayin*—instance, Levit. x. 9; Numbers vi. 3. The same word is also used for *tirosh* and *hemer* of the Hebrews. In the same version, moreover, *gleukos* (undoubtedly unfermented wine, or *sweet juice*)—Acts ii. 13—is translated by the cognate of *tirosh*; and *oinos*, in John ii. 9, by *hamro*, a cognate of the Hebrew *hemer* and the Chaldee *hamar*.

2nd. Isaiah employs a vineyard to represent the Church of God, over whose interests the Almighty watches with great care. "In that day, sing ye unto her a vineyard of *red* (*hemer*) wine." A *vineyard of red wine*, *unpressed*, and consequently *unfermented*. Compare this passage with the following—Genesis xlix. 11; Isaiah lxiii. 3; Isaiah lxxv. 8, and others of similar import. Vineyards of this wine, evidently from the nature of the passage, were valuable and excellent. The following quotations throw additional light on this interesting subject. "The *juice* of the claret grape is of a *blood red* colour."—*Speechly on the Vine*, p. 9, 17. At the Cape, in Africa, grapes of various kinds are found in great plenty. One of the most delicious, remarks Forbes, an authority of great weight, produces the *tent* (or tabernacle wine,) a black grape, with a *rich crimson juice* like *blood*. He adds, that this circumstance (originally) may have caused it to be selected for sacramental wine.—*Ori-*

desire for liquid nutriment. Intoxicating wine cannot supply this want; on the contrary, it creates an unnatural

*ental Memoirs*, vol. ii. p. 187. Reference also may be made to a passage from two celebrated travellers, Egmont and Heyman, cited in another place.

Moses, in his prophetic expostulation with the children of Israel, mentions, among other of the rich blessings of God, butter of kine, milk of sheep, with fat of lambs, and the fat of wheat; and *for drink the pure blood of the grape*. Upon this passage Dr. Adam Clarke remarks, "Blood here is synonymous with juice."—(*Commentary*, Deut. xxxii. 14.) The blood of the grape is thus shown to be *unintoxicating* and *nutritious*. A passage in one of the books of the Apocrypha, strongly exhibits the estimation in which this nutritious substance was held among the Hebrews. "The principal things for the whole use of man's life are, water, fire, iron and salt, flour and wheat, honey, milk, and the *blood of the grape*, and oil and clothing."—Eccles. xxxix. 26.

The juice, or "blood of the grape" was used as an "oblation of the Lord." Simon, the high priest, "stretched out his hand to the cup, and poured of the *blood of the grape*, he poured out at the foot of the altar a sweet-smelling savour unto the Most High King of all."—Eccles. i. 13, 15. Hence the observation of our Saviour, when he partook of the "fruit of the vine:" "This is my *blood of the New Testament*," (covenant.)—Matthew xxvi. 28; Mark xiv. 24; or, "This cup is the New Testament in my *blood*."—Luke xxii. 20.

Achilles Tatius, a writer, who flourished about the latter end of the third, and the commencement of the fourth century, relates an interesting tradition of the Tyrians, who claim Bacchus, the inventor of wine, as their countryman. Bacchus, or Dionysius, was hospitably entertained by a Tyrian shepherd, who presented to him the common fruits of the earth, and, as the writer expresses himself, that drink which is common to oxen. Bacchus commended the shepherd's kindness, and in return presented him with a cup filled with (unfermented) wine. The shepherd having drunk, exclaimed, "Whence, my guest, have you this *purple water*, or where in the world have you found so *sweet a blood*? it surely is not from that which flows through the land! Water affects (goes into) the breast with little pleasure, this, however, applied to the mouth, gratifies the nostrils; and though it be cold to the touch, yet when it is imbibed, it raises throughout an agreeable warmth." Bacchus replied, "This autumnal water, (alluding to the period when grapes were ripe,) and *blood flows out of branches*;" and having led the shepherd to a vine, (and pointed to the pendent clusters,) he said, "This is the water, but these are the fountains." Undenam tibi, hospes purpurea hæc aqua est? Aut ubi gentium tam *dulcem sanguinem* reperisti? Non enim ex eo est, qui per terram labitur Ille enim minima cum voluptate in pectus descendit: hic autem ori admotus nares quoque delectat: cumque tactu frigidus sit, in ventrem delapsus ima ex parte jucundum calorem exhalat. Tum Dionysium respondisse: aqua hæc autumnalis et *sanguis* e racemis provenit: pastoremque ad vitem duxisse, hæc aqua est, hi autem fontes.—*Achilles Tatius*, lib. ii. c. 2. Lipsiæ 1776. From this interesting narration we learn, that in ancient times unfermented wine was denominated the *blood of the grape*.

6. **היירוש** *Tirosh*, must, or new wine, derived from יִרְשָׁ, which signifies, to inherit, to take possession of in succession, to succeed another in possession. Thus Parkhurst supposes wine to be so called from its strongly intoxicating quality, "by which it does, as it were, take possession of a man, and drive him out of himself."—Parkhurst, *in loco*. The plain language of the Scriptures, however, renders this etymological conjecture altogether improbable. A frequent phrase, is *erets dhagan vetirosh*: a land full of corn and must.—Deut. xxxiii. 28; 2 Kings xviii. 32; Isaiah xxxvi. 17. Lowth and other writers of biblical learning, also render *tirosh*, must, or new wine. The following are a few additional examples:—Gen. xxvii. 28; Judges ix. 13; Prov. iii. 10; Nehem. x. 39, xiii. 5, xiii. 12; Isaiah iv. 7, lxx. 8; Zech. ix. 17; Deut. xxxiii. 28, xiv. 23; 2 Kings xviii. 31; Micah vi. 15; Isaiah xxxvi. 17; Joel ii. 24. *Tirosh*, must, new, or unfermented wine, is associated about



desire for further gratification. It has already been seen that grapes and must were esteemed among the ancient

thirty times either with corn or oil. In one or other of its preparations, *ti-rosh*, or the juice of the grape formed a considerable portion of the food of the Hebrews. Hence its primitive derivation. To take possession of, *to succeed another in possession*—in other words, to supply the vacant portions of the system, the consequence of continual waste of solid matter, with nutriment. The crude notions of the ancients and their copious language and figurative mode of expression, render this supposition not at all improbable. It may, however, have derived its etymological signification from its value as an "inheritance," and also from the important event of *succession to*, and *taking possession of*, vineyards. Each of these, at all events, is worthy of consideration. It is quite certain that Parkhurst, had but imperfect notions of the wines of the Hebrews, and their modes of preparation.

The delicious nature of the juice of the grape immediately after it is expressed, renders it a source of no trifling sensual temptation. It is refreshing and healthful when moderately used, but hurtful in its effects when taken in improper quantities. Hence, the allusion of the Prophet Isaiah: "Whoredom, wine (*ayin*) and *new wine* (*ti-rosh*), take away the heart." In other words, idolatry, drunkenness, and sensuality, were their destruction. On this supposition, *ti-rosh*, in the above passage, must be understood, as symbolical of luxury. The word whoredom also is employed in a *figurative* sense. The passage cannot therefore be read as some moderns would render it:—Whoredom, and wine and new wine, take away the heart, or *intoxicate*. The latter word cannot in the sense of drunkenness at least be applied to whoredom. The difficulty on the one side is quite as great as on the other. Additional light is thrown on this interesting passage, by reference to the Prophet Hosea, who accuses the Israelites of looking to *other gods*, and *loving flagons of wine*, literally *cakes of grapes*. (See division under the head *Eshesha*.)

7. *עֲסִיס Ausis. New or fresh wine*; from *עָסָה* *asas*, to tread down. This word necessarily refers to unfermented wine, or wine in the vat, and newly pressed or trodden down. In two instances in our common version, it is rendered sweet. "*Sweet* (or unfermented) *wine*." Amos ix. 13; Micah vi. 15. In the Canticles our translators render the word *âsis*, juice, in the phrase *âsis rimmoni*, the juice of the pomegranate. The following passage is doubtless figurative: "They shall be drunken (*Yishkarun*) with their own blood as with *new wine âsis*." The word drunken in this passage would appear to be synonymous with the word filled. Allusion also is made to the *blood of the grape*. The deprivation of *âsis* is regarded as a curse, "Howl all ye drinkers of wine, because of the *new wine* (*âsis*), for it is cut off from your mouth." (Joel i. 5.) Compare this passage with the following, "The vintage shall fail, the gathering shall not come." (Isaiah xxxiii. 10.) This word occurs in two other passages, "The mountains shall drop down new wine (*âsis*), and the hills shall flow with milk." (Joel iii. 18.) "The mountains shall drop sweet wine (*âsis*)." Amos ix. 13.) These passages contain vivid allusions to the richness and fertility of Palestine, a land which, in the figurative language of Scripture, "flowed with milk and honey." Exod. iii. 8, 13—15. Thus Virgil, in allusion to the fruitful productions of the primitive ages:—

Mellaque decussit foliis, ignemque removit  
Et passiva rivis currentia vina repressit.

Honey which was found upon the leaves, and wine which flowed in rivulets.

8. *אֵשֶׁשָׁה Eshesha, baked wine, or cakes of grapes*, from *אֵשׁ aish*. This word is commonly rendered in our version *flagons of wine*. Parkhurst supposes the word to refer merely to some of the vessels which contained wine, made probably of earthenware, and baked with fire. The Hebrew word, however, is derived from *aish*, fire, and signifies cakes. It occurs in

Hebrews, as articles of food. Any process, therefore, which altered their dietetic qualities, rendered them compara-

the following passages: 2 Samuel vi. 29. And he dealt among all the people, to every one a cake of bread and a good piece of flesh, and an eshesha. 1 Chron. xvi. 3. A good piece of flesh and an eshesha. Hosea iii. 1. Who look to other gods and love eshesha enávim, probably *cakes of grapes*. A modern traveller thus illustrates some of these passages: "By way of a dessert, some walnuts and dried figs were afterward served to us, besides a very curious article, probably resembling the dried wine of the ancients, which they are said to have preserved in cakes. They were the size of a cucumber, and were made out of the fermented juice of the grape formed into a jelly, and in this state wound round a central thread of the kernel of walnuts; the pieces of the nuts thus forming a support for the outer coat of jelly, which became harder as it dried, and would keep, it is said, fresh and good for many months, forming a welcome treat at all times, and being particularly well adapted for sick or delicate persons, who might require some grateful provisions capable of being carried in a small compass, and without risk of injury on a journey." *Buckingham's Travels among the Arabs*, p. 137. The juice forming these cakes must have been but very slightly fermented; at all events, in a dried state, they could not contain even the smallest portion of alcohol.

In the Canticles, an additional passage containing this word occurs:—Stay (support or revive) me with flagons (esheshoth,) and comfort me with apples, for I am sick of love." (Canticles ii. 5.) This verse is beautifully illustrated in the following quotation: "The Arabians, when they travel, carry with them garlie and dried grapes, for the purpose of *reviving* such persons as may fall down fainting, from the effects of hot blasts." (Niebuhr's Travels, vol. ii. p. 137. Dr. Pococke also informs us, that near Damaseus, it is common to make various kinds of fruits into cakes in large quantities, and that it furnishes a cooling and pleasant kind of food. The greatest export is what they make into a sort of thin dried cakes, which, when they are eaten with bread, are a very cooling and agreeable food in summer. They pack them into bales and send them to the distance of ten days' journey.—Pococke's Travels in Egypt, &c., vol. ii. p. 126. Ed. 1745. The great value of this preparation of grapes renders the allusion of the Prophet Hosea (ch. iii. 1,) of comparatively easy explanation. The luxurious habits of the children of Israel induced them to "look to other gods," and neglect the worship of the true Jehovah.

9. שמרים *Shemarin*, from שמר *Shamar*, to keep, to keep safe, to preserve. The word *shemarin* is used in the Scripture to express the dregs or lees of wine whether unfermented or fermented. Biblical writers labour under the impression that this word when used in the Old Testament, has reference only to a liquor *strongly intoxicating*. This, however, is not the case. In Isaiah, allusion evidently is made to unfermented wine. "The Lord shall make unto all people a feast of *fat things*, a feast of wines on the lees (*shemarin*,) well refined." (Isaiah xxv. 6.) This feast was to be celebrated on Mount Zion, and had reference to the establishment of Christ's kingdom. The blessings of the gospel are frequently represented in the Scriptures under the image of a feast. How incongruous to suppose that one of the articles of this feast would consist of *intoxicating wine*, made yet more potent by being allowed to remain on its lees. Fatness, moreover, is a word applicable only to unfermented wine, which retains its original and natural qualities. In the original of this passage, there is no mention of wine. The words *shemárim mezukkàkim*, mean "well preserved, or well strained." They may also be applied to honey and to other articles of a similar description. Some product of the vine, however, is probably meant. Bishop Lowth translates the words "fat things," a "feast of delicacies," "of delicacies exquisitely rich." Eustathius speaks of wine as forming a portion of *delicate* food for infants; it could not, therefore, be possessed of stimulating or inebriating properties. The following passage



tively valueless, except, indeed, as means to produce unnatural excitement, and gratify a depraved appetite.

Chemical and physiological knowledge, therefore, sufficiently demonstrates that the *nature* of fermented wines is such as to render them *as articles of diet, unwholesome and dangerous*. The stronger the alcoholic properties which they possess, the less nutritious matter do they contain. In other words they become *stimulants* and not *nutritives*. In regard to the Scriptures therefore, reference must be made to wine, possessing qualities dissimilar to those under consideration, and such as might be worthy of divine commendation. This otherwise insuperable difficulty is now removed, by the certain knowledge, that the Hebrews possessed, *in the form of the inspissated juice of the grape*, the means of preparing and preserving wine, of an *innocent, nutritious, and cooling nature*. The chief difficulty of arriving at a proper knowledge of this interesting investigation, consists in divesting the mind of its preconceived notions, in regard to the nature, strength, and prop-

evidently refers to intoxicating wine: "In the hand of the Lord there is a cup, and the wine is *red*, and it is *full of mixture*; he poureth out of the same, but the dregs (the *shemarim*) thereof, all the wicked of the earth shall bring them out and drink them." (Psalm lxxv. 8.) The following are the other passages in which this word is made use of: Jeremiah lxxviii. 11; Zephaniah i. 12.

Those writers are greatly in error who suppose that exhilaration or cheerfulness is alone produced by the use of inebriating or stimulating liquor. Several quotations and facts adduced in the course of these lengthened notes and in the text, certainly lead us to a contrary conclusion. The juice of the grape and of other fruits, and even grapes in the form of cakes are represented as promoting both vigour of body and cheerfulness of mind. In Bombay, the natives, each morning, present to Europeans, at a small charge, vessels filled with the juice of the palm-tree (toddy,) fresh drawn. Of this beverage draughts are freely taken, which my informant states, peculiarly elevate and invigorate the spirits. In this sense several prominent passages in the Scripture must be understood. Joseph and his brethren drank (as the sacred text leads us to suppose) unfermented wine, and "were *merry* with him." (Gen. xliii. 34.) Gaal with his brethren "trode the *grapes* and made *merry*." (Judges ix. 27.) In Isaiah, also, it is thus stated, "The *new wine* mourneth, the vine languisheth, all the *merry-hearted* do sigh." Isaiah xxiv. 7.) And also, "The vine said unto them, should I leave my wine (tirosh) which *cheereth* God and man." In the Prophet Zechariah, the true meaning of this word is made yet more evident; "Corn shall make the young men *cheerful*, and *new wine* (tirosh) the maids." (Zech. ix. 17.) The translators of our common version view it in this sense. The following passage from the writings of Leigh Hunt, somewhat elucidates this question: "London," he remarks, "was once called 'merry London,' the metropolis of 'merry England.' The word did not imply exclusively what it does now. Chaucer talks of the 'merry organ at the mass.' But it appears to have had a signification still more desirable—to have meant the best condition in which anything could be found with cheerfulness for the result. Gallant soldiers were 'merry men.' Favourable weather was 'merry,' and London was 'merry,' because its inhabitants were not only rich, but healthy and robust," &c.—*London Journal Supplement*, p. 4.

erties of the wines in question. Individuals in the present day, and particularly in this country, possess the notion, that the wines of Judea were similar in strength and in other qualities, to those now in common use. This notion has been shown to be widely different from the fact. Identity of *names* does not necessarily imply identity of *things*; and it is now a matter beyond doubt, that even the fermented wines of the Hebrews, differed very materially from the adulterated, and highly stimulating compounds now manufactured under that name. *The strength of intoxicating wines, depends more or less on artificial interference and aid* The process of fermentation, is known to be the first stage of decomposition. The ancients no doubt were acquainted with the means of preventing or assisting this change, and thus acquired a power of producing in their wines, a smaller or greater proportion of alcoholic matter. Hence the sensual portion of the community, were enabled to indulge their depraved appetites at pleasure.

A class of fermented liquors, however, were more or less in use at various times, which, when taken in moderate quantities, *were not capable of producing even a slight degree of intoxication*. They were analogous, perhaps, to the *weakest kinds of table-beer* used in this country as common drinks, and contained, if any, but a *very slight* proportion of alcohol. Wine, or rather *vinegar of wine*, of this description, is in common use at the present period, among the people of all wine countries. It does not appear to create a desire for further gratification, or disturb the healthy relations of the system. Vinegar of wine הַמֵּץ

was offered to Ruth in the fields of Boaz. It was used with benefit by the Roman soldiers during their arduous campaigns. Pliny remarks on this refreshing drink: "Aceto summa vis refrigerando," *it made a cooling beverage*.

A definition of intoxicating liquors, made by Professor Stuart, is as correct perhaps, and as practically useful, as any which has heretofore been given. "We may," he observes, "*define intoxicating liquors, to be liquors which, when drunk in the ordinary quantity that men desire or need to drink, in order to quench their thirst, will produce a greater or less degree of intoxication.*" It was stated in evidence before a late Parliamentary committee, that a *person might drink three or four bottles of the light cheap French wines, in the course of the day, without intoxication being produced*. In a popular publication of recent date,

it is affirmed by an individual, who had made personal inquiry, that on the Rhine and various other parts of Germany, the workmen do not generally use beer and spirits, but confine themselves to wine, which costs about a penny per bottle, and of such a quality that English labourers, accustomed to a more potent beverage, would most assuredly reject with disdain. This practice is general. Dr. Russell, in speaking of the white wines of Aleppo, states, that they are palatable, but *thin and poor*, and *seldom keep sound above a year*. The Rev. W. L. Pease, who has recently made a visit to the Levant, affirms, "that the *common* wines of Cyprus which are used by the lower orders, are red, sour, and about as strong as *other poor wines*."

The ancients frequently make mention of these weak varieties of wines. Thus Persius iii. 93.

"Lenia loturo sibi Surrentina rogavit."

"He has asked for himself about to bathe mild Surrentine."

Pliny observes,

"Surrentina vina caput non tenant."—PLINY xx. ii. chap. 1.

The Surrentine was a small wine not apt to affect the head. Mr. Madan observes, that this kind of *wine* was very old, and therefore very soft and mild before it was drunk. The editor of the Dauphin's edition of Persius, says, that this wine was kept for twenty-five years, that it did not at all affect the head, and that it was good for rheumatism—"Et stomachi et intestinorum rheumatismos cohibet." Pliny speaks of this wine as possessed of medicinal virtues. Item Surrentina in vineis tantum nascentia, convalescentibus maxime probata, propter tenuitatem salubritatetemque. *It was expressly approved of for invalids on account of its weakness and salubrity.*

Columella also gives us some account of these weak wines, which were distinguished from others on account of their mildness and want of alcoholic strength. "Those small Greek wines, as the Mareotic, Thasian, Psythian, Sophortian, though they have a tolerably good taste, yet in our climates they yield but little wine, from the thinness of their clusters, and the smallness of their berries. Nevertheless, the black *Inerticula* (the sluggish vine,) which some Greeks call *Amethyston*,\* may be placed as it

\* *Inerticula Nigra*. The Greeks call it *αμεθυστον*, from the little effect that its wine has to make one drunk. Pliny says, there is more reason to call it the *sober vine*: and that its wine is commendable when it is very old."  
—Note to English Translation.

were in the second tribe, because it both yields a good wine and is harmless: from which also it took its name, because it is reckoned dull, and not to have spirit enough to affect the nerves, though it is not dull and flat to the taste.”\*

The writings of Hippocrates, who flourished about 456 years before Christ, contain a most distinct and interesting account of the strength and mode of drinking fermented wines at that period. Some of these on account of their weak qualities, were denominated *aqueous wines*, and when weakly diluted, according to this celebrated physician, differed little in their strength from water itself.†

The Bible is not intended to be referred to as a *book of diet*, containing specific directions concerning those things which are proper to be eaten as food or otherwise. The Almighty has not, perhaps, *in so many words*, prohibited the

\* Columella, book iii. chap. 2.

† “The *υδαρεα*, or aqueous wines, though they differed in strength, yet some of them were so mild, that they required no water to be added to them, and others but a small quantity, on which account he distinguished them by the name of *ολιγοβοροι*; and Hippocrates regards the difference between some of them, when pure or lightly diluted, of so little consequence, that in the beginning of the summer season, in this dietic regimen, he directs this wine, in its original strength, for their usual drink, and afterward he directs it to be largely diluted in the advancing heat of it; but not so much with a view of reducing its strength as of supplying their blood, disposed to a *viscid* inflammatory state, with a larger quantity of that diluting fluid.

“The peculiar qualities of these wines consisted in being mildly purgative or diuretic, or in *promoting* the *regular*, or *restraining* the *irregular excretions* and *discharges* in these diseases. These he deduced from observations on their more evident qualities, as being either of an austere, soft, mild, or sweet taste, or of a fragrant smell, or odorous. But whenever he directs them to answer any particular intention, he first distinguishes them as being of the strong or *weak* kind, and always regards, in these cases, the degree of *strength*, as being the most powerful agent and superior to any peculiar quality. Και οισι μεν διψωδης εστι πινομενος, ησπον αν τωτοισιν αναγοι ηδ ιτεος οισιδε μη διψωδης, μαλλον αναγοι αυτη ετερος.—(*De Vict. Acut.*) Thus, when he describes the wines most proper to promote *expectoration* when the *breast* is affected, he observes, *that if they produce heat and thirst, they will rather retard than promote expectoration*, by rendering it more *dry* and *viscid*; and that any of the lighter white wines, which possess one of these peculiar qualities, will more effectually promote it.

“In the same manner, he absolutely forbids the use of any of the stronger mixtures, whenever in the progress of the fever, the head is affected with a great *heaviness*, or any alienation of the mind; but directs that the drink should be entirely aqueous, or consist of the weakest inodorous white wine drink, only taking a small quantity of water after it. From whence it is very evident, that he makes very little difference between the strength of these aqueous wines, very weakly diluted, and of water alone.” Υποπτευ-σιντι μεντοι εν ταυτησι τησδε νουσοισι η καταβαρινηνιχυρην η φρενων αφιν, παντα πασιν οινς αποσχετων υδατι δε εν τω τοιωδε χρεστεον, η υδαρεα και λευκον παντελως δοτεον οινον και ασμον πανταπασι, και μετα την ποσιν αυτη, υδωρ μετα ποτεον ολιγον.”—(*Lib. De Vict. Acut.*) *Barry on the Wines of the Ancients*, p. 372, 393, 386—8.)

Such were some of the varieties of fermented wines in use at a period prior to the appearance of the Saviour.

use of arsenic, or any other deadly poison. He manifests, however, his displeasure at the use of improper articles in language the most definite and decisive, by the injurious effects which they produce on the morals and on health. The laws of the animal economy are plainly distinguished. None, indeed, can mistake them, who follow the dictates of nature in preference to the unnatural claims of vitiated appetite.\*

On a careful examination it will be found, that the whole tenor of Scripture is opposed to every species of intemperance. The causes and effects of this degrading vice are pointed out in the strongest possible manner, and faithful warnings are therein given against mankind in any way becoming the victims of intoxicating drink. This is found to be the case, not only in the inculcation of *general principles*, but in the illustration of those principles by *particular examples*.†

The Mosaical law against intemperance in young men was of the most severe character. "If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not harken unto them; then shall his father and mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place, and they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a DRUNKARD. And all the men of his city shall stone him with stones that he die: so shalt thou put evil away from among you, and all Israel shall hear and fear."‡ This fearful law was enacted, no doubt, to restrain in the most summary manner, such young men as might

\* Professor Moses Stuart, after very mature consideration arrives at this conclusion:—"The use of intoxicating liquors," he remarks, "is as evidently forbidden by God in his arrangement of our natures, as in the volume of his revelation."—(Essay on Temperance, 1830.)

† 1st. The most pointed warnings are given against the *causes* of intemperance and the inducements which lead to it. Prov. xx. 1; xxiii. 31, 32. 2ndly. Intoxicating wine is described as producing *violence*. Prov. iv. 17; Zech. ix. 15; Jeremiah li. 7; xxv. 15, 16; Revelations xvi. 19. 3dly. The pernicious influence of wine on the affections, and its paralyzing effects on all the faculties of the mind are powerfully adverted to. Isaiah xxviii. 7; Jeremiah xxiii. 9; Proverbs xxiii. 35. 4thly. The self-security and irreligion displayed by the lovers of intoxication. Isaiah lvi. 12; xxii. 13, 14; 1 Corinthians. xv. 32; Habakkuk ii. 4, 5. 5thly. Many of the general, but woful effects of intemperance, are strikingly exhibited. Prov. xxiii. 29, 30; xxiii. 20, 21. 6thly. Severe woes are denounced against those who indulge in wine and strong drink. Amos vi. 6; Isaiah xxiv. 9; v. 22; xxviii. 1. 7thly. Denunciations are uttered against those who promote intemperance in others. Habakkuk ii. 15.

‡ Deut. xxi. 18—21.



be induced to abandon themselves to sensual pleasures. Although the enactment concerned a disobedient and rebellious son, it is evident that gluttony and drunkenness were considered to be the chief causes and indications of these heinous crimes. Jewish writers, indeed, so understand it.

Many passages are found in the pages of the Old Testament, which exhibit the extreme caution of the Jews in relation to intemperance. The commands of the Almighty are frequently directed to this subject. The manner in which this important matter was both regarded and treated by them, may be considered under two heads, viz., 1st, Those circumstances where the use of wine of any kind was forbidden by the Lord; and 2dly, Such voluntary prohibitions as were occasioned by a desire to set an example to the times, and to promote personal piety.

1ST. ACTUAL PROHIBITION.—1. *The priests of the Lord were forbidden to drink wine during their official attendance in the Tabernacle.* This commandment is found in Leviticus, among other regulations, which relate to the functions of the priesthood. "And the Lord spake unto Aaron, saying, Do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the Tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean, and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."\* Most commentators are of opinion, that this regulation was consequent upon the occurrence mentioned in the preceding context. Nadab and Abihu had offered "strange fire" before the Lord. It is natural to infer from the severely penal law which immediately followed, that the introduction of this strange fire was occasioned by the sons of Aaron, being in a state of intoxication, while performing the duties of their sacred office. The fire of the Lord, however, consumed these guilty profaners of the Tabernacle of the Most High. The prohibition of wine to the officiating priests under these circumstances, was constituted a statute for ever throughout all succeeding generations. It would be a happy circumstance for the interests of religion, had this law been observed in every age by those who are set apart to instruct in divine knowledge.

\* Levit. x. 8—11.



The reason assigned for this wise enactment, is worthy of serious consideration. That the ministers of God might, uninfluenced by artificial and unholy excitement, discern the difference between right and wrong, holy and unholy, and both perform the sacred functions of their office, and promulgate the commandments of the Most High with becoming solemnity and appropriate dignity. No stronger evidence can be adduced of the tendency of intoxicating liquor to impair the moral and mental perception, than this signal prohibition of it by the Almighty. Divine wisdom hereby declares the use of intoxicating wine, to be incompatible with holiness of heart and purity of mind, as well as with that reverential awe which should ever accompany our acts of divine worship; otherwise the interdiction in question would not have taken place.

In Ezekiel, in reference to the predicted priesthood of a visionary temple, there is a similar commandment. "Neither shall any priest drink wine when they enter into the inner court."\* Immediately afterward the reason for this prohibition is given: "and they shall teach my people *the difference* between the holy and profane, and cause them to observe between the unclean and the clean. And in controversy they shall stand in judgement; and they shall judge it according to my judgements: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths."

Some remarkable traces of this practice may be found in those laws which relate to the heathen priesthood. Those persons, for example, who consulted the oracle of Amphiaraus, were directed in the first place to undergo suitable purification, and then to abstain during twenty-four hours from food, and for *three days from wine*.† After these preliminaries had been complied with, the candidates were considered in a suitable state for receiving divine communications. A similar purification was observed by the Roman matrons prior to their celebration of the festivals of the goddess Ceres. They abstained for several days from the use of *wine* and other sensual gratifications.‡ Other traces also may be found of the same practice. These illustrations, however, sufficiently show, that this abstinence was not confined to the Jews, but obtained among heathen nations who, doubtless, derived it from the Mosaical institutions.

\* Ezekiel xlv. 21.

† Lempriere Bibl. Class. Art. Amph.

‡ Ibid. Art. Ceres.

2. *Kings and princes were forbidden the use of wine and strong drink, as incompatible with moral discrimination, and consequently with the due administration of justice.*—"It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgement of any of the afflicted."\* The wise precautions against the use of wine, employed in reference to the performance of divine worship, by the priesthood was urged by the parent of Lemuel, as an observance equally necessary for those whose duty it was to administer the laws. This function, in ancient times, was performed by the sole authority of kings and princes. Next in importance to divine worship was the wise and equitable administration of justice. Serenity of mind, accurate moral perception, and calm and discriminating judgement, are essential to the proper fulfilment of the onerous duties in question. It is to be feared, that too many magistrates have, under the influence of intoxicating liquors, forgotten the law and perverted the judgement of the afflicted.

The commandment that magistrates should abstain from wine during the administration of law, is not confined to the Holy Scriptures. The laws of the Greeks and Romans in relation to this subject are severe.† The Carthaginian law forbade the use of wine to *magistrates* during the period of their office—to *judges* during the performance of legislative functions, and also to *governors* of places during the time of their lawful administration. In one of the decrees of Charles the Great, A. D. 803, in relation to courts of judicature, it was enacted, "that no person in *drink* be permitted to *solicit* or *prosecute* a cause there, nor to give evidence; and that no judge hold any such court, but *fasting*."‡ In order also to prevent persons giving evidence in a state of intoxication, it was further ordered, "that they should come into court *fasting*, and if they had eaten, (or drank,) they should neither be sworn nor give evidence."§ One of the enactments of the ancient Welch had a similar object in view.|| The laws, however, of the primitive Scots, were still more decisive, and prohibited the use of intoxicating liquor by those who held important offices, under severe penalties. By the law of Argadus, for example, Governor of Scotland, A. D. 160, it was de-

\* Prov. xxxi. 4, 5.

† Chap. xx.

§ Baluz. Ibid. Col. 466, 764.

‡ Baluz. Tom. 1. Col. 393, 761.

|| M. S. Mert. fol. 52. b.

creed, that *all who held the office of magistrate or other public posts, should abstain from the use of any kind of inebriating liquor under penalty of death.\**

3. *The Nazarites, a class of people specially devoted to the service of God, were prohibited the use of wine and strong drink, during the continuance of their vows, which were made either for a specified time, or for the period of their lives.* The Hebrew word Nazarite, means *separated*, and the vow of the Nazarites was a vow to *separate themselves unto the Lord*. The law in relation to this separation, was as follows:—"He shall separate himself from wine and from strong drink, and shall take no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes and dried. All the days of his separation shall he eat nothing even of the vine tree, from the kernels that is made to the husk."† During the time of their vow, their hair was not to be cut, and they were to abstain from all legal impurities. The Nazarites were divided into two classes, viz., 1st, Nazarites who were such during only the period fixed in their vow; and, 2ndly, Nazarites from birth. Of the latter description were Samson and John the Baptist. The reasons for this divine institution were no doubt of a moral and religious character. It was necessary, that men devoted to the service of God, should "abstain from fleshly lusts," and everything that was calculated to promote unholy excitement, and consequently opposed to the enjoyment of pure religion. The lives also of the Nazarites, as persons specially devoted to God, were required to be such as should present an example to the world worthy of imitation. The order of Nazarites as an institution of the Most High, was very properly viewed as one peculiarly of a holy description. The Israelites, therefore, during the time of their decline, are severely reprehended for offering the Nazarites wine to drink.

The prohibition in regard to the use of wine on special occasions, is generally supposed to be conclusive of the fact, that fermented liquors were in common use by the same individuals at other times. There is, however, no sufficient reason why we should arrive at this conclusion. When the vow of the Nazarite had been performed, he

\* Ut omnes publica obeuntes munia, ab omnium usu, quibus inebriandi vis inest, abstinerent: *capitali pænâ* in non obtemperantes statutâ.—*Hect. Boet.* 1. 5.

† Numbers vi. 3, 4.

was allowed to drink wine. "*And after that the Nazarite may drink wine.*" Such wine evidently is meant as had formed a portion of his diet, previous to his taking upon himself the vow of abstinence. The kind of wine, whether fermented or otherwise, is not mentioned. *The reason of the prohibition appears to consist in the enforcement of a rigorous precaution against indulgence in anything that might have had even a remote tendency to interfere with that holiness and serenity of mind which was required on such solemn occasions.* The Nazarite was prohibited from eating anything which was made from the grape. Divine wisdom, by this severe interdiction, prevented even the possibility of indulgence in unlawful pleasure. The inspissated must, from which a liquor of grape might have been usually prepared for dietetic purposes might not have been sufficiently deprived of its watery particles. In the climate of Judea, a slight degree of fermentation would take place, even within a short period. The same principle holds good in regard to *vinegar of wine*, another common drink of the country. It might not *entirely* have undergone the acetous fermentation, and thus a small proportion of alcoholic matter would be retained. The *weak table-beer wines* also from the nature of the climate, if not carefully guarded, would almost imperceptibly run into a stronger fermentation than usual. All these cases presented a *possibility* of temptation; thus in the wisdom of the Almighty these rigorous precautions. Nothing that had been prepared from the grape was to be used on these solemn and holy occasions. The most important reason, no doubt, was the example of self-denial, which these practices continually exhibited to the people. The juice of the grape, even in its inspissated state, was liable to be used for luxurious purposes.

The permission, under these circumstances to take wine, was simply an acknowledgement that they had concluded their vow; and might return to their *accustomed temperate habits*. The same interpretation will also apply to the prohibition of the priests. Whatever might have been the nature of the drink, made use of by these sacred characters on ordinary occasions, (which it is reasonable to presume was of an *innocuous and temperate description*,) they were interdicted from tasting *any species of wine*, whether unfermented or fermented, during the performance of their priestly functions, that no possibility might exist of even an unholy temptation to assail their fidelity.

4. *The Scriptures present several examples of persons interdicted from the use of any kind of intoxicating liquor, intended by the Almighty, to be specially devoted to his service, or to perform some important end.*

Samuel abstained from intoxicating liquors, from his birth. His mother made a vow, that if the Lord "would give her a man-child, a razor should not come upon his head;" in other words, that he should be a Nazarite, or entirely devoted to the service of God. Samuel was eminently a "man of God," and highly favoured with the divine approbation and protection. Samson the strongest man ever known, by command of the Almighty, was a Nazarite from the womb. The mother of Sampson during the period of her pregnancy, was also commanded to abstain from the use of any kind of intoxicating liquor, and every unclean thing. Samson through divine influence, was appointed to effect the deliverance of Israel from the hands of the Philistines. John the Baptist was also a Nazarite from his birth. The angel of the Lord, who appeared to his mother, predicted that he should be great in the sight of the Lord, and should drink neither wine nor strong drink; and should be filled with the Holy Ghost, even from his mother's womb.\* These examples exhibit very forcibly, the light in which all kinds of intoxicating liquor were viewed by divine wisdom. Men of superior holiness and piety, were commanded entirely to abstain from them. The inference is obvious—the use of inebriating stimulants was equally dangerous to health and to piety.

2D. VOLUNTARY ABSTINENCE FROM THE USE OF INTOXICATING LIQUORS.—The Jews frequently observed voluntary fasts. At these times, they abstained altogether from the use of wine, and all other incitements to fleshly lusts. Several examples of this practice, are recorded in the Scriptures. The heathen philosophers probably derived their notions of abstinence, from these as well as other similar practices of the Hebrews.

The most interesting, and extraordinary instance on record, of voluntary abstinence from intoxicating liquor, is that related of the Rechabites, in the book of Jeremiah. The cause and circumstances attending this remarkable event, are highly important.

In the time of Isaiah, the people of Israel had become

\* Luke i. 15.



ensnared by luxurious practices. At this period, there was an intimate connexion between idolatry and sensual indulgence. In Hosea, the Israelites were said to "look to other gods," and to "love flagons of wine."\* Also, in Isaiah, "They have erred through wine, and through strong drink are out of the way; the priest and the people have erred through strong drink, they are swallowed up of wine."† About a year after this declaration had been made, it is related, that "Ahab made him altars in every corner of Jerusalem, and in every city of Judah, he made high places to burn incense unto other gods." Jonadab, a man of great penetration and piety, perceived that strong drink had been the cause of this apostacy from the true religion. He determined therefore, to provide against the introduction of idolatry among his own family, by persuading them, among other things, to abstain altogether from the use of wine.‡ His persuasions were attended with success. His sons, and their descendants, consented to perform his request.§ About three hundred years afterward, the Lord directed Jeremiah to try their fidelity, by offering them wine to drink. They said, however, we will drink no wine; for Jonadab, the son of Rechab, our father commanded us, saying, ye shall drink no wine, neither ye, nor your sons, for ever. The Lord approved of their fidelity, and declared, that because they had obeyed the commandment of their father, and kept all his precepts, they should not want a man to stand before him for ever. Although the commendation of the Almighty was bestowed upon them for their fidelity *to their engagement as such*, yet, divine wisdom, evidently approved also of their self-denial, and the cause for which it was exercised. Hence, is found acknowledged therein, the *important principle of self-denial, as the principal means of preventing injurious contumination in times of danger and temptation.*||

\* Hosea iii. 4.

† Isaiah xxviii. 7.

‡ Diodorus Siculus (lib. 19, cap. 94,) relates the following concerning the Nabathæans, a people who resided in Arabia. "Their laws prohibit the sowing of corn, or anything else that bears fruit, the planting of trees or vines, *the drinking of wine*, and the building of houses; and the transgression of them is punished capitally, (*i. e.* by death;) and the reason is, their thinking, that those who are possessed of such property, can be easily forced to submit to the authority of their more-powerful brethren."

§ Jeremiah xxxv. 2, 19.

|| Recent events show the extraordinary fulfilment, to the present time at least, of this remarkable prophecy. The Rev. Joseph Woolfe, a missionary of great celebrity, in the course of his travels, had the good fortune to meet with evidence of the existence and prosperity of the Rechabites, even in the present day. "On my arrival at Mesopotamia," writes that missionary,



The fidelity and self-denying conduct of these interesting men, at the present period in particular, forms a humiliating subject for Christian reflection. Perhaps in no age of the world, has there ever been witnessed effects so generally injurious resulting from the use of strong drink, either in regard to the spiritual or temporal concerns of mankind, as have disgraced the British dominions and America, for the last half century; at least down to the auspicious period, at which the salutary operation of "Temperance Societies," began to check the growing evil.\*

"some Jews that I saw there, pointed me to one of the ancient Rechabites. He stood before me wild, like an Arab, holding the bridle of his horse in his hand. I showed him the Bible in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages, but had no knowledge of the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him, "whose descendant are you?" "Mousa," said he, boisterously, "is my name, and I will show you who are my ancestors;" on which he immediately began to read from the 5th to the 11th verses of Jeremiah xxxv. Where do you reside? said I, turning to Genesis, x. 27, he replied, at Hadoram, now called Simar by the Arabs; at Usal, now called Sanan, by the Arabs; and again, referring to the same Chapter, v. 30th, he continued, "at Mesha, now called Mecca, in the deserts around those places, We drink no wine, and plant no vineyard, and sow no seed; and live in tents, as Jonadab, our father, commanded us: Hobab was our father too. Come to us, and you will find us 60,000 in number, and you see thus the prophecy has been fulfilled." "Therefore, thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever;" and saying this, Mousa, the Rechabite, mounted his horse and fled away, and left behind a host of evidence in favour of sacred writ." The same respectable missionary describes the Rechabites, as fine healthy looking men, of great simplicity, of kind manners, and very intelligent.

\* See Appendix D.

## CHAPTER XIX.

## THE TEMPERANCE OF THE PRIMITIVE CHRISTIANS.

"Look not every man on his own things, but also on the things of others."  
PHILIPPIANS ii. 4.

"It is good neither to eat flesh, *nor to drink wine*, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—ROMANS xiv. 21.

A KNOWLEDGE of the habits of the Jews and the various heathen nations that became converts to the Christian faith, is necessary, to give a correct interpretation of the principles and practices inculcated under the higher and more enlightened dispensation of the New Testament. The Jews, at the period of the Saviour's appearance, were a people of temperate habits. The Scriptures do not record a single instance of the Saviour's coming in contact with an intemperate individual, nor do any of his remarks lead us to suppose that the vice of intemperance existed in such a manner as to call for special attention and reprobation. The Jews, indeed, prided themselves in their moral and irreproachable conduct, and were, in fact, distinguished in this respect from the heathens, who, in all their writings, concerning the Jews and the primitive Christians, never, in any form, accuse them of habitual luxury and intemperance. The heathens, on the contrary, commonly indulged in habits of drunkenness and debauchery; and the writings of the Apostles, in reference to the Gentile converts, abound in allusions to their former dissolute and depraved state.

The Saviour, whose labours were entirely devoted to the Jews, had seldom occasion to refer to the subject of temperance. His remarks, therefore, bearing at all on the point, will be found to be *general* and *cautionary*. In his memorable and impressive sermon on the mount, he adverts, in forcible language, to the folly of allowing earthly objects and pleasures to interfere with the important concerns of the soul. "Take no thought what ye shall eat and what

ye shall drink, (*for after all these things the Gentiles seek ;*) but seek ye first the kingdom of God and his righteousness." In other words, do not allow your affections to be engrossed with sensual delights, which are opposed to the more sublime and spiritual enjoyments of religion ; and ought to be guarded against as ensnaring and dangerous objects. Soon after this period, the Saviour utters to his disciples a solemn warning against sensual indulgence. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life ; and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." After this warning and admonition, he goes on to say, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."\* These impressive appeals deserve more serious consideration, on account of the period at which they were uttered, and the habits of the people to whom they were addressed. The Saviour made allusion to the dissolute conduct of the Gentile nations ; and from the nature of the observation it may be inferred, that the Jews were generally opposed to them in their principles and practices, including, of course, the temperance of their lives.

The apostle Paul, whose labours were principally directed to the conversion of the heathens, with impressive earnestness, enlarges on the subject of sensual indulgence. In his epistle to the Romans, he lays down certain great principles to regulate the conduct of all sincere Christians. Thus he declares, that "they that are after the flesh, mind the things of the flesh. The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be." The apostle immediately afterward declares, that "*they that are in the flesh cannot please God.*"† After the declaration of these general principles, he proceeds to admonish the Romans, (whose former dissolute practices rendered them peculiarly subject to temptations,) on the necessity of preparation for death. "The night is far spent, and the day is at hand ; let us therefore cast off the works of darkness, and let us put on the armour of light." These evil ways he afterward enumerates :—"let us walk honestly, as in the day, not in rioting and drunkenness, not in cham-

\* Luke xxi. 34 36.

† Romans viii. 5, 7, 8.

bering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and *make not provision for the flesh to fulfil the lusts thereof.*"\*

The Apostle, in his epistle to the Galatians, alludes to the same subject. *The flesh*, he declares, *lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would.*† Among the works of the flesh are included *drunkenness and revellings*; St. Paul expressly asserts, that "they which do such things shall not inherit the kingdom of God;" on the other hand, one of the fruits of the spirit is said to be *temperance*, and "*they that are Christ's have crucified the flesh with the affections and lusts.*"‡

This great apostle, in his epistle to the Ephesians, reminds them of their dissolute habits, prior to their conversion. "You," said he, "who are now quickened, were dead in trespasses and sins. In times past ye walked according to the course of this world, among whom also *we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*"§ In the 5th chapter of the same epistle, Saint Paul evidently makes strong allusions to the bacchanalian practices of the heathens. "Walk circumspectly, not as fools, but as wise, redeeming the time, because, the days are evil. Wherefore be not unwise." *Μη γίνεσθε ἀφρονες*—do not become madmen. In this passage allusion is made to the *Orgies of Bacchus*. The votaries on these occasions ran about, tossed their heads from shoulder to shoulder, and acted in various frantic and indecent ways.|| "*And be not drunk with wine, wherein is excess, but be filled with the Spirit.*"¶ That is, be not partakers with those who follow the intemperate practices of heathen worship; abstain from their wicked customs, walk circumspectly, redeem the time, and be filled with the Spirit. This passage, also, refers to the bacchanalian excesses of the heathen, and to the highly stimulating and intoxicating wine which was used on those occasions, wine *wherein* is declared to be *excess*.

St. Paul, in his epistle to the Philippians, thus describes these lovers of pleasure: "*For many walk who are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is their shame,*

\* Rom. xiii. 12, 13, 14. † Galatians v. 17.

§ Ephesians ii. 3; iv. 19, 20, 22, &c.

¶ Ephesians v. 15, 16, 17.

‡ Idem. 21, 22, 23, 24, || Chap. iv.

*who mind earthly things.*"\* The epistle of St. Paul to the Thessalonians, contains many appeals to that portion of the primitive church, on abstinence from fleshly lusts. He therein describes the dangers of the times, and the necessity of being prepared for a future state of existence. Watchfulness and sobriety in their conduct is strongly urged, in reproof of the practices of those who indulge in intemperate habits. "But ye, brethren," says he, "are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others; but, *let us watch and be sober.* For they that sleep, sleep in the night, and *they that be drunken are drunken in the night.* But *let us who are of the day, be sober,* putting on the breastplate of faith and love: and for an helmet the hope of salvation."†

The epistles of St. Peter were also written to the Gentile Christians, who had abandoned their former evil practices. Hence the apostle exhorts them in the following manner: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance."‡ And again, "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles,"§ &c. The apostle evidently looks upon sensual indulgence as incompatible with Christian holiness, and warns them against it, as inducing them to return to their old practices. "Forasmuch as ye know that ye were redeemed from your vain conversation received by tradition from your fathers."|| "For the time past of our life may suffice us to have wrought the will of the Gentiles; when we walked in lasciviousness, lusts, *excess of wine,*¶ revellings, ban-

\* Philippians iii. 18, 19. † 1 Thessalonians v. 4—8.

‡ 1 Peter i. 14.

§ Idem ii. 11, 12.

|| Idem. i. 18.

¶ *Banquettings, ποτοις wine feasts.* In the Greek and Latin the word which signifies *banquet* is derived from a word which signifies *drinking*. The banquets of the heathens during their days of luxury and refinement, were sensual and intemperate. The use of *intoxicating* wine among the ancients was almost altogether confined to these banquets, or periods of dissipation. They took place in the evening. The Greeks and Romans, as a general rule, never drank wine of this kind at dinner, and certainly not at an earlier period. Aufidius is censured by Horace for drinking as a *morning* draught, *Falernian*, or strong wine, even when mixed with honey. (See p. 370.) Evening was the period allotted for relaxation and indulgence. The dinner was considered rather as a refreshment than as a meal. In this manner did Horace dine. *Pransus non avide, quantum interpellet inani ventre diem durare.* Seneca also makes particular reference to this practice. This meal consisted in general of a light repast, of which neither animal food nor *wine* formed a part. For this reason it was often denominated



quettings,\* and abominable idolatries.”† The apostle, in a previous part of his epistle, alludes to the necessity of their conduct exhibiting a proper example to evil-doers. “Having your conversation honest among the Gentiles, that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.”‡

These Scriptural exhortations lead us to the following inferences:—

1. All unnecessary and luxurious consideration about food is interdicted; at least such as would tend to lead mankind to neglect the more important concerns of the soul.

2. The necessity of great caution is enforced, lest the affections be ensnared by improper indulgence, and continual prayer is recommended as a means of escaping from such temptations.

3. “Lusts of the flesh,” an expression embracing every thing, which could at all tend to inflame the body or the mind, and “war against the soul,” are forbidden as ensnaring, and contrary to the spirit of the gospel. An express declaration is made, that they that indulge in fleshly pleasures, cannot please God.

4. The causes of sin, and of course all temptations or

*prandium caninum vel abstemium*, because dogs abhor the taste of wine. Intoxicating wine was not so much used at banquets as an article of nourishment as for the animal excitement which it produced on occasions, which were devoted to festivity and indulgence. To denounce banquettings, therefore, or wine feasts, was almost tantamount to the prohibition of wine itself. How far it would be consistent for the professed people of God, to make use of liquors acknowledged even by heathen nations to be articles purely of a sensual description, is for the sincere and self-denying Christian to determine.

\* *Excess of wine.* There appears to be considerable affinity between the nature of this passage, and that in the epistle to the Ephesians, where the apostle says, “Be not drunk with wine, wherein is excess.” The word in the original (Peter iv. 3.) *οινοφλυγία* *oinophlugia*, is derived from two words, *οινος* *oinos*, wine, and *φλυξω* *phluzo*, to be hot, to boil. Wine heats, therefore, or that state both of body and mind induced by the use of stimulating or heating wine, whether taken in moderate quantities, or to excess. The apostles in their allusions to intoxicating wine, appear invariably to point out its stimulating or inflaming properties. Homer, in the same spirit, uses similar language:—

“Inflaming wine, pernicious to mankind.”

Be not drunk with wine, wherein is excess, or in other words, as it appears to the writer, the use of which is inseparable from excess. *Asotia*, the word used in the original, means the state of one who is asotos, luxurious, dissolute, profligate, prodigal, &c., the word evidently has reference to such vices as are the concomitants of indulgence in such wine. Inflaming, or intoxicating wine, in its nature, has a tendency to lead to these deplorable evils. The use, indeed, as a general rule, is inseparable from the abuse.

† 1 Peter iv. 3.

‡ Idem. ii. 12.



inducements to it, are prohibited ; such as meetings for the purpose of fleshly indulgence, revellings, banquettings, and similar occasions, where the time is not “redeemed,” or improved to the glory of God, but on the contrary, improper enticements are commonly practised.

5. The lives of Christians are to be such, as to present to the Gentile world, proper examples of temperance, as an essential part of piety, and to form an inducement to the unconverted, to adopt the principles of Christianity.

6. “Watchfulness and sobriety,” are urged as duties incumbent upon every sincere Christian. Hence, it may be observed, that both the mind and the body, were at all times to be kept in such a state, as would be pleasing to God ; and would not disqualify the creature at any period, from entering into the presence of the Creator.

In addition to these general principles, by which Christians were to be guided in their conduct in life, there were special injunctions, which were considered as imperative on the members of the Christian Church. Some of these bear a close resemblance to the laws which regulated the Jewish economy on the same subject.

1. It is unequivocally declared, “that *drunkards* shall not inherit the kingdom of God.” Eternal punishment is avowed, as the final doom of the drunkard. “Be not deceived,” saith St. Paul, “neither fornicators, nor idolaters, nor *drunkards*, shall inherit the kingdom of God.”\* Again, “now the works of the flesh are manifest, which are these : adultery, murders, *drunkenness*, revellings, and such like ; of the which I tell you before, as I have also told you in time past, that they which do such things, *shall not inherit the kingdom of God.*”

2. *Drunkards are not only excluded from heavenly enjoyments, but are excommunicated from the society of Christians on earth.* The Levitical Law, deems the rebellious son as a glutton and drunkard, worthy of death ; the Christian dispensation regards a drunkard as unfit even for social intercourse or communion, with the members of the Church of God on earth. This was the command of the inspired apostle. “Now, I have written to you not to keep company, if any man that is called a brother, be a fornicator, or a *drunkard*, with such an one, no not to eat.”†

3. *The regulations of the Christian Church respecting its Bishops, and other officers, in reference to this subject,*

\* 1 Corinth. vi. 9, 10.

† Galatians v. 19, 21.

‡ Corinth. v. 11.

require special consideration and attention. "A Bishop must be blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach, *not given to wine*,"\* &c. "A Bishop must be blameless, as the steward of God, *not given to wine*." "Sober, just, holy, temperate."† "Likewise, must the deacons, be *not given to much wine*."‡ "The aged men must be sober, grave, temperate; the aged women *not given to much wine*, that they may teach the young women to be sober."§ The command of the apostle, that "Bishops should not be given to wine," doubtless, has special reference to the principle acted upon by the priests under the Levitical dispensation. The office of Bishop is one of peculiar sanctity, and requires from those who exercise it, great circumspection and holiness of conduct. Bishops, therefore, are prohibited indulgence in wine. These eminent ministers of the gospel, are required to make sacrifices of a description not demanded from spiritual officers of inferior rank, lest by any means they should offer an improper example to others, or bring disgrace upon the Church by becoming castaways themselves. A Bishop must be μη παροινος *me paroinos, not given to wine*. This passage has in general been understood to refer merely to the *free* use of wine. The original word however, from which the translation has been made, is derived from παρὰ, *near* or *by*, and οἶνος, *oinos wine*. Literally, a Bishop must not be seen in company with wine, at a wine banquet, or in other words, as we may reasonably infer from the nature of the passage, partaking of wine *as a common beverage or means of sensual gratification*.||

\* 1 Tim. iii. 2, 3.

† 1 Tim. iii. 8.

† Titus i. 7, 8.

§ Titus ii. 2, 3, 4.

|| Professor Stuart, thus ably comments on this subject. "It is somewhat remarkable, that 1 Timothy, iii. 3, and Titus, i. 7, exhibit the word παροινος that is, *vinosus, given to wine, sitting at wine, using wine*, in reference to bishops; while 1 Timothy, iii. 8, and Titus, ii. 3, (both in reference to *deacons*.) use the phrase *much wine* δίνος πλῆν; now, if the first were, in the apostle's mind altogether equivalent to the second, why should he so carefully, as it would seem, in each instance have made a distinction between the case of a bishop and that of a deacon? The *deacons* may use wine, but not *much wine*, but the *bishops* must not be παροῖνοι *sitting at wine*, literally, *with wine, in company with wine*. I am aware of the manner in which the lexicons explain this precept concerning *bishops*; making it in effect the same as that concerning *deacons*. But I cannot help thinking that there is a design in the difference of phraseology in the two cases, and one which is grounded in reference to the precept concerning priests, under the Jewish dispensation. Certainly this is not an unreasonable supposition; and does not this gather strength from the fact, that Timothy is known to have entirely abstained from wine, inasmuch as the command of the apostle, that he should take some for a medicinal purpose, necessarily implies this?"—*Essay on Temperance, by Professor Stuart*.

A Bishop, moreover, must not only not be given to wine, but he must be *vigilant* *νηφαλεον* *nephaleon*. The latter word in the original, is derived from two words, *νη* *not* *πιω* *pio* to drink. Hence we observe a striking connexion between the use of *wine* and *vigilance*. "*Watchful*, for one who drinks, is apt to *sleep*; so he who abstains from it, is more likely to *keep awake*, and attend to his *work* and *charge*. A Bishop has to watch over the church and watch for it; and this will require all his care and circumspection. *A Bishop must not only be watchful, but SOBER* *σωφρονα*. *Prudent*, or according to the etymology of the word, from *σως* *sound*, and *φρον* *mind*, *a man of sound mind*; having a good understanding, and the complete government of all his passions."\*

These observations lead us to perceive, that the qualifications of a Bishop, are intimately associated with, and more or less dependant upon each other. Sobriety, in fact, is the mainspring of his moral character. Sobriety or abstinence, is necessary to vigilance and capability of communicating instruction. A Bishop must be *apt to teach*, he must also be blameless, of good behaviour, just, holy, prudent or sober, in other words, possess the entire control and government of all his passions. The use of intoxicating liquors, is in every respect opposed to the possession and practice of these virtues; and "as stewards of God" they are commanded to abstain from it. This fact will account for St. Paul's apparent repetition of expression, in his Epistles both to Timothy and Titus. The virtues which were required in a Bishop were inseparable, and proceeded from one another. Vigilance, sobriety, abstinence from wine, include freedom from vice, both of mind and body. The use of intoxicating wine, necessarily influences and disturbs the harmonious operations of the functions of both at the same time. The remarks of St. Paul, beautifully comprehend the whole, and exhibit his wise conception of the intimate connexion and influence which exist between the moral, mental, and physical powers of man.

An investigation of this subject, necessarily involves an inquiry into the nature of the temperance or sobriety, practised by the primitive Christians; an investigation highly important to the interests and character of Christians in the present day. Some little perplexity may at first arise from an error, in some respects unimportant,

\* Clarke's Commentary, 1 Timothy, iii. 3.

found to exist in the common and authorized version of the Scriptures. Thus, in reference to a Bishop, the direction in the Epistle to Timothy, is, that he should be *vigilant*, νηφαλεον *nephaleon*, (or sober, *not to drink*) SOBER, σωφρονα *sophrona*, (prudent or discreet,) and μη παροινον *me paroinon*, NOT GIVEN TO WINE. The word νηφαλεον, *nephalion*, in this instance, appears to include general sobriety, both of mind and body, which could be secured only by abstinence from intoxicating drink, else the latter prohibition would scarcely have been given. The Epistle to Titus nearly corresponds with that to Timothy. A Bishop must be μη παροινός *mē paroinos* NOT GIVEN TO WINE, SOBER, σωφρονα *sophrona* and TEMPERATE, εγκρατη *enkrate*.\* The word *temperate* in the latter Epistle, evidently corresponds with that of *vigilant* in the former, and on examination, the apostle will be found, in both instances, to have meant the same thing.

In the Epistle to Titus, however, in the directions concerning aged men and deacons, the word νηφαλεους *nephaleous*, sober, is rendered correctly, being, though of different numbers, the same as νηφαλεον *nephaleon*, which in Timothy is translated *vigilant*; while the succeeding word, *temperate*, in the original σωφρονας, *sophronas* (prudent or discreet) in Timothy has been seen to have been rendered *sober*.

A more extended examination of learned authorities, in reference to the words translated temperance and sobriety, will add considerable light to this important branch of our inquiry. A reference also to the high authority of the Vulgate (Latin) Translation, will be highly interesting, inasmuch, as it was executed at a very early period, and probably at a time when many of the primitive customs had been transmitted from the apostolic age, in an uncorrupted state. The word εγκρατη *enkrate*, which in the authorized version is translated *temperate*,† is rendered in the vulgate *continentem*, or continent. Chrysostom thus interprets this passage, *hoc quippe est continentia nullo vitio subijci*; “this then is continence, to be subject to no vice.”‡ In Donnegan’s Lexicon, the word νηφω—*nepho*, which forms the root of the word translated sober, in the following passages is thus explained. “To live abstemiously, to abstain from wine;”§ and νηφαλεος—*nephaleos*, one that ab-

\* Titus i. 8.

† Titus ii. 2.

‡ Chrys. in loco.

§ The word *abstemious* (*abstemius*) is derived from two Latin words, *abs*,

stains from wine, and therefore is sober." Donnegan illustrates the interpretation of the word *νηφω*—*nepho*, by adducing an appropriate example from the *Œdipus Coloneus* of Sophocles. It is remarked by that writer, that at certain of the religious ceremonies and sacred rights of the Greeks, *water* was poured out as a libation to their idol gods; which, together with the altars on which it was poured, and the wood used on these occasions, were described by the word *νηπιω*—*nēpiō*, and its compounds and variations. This was precisely the same word as that employed by Peter, when he said, *νηψαλια ιερα*, or *θυματα νηψαλιοι θυσιαι* and by Paul in his Epistles to Timothy and Titus. The sacrifices and offerings in question were such as were offered to the muses and nymphs, and have been referred to in the previous chapter.

In Galatians v. 23, the vulgate renders the word *εγκρατη* (temperance) *castitas*. In 2 Peter i. 6, this version is still more unequivocal, and the same word is rendered *abstinentia*. "Add to knowledge temperance," or according to the vulgate, *abstinence*.\* The language of Saint Paul to the Corinthians, however, places this question in a still stronger light. "Every man that striveth for the mastery is *temperate* *εγκρατευεται* (enkrateuetai) in all things."† The vulgate renders the word in this case *abstinet*, the verbal of abstinence. Pasor thus explains the passage, *exquississima utitur dieta*, "uses the most slender diet." The same word, *εγκρατεύομαι* (enkrateuomai,) is thus defined and illustrated by Parkhurst, in his Greek Lexicon, an authority of acknowledged standard excellence; *εγκρατευομαι* (enkrateuetai), *to contain, or restrain one's self with regard to sensual pleasures, to be temperate.*‡ "I cannot forbear," adds Parkhurst, "observing with the learned *Raphelius* and others, how beautifully this letter may be illustrated by a passage of Epictetus, *Enchiridion*, ch. xxxv., which may afford an excellent lesson to Christians. 'Would you,' says that philosopher, 'be a victor in the Olympic Games? so in good truth would I, for it is a glorious thing; but pray consider what must go before, and what may follow, and so proceed to the attempt. You must then live by

from, and *temetum*, wine. The latter word among the Latins, was used anciently to express wine. *Vinum priscâ linguâ temetum appellabant.*—Gell. x. 23.

\* Abstinence (abstinentia) derived from two words *abs*, from, and *teneo*, to hold—to refrain.

† 1 Corinthians ix. 25.

‡ Occ. 1 Corinthians ix. 25.



rule, eat what will be disagreeable, refrain from delicacies. You must oblige yourself to constant exercise at the appointed hour, in heat and cold; *you must abstain from wine*, and cold liquors; in a word, you must be as submissive to all the directions of your master as to those of a physician.' ”

These remarks of Epictetus are in accordance with the practice of the ancient Greeks, to which St. Paul evidently alludes, in the training of the athletæ, at the Gymnasia or Palæstræ, academies established for that purpose at the public expense. Those who were designed for that profession, were, from an early age placed under the superintendence of various masters, and had the plainest food apportioned for their diet. They were enjoined continence and *prohibited altogether the use of wine*. Horace thus alludes to this practice :—

“ Qui studet optatam cursu contingere metam  
Multa tulit fecitque puer, sudavit et alsit,  
*Abstenuit venere et vino.*”

ART. POET. V. 112.

“ Who in the Olympic race the prize would gain;  
Has borne from early youth fatigues and pain,  
Excess of heat and cold has often tried,  
Love's softness banished, and the glass deny'd.”

Dr. Adam Clarke saw the propriety of rendering this remarkable passage in the above sense. It accordingly stands in his Commentary as follows :—“ Every man that striveth for the mastery, is *temperate*, or *CONTINENT in all things*.”\*

The remarks of St. Paul in regard to deacons and aged persons, deserve further consideration. “ The deacons must not be given to *much wine*.”—1 Tim. iii. 8. “ That the aged men be *sober, temperate*.”—Titus ii. 2. “ That the aged women be not given to *much wine*.”—Titus ii. 3. The deacons held offices in the church, essentially different from those of a bishop, and inferior in importance and responsibility. The aged men and women also, were persons of great influence, in regard to the rising generation, and their intimate connexion with the various relations of life. Hence, the necessity that their lives should present an example of correct morals and unblemished piety.

The Epistle of Paul to Timothy, was written in reference to a people who were either Greeks themselves, or partici-

• Commentary 1 Corinthians ix. 25.



pated more or less in Grecian manners. Greek and Roman youths were forbidden to indulge in the use of wine. Wine was supposed to be designed as a cordial in old age; and in course of time, as luxurious habits became general, it was considered, not only lawful, but proper for aged persons to indulge freely in its use. The ancient scholiast on Homer, alludes to this practice in old women:—*χαίρει τῷ αὐτῷ ἢ ἡλικία αὐτῇ at this age they delight in wine.* Ovid in the following words, also alludes to this practice, *vinosior ætas hæc erat.*

We must not infer from these directions of St. Paul, that the converted Gentiles made use of intoxicating wine. On their conversion to Christianity, doubtless, they would abandon those wines which they were accustomed to use while in a state of darkness, for such harmless substitutes as might be safely adopted by temperate and self-denying Christians. It is not reasonable to suppose, that wines of an opposite description would either be made use of by such individuals, or countenanced by St. Paul. The practice, therefore, of drinking *much* wine of the latter kind, might be reprehended by the apostle for two reasons. In the first place, for the wickedness of making a *luxurious* use of what was in itself, when *moderately* taken, innocent and agreeable; and, secondly, on account of the danger which might arise from a large and improper use of a slightly fermented liquor, a practice, indeed, calculated to revive an appetite for stronger alcoholic stimulants. The conclusions to which these observations, in regard to bishops, deacons, and aged persons lead, are shortly as follows:—The former, by the sacred nature of their office, were to be *beyond* any kind of suspicion or danger; while the latter, were to be *exceedingly cautious* not only on account of their own safety, but from the influence which their example might exercise on society.\*

The apostles were extremely jealous of the conduct of the members of the various churches which they had been instrumental in planting, and in particular, of those whose former dissolute practices, formed a source of considerable danger in regard to the steadfastness of their Christian profession. Humility and frequent prayer, therefore, are recommended as means to preserve them from surrounding temptations.

\* Clemens, Alexandrinus, and Hegesippus, state, that St. James the Minor, who, on account of his holiness of conduct and purity of life, was surnamed the Just, observed from his birth the laws of the Nazarite.

The snare of strong drink was peculiarly guarded against. The advice of the apostle Peter, to the stranger Gentiles, throughout the various countries, to whose inhabitants his Epistles were addressed, forms an apposite and striking illustration. "Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be *sober*, be *vigilant*, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."\*

The preceding remarks and illustrations tend to throw considerable light on the subject under consideration. The temperance of the New Testament, in regard to intoxicating liquors, if not altogether proved to consist in total and habitual abstinence, approaches so near to it, as to render any further discussion on the question a mere discussion of *words*, and not of *principles*. The habits and practices of nominal Christians in the present day, are, most unhappily, opposed to the customs of the followers of Christ at the period immediately succeeding his appearance on earth. Objections, however, are frequently urged against this view of Scriptural temperance, which are founded either on some avowed or latent feeling, in favour of the use of wine. The general, and long continued habit of vinous indulgence, renders it difficult to convince mankind, either that the habits of the people differed materially in those days from our own, or that the wines in common use, at that period, bore no analogy to the stimulating and highly intoxicating substitutes of the present day. When the mind yields to conviction from indubitable evidence, with respect to these important and preliminary points, the most obscure and conflicting passages in Scripture become comparatively easy of explanation.

One of the most familiar examples of these popular ob-

\* Dr. Clarke, forcibly adverts to the appositeness, and antithetical beauty found in this remarkable passage, *Seeking whom he may devour*. *τινα καταπιη whom he may gulp down*. "It is not every one," that he can swallow down; those who are *sober and vigilant*, are proof against him; those he MAY NOT swallow down; those who are *drunken* with the cares of this world, &c., and are *unwatchful*, these he MAY swallow down. There is a beauty in this verse, and a striking apposition between the *first* and *last words*, which I think has not been noticed. Be sober *νηψατε* from *νη* not, and *πιειν* to drink; do not drink, do not swallow down; and the word *καταπιη* from *κατα* down, and *πιειν* to drink. If you swallow strong drink down, the devil will swallow you down. Hear this! ye drunkards, toppers, and tipplers, or by whatever name ye are known in society, or among your fellow-sinners. Strong drink is not only the way to the devil, but the devil's way into you; and ye are such as the devil particularly MAY swallow down."—*Clarke's Commentary*, 1 Peter v. 8.

jections, is founded on the celebrated advice of St. Paul to Timothy. "Drink no longer water, but use a little *wine*, for thy *stomach's sake*, and thine *often infirmities*."\* It is unnecessary to enter into any detailed discussion, as to the *quality* of the wine spoken of by St. Paul. It is sufficient to know that a *little* of it used as a *medicine* "for the *stomach's sake*, and for its *often infirmities*," could be productive of no injurious result. Those who adduce this practice, as an evidence of apostolic sanction for the habitual and luxurious use of wine, do strangely pervert the tenor of that wisdom taught by the gospel, which is both pure and holy, and "cometh from above," and is therein described as "peaceable, gentle, and easy to be entreated," and as uniformly productive of a temperate use of "every creature of God," under the influence of his corresponding grace. 1 Tim. iv. 4, 5, and James iii. 17.

The Saviour's remark, in reference to the appearance of John the Baptist and himself, has been equally subjected to improper and unjustifiable purposes. "John the Baptist came neither eating bread nor drinking wine, and ye say he hath a devil. The Son of man is come eating and drinking, and ye say, Behold a gluttonous man and a wine-bibber! But wisdom is justified of all her children."† John the Baptist, by command of the Almighty, refrained from the use of such things as might militate against the pure and holy mission for which he was designed. He was interdicted from the use of *any kind* of wine and strong drink, whether it consisted of must or even of the light, weak, and unintoxicating wine, most probably, in common use among the Hebrews. In other words, he was announced to the world as the *specially devoted minister of God*. The conduct of John did not differ, in other respects, from that of the people among whom he resided. "There was nothing," remarks Mr. Harmer, "in John, of excessive rigour, nor anything of an ostentatious departing from common forms of living, in order to indulge in delicacies; but retiring into the deserts for meditation and prayer, he lived with great simplicity, after the manner of the inhabitants of those regions, both with respect to dress and food."‡ John, in fact, did not retire into the deserts with the rigour and ostentation of a superstitious hermit, but contented himself with the simple diet of the people among whom he was located. The Saviour, on the contrary, re-

\* 1 Tim. v. 23.

† Luke vii. 23, 25.

‡ Harmer's Scripture Observations, p.160.

sided principally at, or near to, Jerusalem, where the habits of the people were not so simple, and ate and drank of the temperate fare which they offered to him. The conduct of neither of them satisfied the self-righteous Pharisees. The unostentatious behaviour of the Baptist, excited feelings of contempt and hatred, and occasioned the calumny to which the Saviour alludes, namely, "that he was possessed of a devil!" The Son of God associated with publicans (*i. e.* tax-gatherers) and sinners, and proclaimed to them the unspeakable riches of the gospel, and was wickedly and falsely charged with being "a gluttonous man and a wine-bibber." Had he made a more ostentatious appearance on earth, his mission, no doubt, would have received worldly honour and regard. This, however, was not the design of that Saviour, whose object was not only to call sinners to repentance, and to offer himself a sacrifice for the sin of the world, but both by example and precept, to lay the foundation of that religion which he came from heaven to establish. It can scarcely be supposed that this object would be promoted by its great and divine Author, who was the holiest of men, partaking and sanctioning the use of intoxicating wine. The language of Jesus certainly does not imply that he made use of inebriating liquor. "John the Baptist came neither eating bread nor drinking (*any kind of*) wine;" in other words, he was a Nazarite, pledged to abstain from everything that came from the grape, *whether intoxicating or not*. The Saviour was not a Nazarite, and therefore not being bound by the rules of that sect, was at liberty to use the common diet of the persons with whom he associated. We may, indeed, rest assured, that so holy a being as the Son of God would not partake of anything that was improper in itself, or calculated to lead his followers into sinful indulgence. In this manner did the Saviour come "eating and drinking" of the common food of the country. The charge that he was intemperate, like other of their accusations, was false and absurd. The Saviour merely remarked in his own defence, "Wisdom is justified of all her children." It was unnecessary and superfluous to assert, that he abstained from the use of intoxicating liquor. His conduct was open to the investigation of all parties. His blameless life gave the lie to his accusers. To this testimony, indeed, he appealed, as the most satisfactory refutation of the charges which had been brought against him. It is impossible to ascertain the precise nature and properties of the liquors made

use of by the temperate Jews, as common articles of diet. That they were not injurious either to the health or to morals, is beyond a doubt; and of such the Saviour might partake without fear of either well-founded accusation, or of injurious example.

The miracle of converting water into wine, performed by the Saviour in Cana of Galilee, has been eagerly advanced by the advocates of strong drink, in proof of his approval of the use of intoxicating wine. This notion has unfortunately been countenanced by those, whose sacred functions ought to have been a security against such approval of practices, which imperceptibly lead to injurious results.\* The *nature* of this wine certainly was such as the Saviour could safely recommend, and in the production of which, he "manifested his glory to his disciples."† The wine which had been used at the feast, probably, was such as was in common use among the *temperate* portion of the community on such occasions. The Saviour surely would not have been present at a feast held by disreputable persons, and either made for, or devoted to purposes of intemperate indulgence. The wine produced was pronounced by the Ruler of the feast, to be *better* than that which they had previously been drinking.‡ On the supposition that it was intoxicating in its properties, the Son of God is represented as producing that which was more intoxicating. This is an inference which few Christians in the present day would be willing to draw. The phrase "*well drunk*," if applied to the persons then present at the feast, places the circumstances in a still more perplexing light. It cannot, however, be so applied with any kind of propriety. When individuals have taken sufficient for the support and supply of the natural wants of the system, *then they have had enough*. More the Saviour could not possibly countenance, because it would be inconsistent with those laws of the animal economy, which he himself had framed, and injurious to the objects of his creation. When the phrase *well drunk* therefore, was used, if applicable to the then present occasion, it necessarily had reference only to the

\* Our blessed Saviour came eating and drinking; was present at weddings and other entertainments, nay, at one of them worked a miracle to make wine, when it is plain, there had been more drank than was absolutely necessary for the support of nature, and, consequently, something had been indulged to pleasure and cheerfulness."—*Dr. Trap's Sermons against being Righteous overmuch*. See his Works.

† John ii. 11.

‡ John v. 10.



use of a *moderate* quantity, and not to more than was *necessary* for the wants of temperate persons.

The institution of the Lord's supper is another example, commonly adduced in testimony, that the Saviour both sanctioned and participated in the use of intoxicating wine. There is strong reason to believe that this occurrence took place before the conclusion of the Passover, and in this case, the arguments in support of the absence of fermented wine during the latter observance, will apply with equal force to the former.\* How far the original customs had been preserved till the appearance of the Saviour, is uncertain. It is not unlikely, however, that in this case they had been completely so, a conclusion which appears the more likely from the expression then used by the Saviour, in regard to "the fruit of the vine," an expression which, undoubtedly refers to the natural product of the grape, and not to any artificial product, the result either of man's ingenuity, or vegetable decomposition.†

The parable of the Saviour in regard to the general custom of the country with respect to the preservation of

\* It was in fact, the feast of the Passover that our Lord and his disciples were then in the act of celebrating; and Jesus knowing that this Jewish ceremony having in its typical and only real use, accomplished in the shedding of his own blood, took this opportunity of instituting his own eucharistical festival in its stead; and it is certain, we have no account of any other kind of wine being then introduced, than what was usually drunk at the celebration of the Passover.—See Luke xxii. 8, 11, 13, 15.

† The observations of Dr. Adam Clarke, on the nature of the wine used at the institution of the Eucharist, and contained in his discourse on that subject, are in the highest degree relevant. "It will be of considerable consequence to ascertain what this cup contained. Wine is not specifically mentioned, but what is tantamount to it, namely, that our Lord terms *γενημα της αμπελου*, "the offspring or produce of the vine." Though this was the true and proper wine, yet it was widely different from that mediated and sophisticated beverage which goes now under that name. The יין *yayin* of the

Hebrews, the *oivos* of the Greeks, and the *vinum* of the ancient Romans, meant simply, the "expressed juice of the grape," sometimes drunk immediately after it was expressed, while its natural sweetness remained, and then termed *mustum*, at other times after fermentation, which process rendered it fit for keeping, without getting acid or unhealthful, then called *oivos* and *vinum*. By the ancient Hebrews, I believe, it was chiefly drunk in its first or simple state; hence, it was termed among them פרי הגפן *peree haggephen*, "the fruit of the vine," and by our Lord in the Syriac, his vernacular

language *ܡܕܢܐ ܕܒܢܝ ܥܝܢܐ* "the young or son of the vine." In ancient times when only a small portion was wanted for immediate use, the juice was pressed by the hand out of a bunch of grapes, and immediately drank. After this manner, Pharaoh's butler was accustomed to squeeze out wine into the royal cup, as is evident from Gen. xl. 11."—Dr. Clarke's "Discourse on the Nature and Design of the Eucharist." Page 59. Ed. 1836.



wine, has been made a subject of frequent disputation. "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved."\* It is, however, an illustration derived merely from certain customs of the country, and cannot with justice be quoted in evidence of the Saviour's approval of intoxicating liquor. It applies, indeed, with equal fitness to wine in its unfermented state. The juice of the grape when put into strong vessels and kept from exposure to the air, would readily remain unfermented, and in particular after it had been submitted to a certain degree of heat. (See note, p. 225.) Carbonic acid would evolve on slight exposure to the air, such, indeed, as would arise from old and cracked bottles, consequently, the vessels would burst. "No man also having drank old wine straightway desireth new; for he saith, the

Dr. Clarke, severely reprobates the modern practice, in some churches, of making use of impure wine. "This is a most wicked and awful perversion of our Lord's ordinance. The matters made use, by Jesus Christ on this solemn occasion, were unleavened bread, and the produce of the vine, *i. e.* pure wine. To depart in the least from his institution, while it is in our power to follow it literally, would be extremely culpable," &c. (Idem. p. 60.)

The observation of the Saviour when he distributed the cup to his disciples, is highly corroborative of the same view: "I will drink no more of the fruit of the vine, until that day that I drink it *new* in the kingdom of God." Mark xiv. 25. Fermented wine, *new*, or only recently fermented, is necessarily strongly alcoholic, and powerfully intoxicating. It could not therefore be wine of this description. Professor Stuart, in reply to some observations of the Rev. Dr. Sprague, makes the following pertinent remarks on the above passage, which he confesses he adduces with considerable diffidence, although they appear to him to render a subject previously difficult of comprehension, perfectly easy and natural. "I confess myself unable to explain this (the passage in Mark above quoted,) on the ground which you (Dr. Sprague,) assume, *viz.*, that *fermented* wine was used on this occasion. Call to mind the declaration in another passage, that "no man when he has drank *old* wine, straightway saith the new is better." When fermented wine is compared with itself, the old is better than the new. Just the reverse must be the case with *must*, which is best of all when fresh. Now the nature of the idea which Jesus wished to communicate was, that the heavenly communion and feast would be far superior to their earthly one. In order to designate this, he employs *wine* as a symbol. Better wine than they had been drinking, would be the symbol, then, of higher happiness. But if they were drinking fermented wine, why does the Saviour mention the *new* as the *better*? for surely the idea of better is implied. This would be contrary to the declaration noticed above, and subversive of his main design. On the other hand, if they were drinking *must*, which was (as it must have been,) some six months old, then to mention the *new* fruit of the vine, that they would drink in the kingdom of God, would make the sense altogether apposite. New and fresh *must*, must always be better than the old."—*American "Temperance Intelligencer."* Extra. 1835.

\* Luke v. 37, 38.

old is better.”\* It is difficult to determine the sense in which the word “old,” was used in this passage. Facts, however, sufficiently demonstrate, that among a portion of the ancients, at least, *old* unfermented wine was in general use, and in great esteem. The Lacedæmonians, for example, did not make use of their inspissated wines, until they had been kept for a period of five years. Pliny speaks of wines as thick as honey, which were first dissolved in warm water, and then filtered through linen. They were kept for two hundred years. Wines preserved to one hundred years, were in common use among the luxurious citizens of Rome. Aristotle and Galen, state, that seven years was the shortest period allotted to keep wines previous to their being considered fit for use. Thus also with other ancient nations, whose habits and tastes differed in many respects from our own.

All Christians admit, that there is but one God, and that Christ is the Son of God, and that by him all things were made that are made. He himself declared, “*I and my Father are one.*” The Saviour obviously assumes the offices of *King, Prince, Priest, and Prophet*, and under certain circumstances, all who fulfilled these offices *were interdicted the use of wine*. He had also by the medium of the prophets warned mankind of the danger of indulgence in wine, and pointed out the injurious effects of such a practice. It is improbable, therefore, that the Saviour, who himself gave the warning, and made the laws in question,† would, on his appearance on earth for the holiest of purposes, be the first to abrogate, or violate and set them at naught. The Saviour came to *fulfil* the law, and not to *break* it; and in proof of his sincerity, he submitted to those rites and customs which were common to the Jewish nation. Hence arises a strong argument against the presumption that the Son of God made use of, or countenanced the use of intoxicating liquor.

The false and libellous charge made by certain bystanders on the Day of Pentecost, in reference to those who were filled with the Holy Ghost, is not a sufficient proof that intoxicating wine was in use among the people of those days, as a common beverage. The word used in the original, γλευκος *gleucos*, signifies wine, *sweet* and *new*, and consequently *unfermented*. It was thus understood by

\* Luke v. 39.

† Proverbs xxxi. 4; Ezekiel xlv. 21; Luke i. 15; Isaiah xxviii. 7.

Plautus, who flourished about two hundred years before the birth of Christ. In the vulgate translation it is rendered *must*, or *new wine*. This translation was made soon after the publication of the writings of the apostles. Erasmus so understood this passage. Other writers of learning and research, also express a similar opinion.\*

The charge of impropriety made by St. Paul against the Corinthian church, is frequently urged in proof of the strength of the wines of the primitive Christians. St. Paul thus admonishes them: "When ye come together, therefore, into one place, *this* is not to eat the Lord's supper. For in eating, every one taken before other his own supper; and one is hungry and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not."† It would appear that the error into which the Corinthians had fallen, through the injudicious conduct of their teachers, was the conversion of the Lord's supper into an *ordinary* meal. The people assembled and brought their provisions with them. In the language of Dr. Clarke, "Some had much, others had less; some eat to excess, others had scarcely enough to suffice nature. *One was hungry, and the other was drunken*; μεθυει, *was filled to the full*." "This," adds Dr. Clarke, "is the sense of the word in many places of Scripture."‡ Mr. Wesley renders the same passage, *and another drinketh largely*.§ Unless this interpretation be allowed, the apposition of the original

\* Gleucos, γλευκος, Must, Acts ii. 13. Full of must; Cornel, a Lap. Others render it "were full of sweet wine." The vulgate and Erasmus, with must; which indeed I think to be understood by the Greck γλευκος; but these things took place on the day of Pentecost, at which time there is no must, so that owing to this not sufficiently precise mode of expression, the word may be taken as signifying sweet and excellent wine; and if any one prefers translating the word, by must, I do not greatly object, since Luke testifies that these words were spoken with cunning and slanderous derision.—*Leigh's Critica Sacra*.

The vine flowering but in the spring, it cannot but seem an impertinent objection of the Jews, that the apostles were *full of new wine* at *Pentecost*, when it was not to be found. Wherefore we may rather conceive that the word Γλεύκυ, in that place, implied not *new wine*, or *must*, but some generous, strong, and sweet wine, wherein more especially lay the power of inebriation. But if it be taken for some kind of *must*, it might be some kind of *Αειγλυμς*, or long, lasting *must*, which might be had at any time of the year, and which, as Pliny delivereth, they made by hindering and keeping the *must* from fermentation or working, and so it kept soft and sweet for no small time after.—*Works of Sir Thomas Brown*, fol. ed. 1686, p. 8.

† 1 Corinthians xi. 20, 22.

‡ Dr. Clarke's Commentary, note, ch. xi. 17, 21.

§ Rev. J. Wesley's Notes to the New Testament, *in loco*.

is destroyed, and a calumny cast on the Corinthian church, which it does not deserve. The Corinthians erred, inasmuch as they made the Lord's supper not the exclusive object of meeting together, but part of an ordinary meal. The apostle therefore declares, "This is not to eat *the Lord's supper*." "*Every one taketh before* (that is before the Lord's) *his own supper*."\* St. Paul reproaches them for this conduct, and asks them, whether they have not houses to eat and drink in, where they might in a proper manner partake of their ordinary meals,† and not thus bring disgrace upon the Christian church. Before the conclusion of the Epistle, St. Paul solemnly warns them not to partake unworthily of the Lord's supper. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself."‡

It is a matter of deep importance to our present inquiry, that every possible degree of information should be obtained, relative to the practices of Christians in the ages which immediately succeeded the time of the Saviour and his apostles. Much difficulty will be found in arriving at an exact knowledge of all the information required, and particularly so in regard to that of an early period. Sufficient sources are, however, still accessible to show that the habits of the primitive Christians in the second and third centuries, differed materially from those of Christians in the present day. The works of the ancient fathers in the church bear ample testimony to this fact. Whatever may have been the practice of the Christians in the second and third centuries, it is reasonable to suppose that the habits of the people at a still earlier period were not less temperate; and probably much more so. It is very certain, that during the latter part of these periods, excesses of an intemperate character had crept into the churches, and not only called forth the reprobation of the pious fathers, but the active exercise of church discipline. How far the temperate habits of Christians degenerated, during the commencement of the second century, is a matter difficult to determine. It is not, however, unlikely that the luxurious habits of the Greeks and Romans, with whom at various times, they must have had frequent intercourse, would have a greater or less injurious effect on their moral

\* "They had a grand feast," says Dr. Clarke, "though the different sects kept in parties to themselves: but all took as ample a supper as they could provide, (each bringing his own provision with him,) before they took what was called the Lord's supper."—*Commentary*, Idem. note, 21.

† Idem. 34.

‡ Idem. 29.

condition. In a work of Minutius Felix, supposed to have been made public about the beginning of the third century, is found the following interesting and conclusive evidence, contained in a defence of the morals and temperate habits of the Christians. "Our feasts are not only chaste but sober, we indulge not ourselves in banquets, nor *make our feasts with wine*, but temper our cheerfulness with gravity and seriousness."\* The writings of Clemens Alexandrinus, who flourished during the latter part of the second century, and commencement of the third, contain much information respecting the drinking habits of the people, and the injurious effects thereby produced on the prosperity of the church.†

This writer exhibits what ought to be the conduct of *genuine Christians*, and enters into directions concerning the *appetites*. He strongly reprobates *gluttony* and *luxury*, and in particular the use of a variety of aliments. In corroboration of his views on the latter subject, he quotes the authority of Antiphanes, a Delian physician, who was of opinion that the use of a *variety* of aliments was one principal source of disease, and earnestly recommends the adoption of a vegetable diet. Clemens Alexandrinus, then gives a faithful description of the glutton, and proceeds to recommend the practice of taking only one meal a day, or at the utmost two; the breakfast to consist of dry bread without drinking, and the supper to consist among other similar articles, of milk, cheese, honey, and olives. In the second chapter, this celebrated father writes concerning the *moderate use of wine*, which, he says, should in general be mingled with water. In commenting on this subject, he adduces the opinion of *Artorius*, who wrote a book concerning *long life*: that *no more drink should be taken with food than was sufficient to moisten it, in order to assist digestion*.‡ The quantity of wine thus drank, whether weak of itself, or diluted with water, would be very moderate. The persons also to whom this advice was directed were, no doubt, those, who, although not intemperate, were not sufficiently cautious in their diet, as well as those whose

\* 5 Minutius Felix, p. 26.

† "Many," says he, "like brute beasts live only that they may eat; but for us we are commanded to eat that we may live. Food and pleasure is not the work and design for which we live in the world; our residence here being in order to an incorruptible life; and therefore our nourishment ought to be easy and simple, and such as is subservient to the main ends of life, health and strength."—2 *Pædag.* lib. 2. c. i. p. 139.

‡ Clarke's Succession of Sacred Literature, vol. i. p. 350.



riotous conduct had called forth general notice and reprobation. The more pious and devoted among the Christians, may be supposed to have lived very sparingly, and could not therefore have stood in need of this advice.\*

It is difficult to determine at what time the practices of the primitive Christians first began to degenerate. The churches of the converted Gentiles, no doubt, experienced much anxiety from the falling away of many of those converts who had formerly been connected with the dissolute practices of the heathens. Some of the principal dangers arose from these converts partially retaining certain of their old customs, and thus endeavouring to introduce occasions for sensual indulgence into the simple and lust-denying observances of the Christian church. Of this description were the festivals subsequently established in

\* The excellent Abbe Fleury, who made the manners and practices of the primitive Christians a special object of investigation, observes as follows:—"In their diet and way of eating, those Christians always (even out of their fast days) observed a great degree of frugality and moderation. 'They were taught, not to live to eat, but to eat to live.' The end of food being health and strength, and keeping of the body in a condition fit for labour; all beyond this was superfluous and excessive. It was not, therefore, for a Christian to study the art of eating, or to indulge the wantonness of the appetite; to hanker after curious dishes, sumptuous feasts, or those delicacies of the palate which could not come to the table without the assistance of skilful cooks, or the science of the kitchen. They applied to themselves that saying of St. Paul, in a literal sense, and made a general rule of it. '*It is good neither to eat flesh nor to drink wine.*'—Romans xiv. 21. Hier. ad Furiam, Clem. 2. Pædag. 2. Rud. Hymn antecib. 'Twas more especially to women and young people they prescribed *abstinence from wine*; and as for them that drank it, they *always qualified it with water.*'—*Manners, Behaviour, and Practices of Christians, by Abbe Fleury*, p. 63, edit. 1698.

"Many of them lived only upon salads, fruits, or pulse; nay further yet: many there were, who finding pulse, (as peas, beans, and lentils,) too nourishing for them that would subdue the flesh, reduced themselves to the living simply on herbs, with a little bread and salt; taking the words of St. Paul in a literal sense—*Another, who is weak, eateth herbs.*'—*Idem*. p. 63-4.

Such was the practice of devoted Christians in primitive times, and at a period too when the prosperity of the church was often impeded by the improper conduct of many of its members. Intemperance was a vice to which many of the fathers, whose writings have been handed down, make strong allusion, as a practice contrary to the self-denying principles of Christianity.

The primitive Christians frequently adopted a practice of self-discipline, which is almost lost sight of by Christians of the present day—that of holding frequent fasts, or days of special devotion to God. That this was a general practice among them is beyond a doubt. "All, in general, on their fast days, abstained from drinking wine and eating flesh; the greatest part fed only on pulse, with a little bread, others allowed themselves little fishes, but on those days never used any sort of high sauces or relishing delicacies. They confined themselves to cheap and ordinary diet, always expending less upon their tables on fast days, than at any other season."—*Idem*. p. 59, 60.

Some confined themselves only to bread and water. The primitive fathers, indeed, strongly recommended fasting as means to attain greater holiness, and to subdue the lusts of the flesh, and to gain a complete mastery over the appetites.



honour of distinguished members of the church; and which afterward became scenes of intemperance and debauchery, and sources of ruin and demoralization to its members.\*

It appears fair to conclude, that the primitive Christians always diluted fermented wine with water. A practice, which, on reflection, will be found to differ little from that of using water itself. The use of wine, indeed, probably, originated, not in the desire to impart sensual stimulus (which in a diluted state it could not retain,) but in the wish to add an agreeable taste to the water, which, in that climate, was often difficult to be obtained, and of a bad quality. Women, and in particular young persons, were directed to abstain altogether from the use of wine. *Aged persons only* were permitted to indulge in the moderate use of weak wines when sufficiently qualified with water. Contrast these facts with the universal use in the present day of highly intoxicating wines, both by the *young* and the *aged*, among all sects of the Christian community; a practice productive of most lamentable evils. It will thus be seen what a fearful amount of responsibility rests on those who continue longer either personally or otherwise, to support a practice so anti-christian, both in its character and results.

The preceding observations are, in general, confined to specific laws and general advice, laid down by the Saviour and his apostles, and more or less adhered to by the members of all the Christian churches. The law of Christian *love* and *expediency*, however, as laid down in so distinct a manner by the apostle Paul, is, in reality, equally forcible as well as binding upon the followers of Christ. Some years before the date of St. Paul's Epistle to the Romans, certain men of Judea, had inculcated the false principle that none could be saved under the Christian dispensation, unless they complied with the ceremonial ritual of the Mosaic law.† Although strenuously opposed by the Apostles and Elders of the church, this opinion gained many converts, not only among the Jewish, but also among the Gentile Christians. Some of the members of the Church at Rome, adopted this notion, and in consequence occasioned much uneasiness in the minds of its wiser members. The most important feature in this controversy was the subject of the lawfulness of complying with the

\* Vide chap. iv.

† Acts xv.

Jewish regulation about keeping the observances of particular days, and refusing to partake of meats forbidden by the laws of the Jews. Another matter of grievance was the propriety or unlawfulness of partaking of meats which had, in the first place, been offered in sacrifice by the heathens in idol worship, and then were exposed for sale in the public markets ; as well as joining with idolaters in their feasts, where the meats in question were eaten as part of the repasts. These matters of dispute occasioned considerable uneasiness in the churches. Hence, St. Paul's advice and admonitions. The apostle, in the first place, alludes to the relatively enlightened state of the several parties, and the conscientious motives which might actuate some of them in their proceedings. "Such persons as were weak in faith must be borne with, but not received to doubtful disputations."\* The Jewish converts might consider themselves bound, even under the Christian dispensation, to abstain from the use of certain meats. Another party, possessed of superior light and knowledge, felt no obligation to deny themselves the privilege and pleasure of partaking of such meat as was *proper* for human sustenance. They were aware that the distinction of meats was abolished under the Christian dispensation. St. Paul, therefore, admonishes the latter party, not to despise those who conscientiously differ from them in these matters. "For one believeth that he may eat all things ; another who is weak eateth herbs."† Some of the Jews in order to avoid the possibility of defilement from this source, subsisted entirely on vegetables. In a strange country, they could not be aware whether the meat sold in the markets was the flesh of clean or unclean beasts ; whether the blood had been taken from these animals as directed by the Mosaical law, or whether they had been offered to idols ;—each of these would form an insuperable obstacle to conscientious Jews. A similar source of distinction arose in regard to the observance of days. One man (the Jew,) esteemed one day above another ; another (the converted Gentile) esteemed every day alike ; each, however, made it a matter of conscience. St. Paul, therefore, adds, "Let every man be fully persuaded in his own mind." However, they might differ on subjects not essential to the enjoyment of religion, they were bound to do all to the glory of God.

\* Romans xiv. 1.

† Ibid. 3.

St. Paul admits the superior privileges of Christian liberty, but at the same time, distinctly recognizes its exercise, in association with that charity, with which the strong in faith are bound to regard their weaker brethren. The apostle also acknowledges, that “nothing which the Almighty has created is unclean of *itself*; but to him that esteems anything to be unclean, it is unclean.\* He immediately adds, however, that if a brother be grieved at another’s indulgence, then he walks not charitably by persisting in claiming it. “Destroy not him with thy meat for whom Christ died.”

The remaining observations of the apostle are powerful and convincing. The *requirements* of the gospel do not consist in distinctions between “meat and drink, but in righteousness, and peace, and joy, in the Holy Ghost.”† On the other hand, the *privileges of Christian liberty lie not in such indulgence as is inconsistent with the welfare of our fellow-creatures*. For meat destroy not the work of God.‡ He concludes by affirming, that under such circumstances *it is good neither to eat flesh nor to drink wine, nor anything whereby a brother stumbleth, or is offended, or is made weak.*§

The inspired apostle in his Epistle to the Corinthians, follows the same line of argument concerning the lawfulness and propriety of eating meats which had been offered to idols.|| Some regarded this practice as innocent, while others stumbled, and were more or less induced to adopt the idolatrous notions of the heathens. The apostle states, that all enlightened believers were aware that idols were *nonentities*, and that there was no other God but one,¶ although the heathens in the vanity of their hearts believed that there were many gods.\*\* Nevertheless, there were some connected with the Christian church who did not possess this knowledge; and who by taking part in heathen festivities, really participated in the worship offered to idols as such, and thus had their consciences defiled.†† St. Paul acknowledges, that indulging in, or refraining from

\* Romans xiv. 14.

† Ibid. 17.

‡ Ibid. 20.

§ The word *offended* σκανδαλιζεται is derived from σκανδάλοι—a *stumbling-block*, or according to Dr. Adam Clarke, anything by which a person is caused to *fall*, especially into a *trap* or *gin*. The same writer adds, that originally the word signified the *piece of wood*, or *key* in a *trap*, which being trodden on, caused the animal to fall into a pit or trap to close upon him. In the New Testament, however, the word generally refers to *total apostasy*, from the Christian religion, and St. Paul appeared to use it in this sense in the quotation referred to.—*Comment. Romans* xiv. 21.

|| 1 Corinthians viii. ¶ Ibid. iv. \*\* 1 Cor. viii. 5. †† 1 Cor. viii. 7.

meats, was, abstractly considered, a matter of indifference;\* but the brethren were bound to take heed, lest by any means this liberty of theirs should become a stumbling-block to them that were weak.† For if any man saw him who had knowledge sit at meat in the idol's temple, might not the conscience of him who was weak be emboldened to eat those things which were offered to idols, and thereby bring himself into condemnation? The concluding appeal ought to be deeply considered by every truly sincere Christian in the present day. "And through thy knowledge shall the weak brother perish, for whom Christ died?"‡ "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.§ Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother offend."||

The apostle subsequently with much earnestness warns them to flee from idolatry; and, as a means of avoiding temptation to it, urges the necessity of refraining from attendance at the idolatrous feasts of the heathens. The things which were sacrificed by the Gentiles were sacrificed to devils; and therefore Christians could not with propriety associate with them in their impure festivities. How could a Christian drink the cup of the Lord, and enjoy the spirituality of divine truth, who had been participating in the sacrifice offered to demons? Admitting, however, that idols were nonentities, (as conceded by false teachers, who had crept in the church,) the apostle reasons that attendance at the feast instituted in honour of those idols, might be a source of great temptation to many of the brethren who did not possess so great a degree of faith and knowledge. Considerations regarding the welfare of others ought to engage the attention of all sincere believers, and everything should be avoided which could militate against the conversion of souls, and their steadfastness in faith. "Whether, therefore," concludes this inspired writer, "Ye eat, or drink, or whatsoever ye do, do all to the glory of God."¶

A singular feature presents itself in this controversy, not unlike one that is now displayed in regard to temperance societies. A charge was brought against the Christian religion, that the Gentile converts, by their superstition, would do away with the sacrifices offered to idols, and thus

\* 1 Cor. viii. 8.  
|| Ibid. 13.

† Ibid. 9.  
¶ Ibid. x. 31.

‡ Ibid. 11.

§ Ibid. 12.

destroy the market for cattle.\* In the same manner, the various temperance associations now established in this country, are accused of advocating principles destructive to the interests of trade, and the maintenance of the revenue. The philosophizing teachers, whose speculative doctrines had occasioned so much uneasiness in the various primitive churches, with the view to escape the terrors of persecution, and the desire to reconcile the worship of the Almighty, with worldly conformity, were induced to promulgate views utterly at variance with the spirit and objects of Christianity. Hence, the many lamentable divisions, which subsequently disturbed the peace, weakened the faith, and vitiated the practice of the church of God.

Doctrines, promulgated by certain teachers, who were believers in a system consisting of Judaism and heathen philosophy, occasioned some observations on the subject of meats, in St. Paul's Epistle to the Colossians. The apostle warns the Colossians, "to beware lest they be ensnared through philosophy and vain deceit, after the traditions of men, and the rudiments of the world, and not after Christ, in whom *dwellleth all the fulness of the Godhead bodily.*"† After these suitable admonitions and advice, in which is contained a description of the privileges and glories of the Redeemer's kingdom, he proceeds to show, that the coming of Christ had cancelled the ceremonial law; and that no man, therefore, had a right to judge them in respect to meats and drinks, and other circumstances which he specially mentions,‡ and which were merely types of better things that were to come. The doctrines inculcated by these false teachers, and the superstitious abstinences which they imposed, were calculated to draw their minds from seeking the intercession of him, who was the great Mediator between God and man, and by whom alone they could secure free access to the Almighty, and to the throne of his grace.

In the first Epistle of St. Paul to Timothy, these pernicious heresies are further adverted to, and the *inefficiency of any plan of salvation exposed*, which was not founded on the word of God. Allusions are made to some, who in the latter times shall depart from the faith, giving heed to seducing spirits and doctrines of devils. "Forbidding to marry, *and commanding to abstain from meats*, which God hath created to be received with thanksgiving of them which

\* Pliny's Letter to Trajan.

† Colossians ii. 8, 9.

‡ Colossians ii. 16.



believe and know the truth. For every *creature of God* is good, and nothing to be refused, if it be received with thanksgiving, for it is *sanctified by the word of God and prayer*.”\* In this Epistle, St. Paul merely refers to a *superstitious* reliance on *bodily abstinences*, as calculated to procure *divine favour*; and does not in any respect impugn his former declarations, of the inexpediency of many things under certain circumstances, or the propriety and necessity of Christians abstaining from such indulgences, as might prove a stumblingblock to their weaker brethren.†

The writings of St. Paul, so far as they embrace this object, form a highly interesting subject of reflection. With that apostle, the principle in question, was not merely a local and accidental arrangement, but a practical illustration of the essence and spirit of Christianity—CHRISTIAN LOVE. The principles of Christianity, instruct mankind not to live for themselves only, but so to regulate their conduct, that it shall operate beneficially on the welfare of their fellow-creatures. “Let no man seek his own, but every man another’s welfare.”‡ It is the spirit of this benign principle, which animated the followers of Christ, in all ages, enabling them patiently and effectually to endure the scorn of the world, and the privations and degradation, consequent on a life of benevolence and self-denial. The Saviour himself was actuated by this self-denying benevolence, of which he is in fact the true fountain. He gloriously exemplified it when he came upon earth to save poor perishing sinners. “Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.”§

Christianity has been the same in its operation in all ages, and under all circumstances. Its influence ought ever to be in active exercise. Circumstances continually occur, to call forth Christian aid and sympathy, and each sincere follower of Jesus, ought at all times to be prepared to make the necessary sacrifices which his religion enjoins, and its prosperity requires. “We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves.”||

The Gospel also teaches mankind by example and precept, to “consider one another, to provoke unto love and to good works.”¶ The principle of expediency or Chris-

\* 1 Tim. iv. 1, 3, 4, 5.

† 1 Corinth. x. 23; Romans xiv. 20; 1 Corinth. viii. 13.

‡ 1 Corinth. x. 24.

§ 2 Corinth. viii. 9.

|| Romans xv. 1.

¶ Heb. x. 24.



tian love, is in the present day as applicable, and urgently demanded by the vices of the times, as it was in the age of the apostle. Motives for Christian sacrifice and benevolent exertion present themselves under circumstances equally urgent, with those which actuated St. Paul, when he wrote his Epistle to the Romans. The spiritual advancement indeed, of the Church of Christ, depends in a great measure, on its moral purification, and its present and future welfare requires from its devoted professors, sacrifice and self-denial.

The obstacles which oppose themselves to the diffusion of Christian principles, loudly call for renewed and invigorated exertions on the part of its professors. Some of these obstacles, unfortunately, have been found in close connexion with the Christian Church. Among these may be included, the general and unlawful use of intoxicating liquor by all classes of Christian professors. Christians and Christian ministers in the present day, not unfrequently "err through strong drink," the efforts of the faithful servants of God, are more or less frustrated by sensual indulgence; and even the sanctuary of the Most High, is polluted by the same anti-christian evil. The interests of religion, our spiritual welfare and happiness, the happiness and safety of our families and succeeding generations, demand from us renewed and unceasing sacrifice and efforts to remove this formidable enemy to religion, to morals, and to truth.

## CHAPTER XX.

## MEANS EMPLOYED IN VARIOUS AGES AND COUNTRIES, TO REMOVE INTEMPERANCE.

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“Almost every legislator of the world, from whatever original he derived his authority, has exerted it in the prohibition of such foods, as tended to injure the health, and, destroy the vigour of the people for whom he designed his institutions.”—*Johnson's Debates*.

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THE evils of intemperance have been variously estimated at different periods of the world. In times of primitive simplicity, great caution was observed in regard to the use of intoxicating liquors. The virtuous feelings of society, however, gradually gave way before an increasing appetite for luxurious gratification. The regulations of the state, even in our own enlightened country, bear the stamp of proportionate deterioration, and more or less harmonize with the depraved morals of the age. Such has been the general experience of mankind, in regard to those national laws which have reference to intemperance. They bear an exact relation to the general estimation in which intoxicating liquors are held, and accordingly will be found in their general character, to correspond with the virtue and morality, or vice and intemperance of the age and country which produces them.

The manners and customs of the Jews, have already been detailed at considerable length; it is unnecessary therefore, to allude to the habits of that remarkable nation, further than by stating, that the temperate practices of other nations of antiquity, appear in a great measure to have been derived from the regulations of the Jewish economy.

The records of Persian history, present striking illustrations of the advantages derived from temperance; as well as the pernicious consequences of indulgence in luxurious and intemperate habits. In its days of simplicity, the Persian nation set an example of temperance and sobriety to surrounding nations, worthy of universal imita-

tion. Their children were trained up professedly, with the design to benefit the state, and to promote the *general* welfare of the community; and as an essential means of securing this object, they were early taught to practise abstinence and self-denial.

The history of Cyrus abounds with illustrations of this fact. From the earliest period he was trained in the temperate habits of the people among whom he was born, and when arrived at more mature age, he refused to depart from the frugal practices of his early years. The same self-denial was enjoined upon his soldiers. By this means he accomplished the mighty achievements for which his name has been so conspicuously handed down to posterity.\* Cyrus lived to an advanced age, possessed of all the vigour and advantages of youth, and in the enjoyment of the immense possessions which he had acquired by his successful and victorious career.

The Persians in their primitive state, refrained from the use of wine, except at festive entertainments. Even on those occasions, the excessive use of it was interdicted by the law. "It was provided for by law," remarks Xenophon, "that no pitchers, or large wine vessels, should be brought in at entertainments; as being sensible that if they kept from drinking too much, their constitutions both of body and mind would suffer less."†

The records of Egyptian history, afford us but scanty information in regard to the drinking habits of the people of that country. Prior to a particular period in their history, the use of intoxicating wine was looked upon as unlawful, and consequently prohibited. The simple juice of

\* Xenophon relates an interesting anecdote relative to Cyrus, which occurred during a visit, which the latter made, when a boy, to his maternal grandfather Astyages. Cyrus was asked by his grandfather, why he did not swallow some of the wine? "Because truly," replied the youth, "I was afraid there had been poison mixed with the cup; for when you feasted your friends upon your birth-day, I plainly found the Sacæan (slave) had poured you out all poison." "And how child," replied Astyages, "did you know this?" "Truly," said Cyrus, "because I saw you all disordered in body and mind; for first, what you do not allow us boys to do, that you did yourselves: for you all bawled together, and could learn nothing of each other, then you fell to singing very ridiculously; and without attending to the singer, you swore he sung admirably; then every one telling stories of his own strength, you rose and fell to dancing, but without all rule and measure, for you could not so much as keep yourself upright, then you all entirely forgot yourselves; you, that you were king, and they that you were their governor; and then for the first time, I discovered that you were celebrating a festival, where all were allowed to talk with equal liberty for you never ceased talking."—*Xenophon Cyropædia*, b. i.

† *Cyropæd.* lib. 8.

the grape, however, or unfermented wine, was in use at an early period. Until the accession of Psammeticus, the kings of Egypt who held the sacred office of Priests, abstained altogether from the use of intoxicating wine. This monarch flourished about six hundred and forty years before the birth of Christ. He probably acquired a fondness for wine during his abode with the Syrians, to whom he fled for protection, when his dominions were invaded by Sabacus, king of Ethiopia. Plutarch however on the authority of Hecataeus, informs us that the quantity of wine used by this king and his successors, was definitely prescribed. Diodorus Siculus also affirms the same fact. The Egyptians, he remarks, prescribed even to their kings, a stinted measure of wine at their meals; so much indeed as would refresh, but not inebriate.\*

The Romans, during the first ages of their national existence, were exceedingly simple and temperate in their manners. The vice of drunkenness was unknown to this people during the existence of the republic. Wine did not come into general use, nor indeed was the vine cultivated until about six hundred years after the foundation of the Commonwealth. This statement is made on the authority of Pliny, who also informs us that the primitive libations of the Romans, consisted of milk and other offerings of like simplicity. Numa, the immediate successor of Romulus, made a law, which, on account of the great scarcity of wine, directed that no man should sprinkle the funeral pile with it; and Lucius Papyrius, previous to his engagement with the Samnites, made no other vow than that he would in case of victory offer to Jupiter a small cup or goblet of wine.

The regulations of the Romans at this period, in relation to the use of intoxicating liquors, were exceedingly severe, and rigorously enforced. "Among the Romans," remarks Ælian, "it was a strict law, that no woman (bond or free) should drink wine; nor any male until he had attained to the age of thirty-five years."† Athenæus makes a similar statement, except that in the latter instance, the period fixed was thirty years, instead of thirty-five, as stated by Ælian.‡ The regulation in relation to women in particular, was strictly enforced. It had its origin as early as the age of Romulus. Balduinus, however, states, that the

\* Diod. sic. lib. 1.

† Ælian. Var. Hist. lib. 2, c. xxxviii.

‡ Athenæus lib. 10, c. vii.

*Latian* women who existed at a period prior to the building of Rome, were exceedingly abstemious. Fatua Fauna, the sister and wife of Faunus, was scourged to death with myrtle rods, by her own husband for drinking off a large pot of wine.\* The law of Romulus enacted—" *Si vinum (mulier) biberit, domi ut adulteram puniunto.*† That is, that the husband in conjunction with his relations, might punish the wife at home, with the same severity as if she were discovered to be an adultress. Dionysius Halicarnassus, thus states the reason of this enactment:—"Romulus deemed it proper to punish both these as the greatest crimes that women can be guilty of, with consideration of their sex. He looked upon lewdness as the first step to all sorts of insolence and disorder, and drunkenness as the grand incentive to lewdness." Valerius Maximus fully corroborates the preceding quotation. Wine, he asserts, was forbidden to women, lest by its use, they should fall into some extravagance. *Vini usus olim Romanis fæminis ignotis fuit, ne scilicet in aliquod dedecus prolaberentur.*‡ Near relations were permitted to salute females when they came into their houses, in order to smell whether they had tasted any *temetum*, the name by which at that period they distinguished *wine*. On conviction, the guilty woman received the punishment of adultery, in other words, *death*. Ignatius Mecenius, killed his wife on the discovery that she had been drinking wine, without even the formality of consulting with his relations. He was pardoned for this act by Romulus, in whose reign it occurred. Pliny§ and Valerius Maximus,|| both attest this circumstance. They not only relate the particulars of the case, but give the reason why the husband was acquitted of murder. Fabius Pictor, in his annals, states that a Roman lady was starved to death by her own relations, for having picked the lock of a chest, in which the keys of the wine cellar were deposited.¶

The Roman Censors were magistrates,\*\* appointed to inspect the morals of the citizens, and were entrusted with power to expel out of the senate, or take away a horse from any man who gave himself up to sensual pleasures, such as debauchery and intemperance. Alexander ab Alexandro, thus refers to this power. "The ancient

\* Balduinus in hanc Legem Romuli.

† Val. Max. lib. 2, c. i.

‡ Val. Maximus lib. 6, c. iii.

† Ibid, ad Leges Romuli.

§ Plin. Hist. Nat. lib. 14, c. xiii.

¶ Pliny b. 14, c. xiii.

\*\* Alex ab Alex b. 3, c. xi.



Romans so much hated *drunkards*, that their Censors turned them out of the senate, and branded them with legal infamy, as unworthy to bear public honours and offices. They thought it scandalous that men of drunken morals, and (thereby) broken constitutions, and such as were noted for lewdness, should be admitted to any trust in the Government, or to consult upon affairs which related to the Commonwealth.\* Under the first emperors, intemperance was a vice to which women as well as men were equally addicted. Pliny complains in bitter terms of the drunken practices of females in his time.

The Greeks, like the Romans, during the earlier and more prosperous part of their career, were temperate and sober in their habits. In course of time, however, the temperance of the primitive Greeks, sunk under the insinuating advances of luxury and intemperance.

The most prominent of the institutions established among the ancient Greeks, for the promotion of moral principles, and temperate habits, were denominated *διδασκαλεῖα σωφροσύνης* *schools of temperance and sobriety*. A great number of individuals assembled, and partook of a frugal and temperate repast, provided for that purpose by general contribution. On these occasions, the persons present profited by the example and discourse of the elders of the place. The wines used at these banquets, were not only greatly inferior in potency to the wines of the present day, but were invariably mixed with water. One of their laws in reference to these public entertainments, enacted that "*none but mixed wines should be drunk at banquets*."† The Areopagite was commanded to take cognizance of all drunkards.‡ These inspectors of public morals were held in great respect among the people. They were empowered to examine into the lives of all the members of the community, and to punish those who were irregular in their manners, as well as to reward the virtuous and circumspect. The senate and court of the Areopagus, according to Aristides, was *των εν τοις Ελλησι δικαστηριων τιμιωτατον και αγιωτατον* *the most sacred and venerable tribunal in all Greece*. Such Archons were admitted into this select body as had behaved correctly in the discharge of their trust, and were irreproachable in their private conduct. To have been sitting in a tavern or public-house, was a sufficient reason to deny an Archon admission into it. This dignity was continued to

\* Alex ab Alex b. 3, c. xi.

† Alexis Æsopo.

‡ Athenæus lib. 6.



them during the whole of their lives. If any of the senators however were convicted of immoral conduct, they were presently expelled without mercy or favour.\* The law in relation to Archons was exceedingly severe. "*An Archon that shall be seen overcharged with wine, shall suffer death.*" Τῷ Ἀρχοντὶ ἀνμεθυσὼν ληφθῆ βανατον εἶναι τιω ξημῖαν. This law was enacted by Solon, the famous lawgiver.†

In Athens, taverns were held in much disrepute. *Isocrates* informs us, that no person, not even a servant who pretended to any regular morals, durst be seen to eat or drink in such houses. Ἐν κατηλείω δὲ φαγεῖν ἢ πίνειν οὐδεὶς ὡδ' ἀν οἰκῆτος ἐπεικῆς ἐτολμήσει.‡

Toward the decline of Grecian morals, these rigorous precautions in regard to their public magistrates, became less observed. Men of loose lives and mean fortunes, as well as persons of high quality and strict virtue, were admitted to that office. From thence may be dated, the decline of their national prosperity. The Spartans or Lacedæmonians according to Plato and Xenophon, looked upon intemperance with great detestation. Their laws had special reference to the enforcement of temperance and sobriety.§ Xenophon makes the following observations in regard to the Spartans:—"They prohibited all unnecessary tipplings, which do mischief to the mind and body, and suffered nobody to drink but when natural thirst required it."|| Plutarch relates that the Spartans were in the habit of exhibiting their slaves, or helots, in a state of drunkenness to their children, in order to excite in them a disgust of vinous indulgence. Τοῖς παισὶν ἐπεδείκνυντο τῆς εἰλωτῆς μεθύσαντας εἰς ἀποτροπὴν πολυουσίας.¶

The laws of Plato are also worthy of consideration. "First," he observes, "let children taste no wine at all to the *eighteenth* year of their age, from thence till they be *thirty*; young men may use it, but with moderation, abstaining entirely from drunkenness, and, indeed, from

\* Potter's *Archæologia Græca*, vol. i. p. 122.

† Diog. Laert in Solone, l. i. §. 57.

‡ Isocr. *Areopag.*

§ Plato in his celebrated code of laws, represents Megillus, a Lacedæmonian, as uttering the following language:—"That by which men chiefly fall into the greatest luxuries, insolence and all sorts of moral madness, *our* laws have effectually rooted out of our country. You shall neither in villages nor towns belonging to the Spartan state, see any such things as *drinking clubs*, or the usual consequences of them. Nor is there any man, who should find another that had drank to excess, and would not presently bring him to severe punishment, even the festival of Bacchus would be no pretence to excuse him."—*Plato de Legib.* lib. 1.

|| Xenophon de Rep. Laced. c. v. §. 4. ¶ Plutarch in *Instit. Laconicis*.

drinking *much wine*.”\* When they attain their fortieth year, he allows them to attend feasts, and to make a freer use of wine, which he looks upon as *επικερων της τε γηρωσ αυστηροτητος*, *very proper to qualify the austerities of men in years*. This, however, must be done with due regard to laws and good order, as men that are careful to preserve sobriety. The company they associate with, must be select, and the times of relaxation suitable, and not to interfere with such business as may require their prior attention.

The laws of most of the other nations of antiquity, contain severe enactments against intemperance. The Indians, according to Strabo, and Alexander ab Alexandrino, held it unlawful to drink wine on any other occasion than at their sacrifices. If a woman killed their monarch in a state of drunkenness, she was rewarded by marriage with his successor.†

Soldiers while engaged in military service, by a law of the Carthaginians, were prohibited the use of wine. Male and female servants were also denied the use of strong drink under severe penalties. *Μηδεποτε μηδενα επι στρατοπεδῳ γενεσθαι τυτη τε ποματος (οινῳ) αλλ υδροποσια συγγιγενεσθαι τυτον τον χρονον απαντα. Και κατα πολιν μητε θυλον μητε θυλην γενεσθαι μηδεδοτε μηδε Αρχοντας τυτον τον ενιαυτον ον αν αρχωσι, μηδ' αυ κυβερνητας, μηδε δικαστας ενεργῳς οντας, οινῳ γενεσθαι τοπαρῳαν.*‡

Zealeucus the Locrian, according to Athenæus, made it death for any man to drink wine unmixed with water, unless prescribed by a physician, for the benefit of his health.§

Among the Massilians and Milesians, women at any age were interdicted from drinking wine; they were to restrict themselves to the use of water.|| An excellent authority informs us, that this law was intended to preserve the purity and chastity of their inclinations; wine being known to be a great incentive to lewdness.

Lycurgus, king of Thrace, alarmed at the intemperance which existed among his people, commanded all the vines in the kingdom to be totally extirpated.

\* *Plato de Legib. lib. 2.*

† Strabo l. 15, Alex ab Alex., l. 3. c. xxi. ‡ *Plato De Legib. lib. 2.*

§ Zealeucus, in order to restrain luxury, enacted the following singular law:—No free-born woman when she went abroad, was to be attended by more than one handmaid, *unless she were drunk*; no such woman, moreover, was permitted to walk out under night, *unless with an intention to play the harlot*. This law was eminently successful in its results, for observes Dioscorus, Siculus lib. 12, none were willing to expose their characters to derision or contempt, by acknowledgement of such moral transgressions.

|| *Ælian. Var. Hist. lib. ii. cap. 38. Athenæus, lib. x. cap. 7.*

About the year 704, a like measure was enforced by Terbaldus, a Bulgarian prince. The Avars, whom he had conquered, by their own confession, had been ruined by intemperance. Their magistrates had neglected to exercise a due authority to prevent this evil. On arriving at his own kingdom, Terbaldus as a certain preventive of the vice of drunkenness, issued a command to extirpate all the vines.

THE FRANKS, under the wise government of Charlemagne, or Charles the Great, had numerous regulations on the subject of intemperance. This celebrated warrior himself, practised the virtues he so strongly recommended to others. "Nobody needs wonder," observes Baluzius, "that so great a prince as Charlemagne, took care to admonish his subjects against drunkenness; for he himself (as *Eginhard* relates) was temperate both in eating and in drinking, but most of all so in the latter; being one that had an aversion to drunkenness in any man whomsoever, and much more abhorred it in himself and those about him."\* In a constitution which he made at the General Diet, at Paderborn, A. D. 777, in favour of his nobility, after conferring upon them some valuable privileges, he gave them the following caution: "Take care that this eminence of rank, and these high privileges which you have merited and obtained as the reward of your valour, be not sullied by drunkenness, scurrility, or any vice: lest what was intended to do honour to you, redound to punishment; which if he be guilty of such excesses, shall be inflicted upon you: and this right of punishing you for them, we reserve perpetually to ourselves and our royal successors."†

The same restrictions were laid upon his soldiers, whom he directed *not to persuade or command their brother soldiers, or any one else to drink*. Ut in hoste nemo parem suum, vel quemlibet alterum hominem bibere roget, (al coget).‡

These prohibitory mandates extended to all classes of society. The elder part of the community, in particular, were commanded to abstain from drunkenness, that they might set a good example of sobriety to the younger.§ The following law in regard to intemperance, was enacted either by Charles, or his son Lewis: "We command that

\* Baluz. Tom. 2, not. in Libros Capitular col. 1173, v. Ebrietate.

† Const. de Privil Nobilium Goldast. tom. 3.

‡ Capit. 2, A. D. 812, c. vi. Baluz. tom. 1.

§ Capitular 1. c. 161.

the great evil of drunkenness, the root of all other vices, be avoided with the utmost care. He that will not avoid it, we do decree, shall be excommunicated, till he give satisfaction that he will reform." Qui autem hoc vitare noluerit, *excommunicandum* esse decrevimus, usque ad emendationem congruam.\*

Most of the laws of Charlemagne, were directed in the most severe terms against all the temptations to intemperance, such as tippling, and compelling and persuading others to drink. Goldastus remarks, *ebrietatem inhibuit, neve alius alii propinaret.*† Charles not only prohibited drunkenness, but *the drinking of healths* in company. The latter practice has ever been a precursor of the former.

The Anglo Saxons, had a curious regulation in relation to drinking. It was enacted by *Edgar*, and was intended to restrain immoderate vinous indulgence. Their drinking cups were required to have golden or silver nails, or studs perpendicularly affixed to their sides, at stated distances, so that each person, when the vessel was handed round, might know his exact measure, and neither drink himself, nor oblige others to drink beyond it. Brompton‡ and Selden,§ distinctly allude to this law. They leave us in the dark, however, as to the *number* of cups which might be taken, without some restraint, on which point, the law in question could not, as indeed history informs us it did not, effect much benefit in the way it was intended.

The laws of the ancient Welch and Scotch, contain strong injunctions against intemperance, and in particular in reference to those who held important stations in society. An ancient Welch enactment enjoins sobriety among the three principal *professional* branches of society. If any injury was done to them while in a state of drunkenness, *they could not obtain legal redress for it.* Judges were always to be in such a state as to administer justice; the clergy in a fit condition to communicate the sacrament; and physicians always to be prepared to attend to the duties of their profession.||

In another copy of the same law, in the collection of Sir H. Spelman, it is added, that the Secretary of State who is denominated *Sacerdos Curie*, was never to be in a

\* Addit. 3., ad Capitular c. 36.

† Goldast. tom. 1.

‡ Brompton's Chronicles, col. 869.

§ Selden, *Analecta*, 1, 2, c. vi.

|| MS. Mert., fol. 52, 6.

state of inebriation, that he might always be in readiness to receive and send out public despatches.\*

The writings of Hector Boetius sufficiently show the severity of the Scottish laws, in reference to the subject under consideration, and the utter detestation in which in ancient times that nation held drunkenness.

Laws for the suppression of luxury were enacted at Scone, A. D. 861, by king Constantine the Second. One of these commanded young persons of either sex, to abstain entirely from the use of inebriating liquors. *Death was the punishment on conviction of drunkenness.*†

The laws of the ancient Scots in relation to those who kept houses for the sale of drink, were peremptory and severe. These individuals were regarded as persons, who, unhappily for the interests of the nation, made provision rather for the pleasures, than the necessities of mankind, and who generally enticed men to a debauched and vicious life.‡ It is said, that Argadus, Administrator of Scotland, A. D. 160, *confiscated their goods, pulled down their houses, and banished the men.*§ Constantine the Second also is said to have made a law, by which their *houses were to be destroyed, and themselves banished*. If they did not submit to this law, they were to be *hung*.||

Drunkenness in youth among the ancient Mexicans, was also deemed a capital crime. Even in advanced years, it was punished with great severity. In the case of a nobleman, it incurred not only forfeiture of office and rank, but entailed infamy on its unfortunate subject.

An ancient law of Spain decreed, that if a person of rank was convicted, even of a capital offence, he should be pardoned on pleading in extenuation, that he was drunk at the time of its perpetration. It was taken for granted, that any one who laid claim to the character of a gentleman, would rather suffer death than confess himself guilty of so degrading a vice.

The history of Eastern countries, perhaps, presents us with the most remarkable and successful attempt on record, to do away with the evils of intemperance. This observa-

\* Spelm. Conc., 1. p. 459.

† Hect. Boet. lib. 10.

‡ Lixas, Cupediarior, *Popinones*, similique hominum genus, ade mortalium voluptatem, magis quam necessitatem, malo genio paratum, ad delicias contra patrium ritum alliciens, citans, impellens, publicatis fortunis, dirutisque ædibus, proscripsit.—*Hect. Boet.*

§ Hect. Boet. cit. per. Disney, Laws against Immorality. p. 271.

|| Hect. Boet. lib. v. et 1. 10.



tion applies in particular to those districts whose inhabitants are strictly the followers of Mahomet.

The Mahometan prohibition from wine, is stated on good authority, not to have originated with the prophet, but to have been taken from a sacred book called the *Taalim*.\*

In the Koran, however, the prophet attributes this prohibition altogether to the broils which wine and games of chance had occasioned among his followers. "The devil desires to sow dissensions and hatred among men, through wine and games of chance: be obedient to God, and the prophet his apostle, and take heed to yourselves." Mr. Sale and Sieur de Ryer, both agree in opinion, that Mahomet commanded this prohibition, in consequence of these disturbances and quarrels, combined with the neglect of religious duties which the use of wine occasions.†

\* The author of this learned book gives the following singular reason for its enactment: It is, however, known only to the learned doctors of the religion of the Koran. Two angels, the one called Arot and the other Marot, were sent, in preference to all others, to govern the world, with express orders not to drink wine. A difference happening to arise between a husband and wife, who previously had lived together in the greatest harmony; the latter, who was desirous to regain the affections of her husband, imagined that she could easily accomplish so desirable an object by the mediation of the two favourites of heaven. She accordingly invited them to her house, where they were received with every mark of distinction. Wine was presented to them in a cup, which they were not able to refuse from the beautiful hands that offered it. "It is not," remarks the writer, from whose work this narration is taken, "very excusable in celestial beings to become mortal for the sake of a fine woman." They tasted of the liquor, which appeared to them so delicious in its nature, that they drank too much of it; so that becoming inflamed, and even intoxicated by it, they were desirous to repay their kind hostess by certain marks of attachment, which, remarks the same writer, are in general more used by lovers than by husbands. The woman being faithful and chaste, was much embarrassed and concerned to get out of this dilemma. Under a pretence of curiosity, however, she asked the two messengers what words they made use of to procure a return to heaven. One weakness generally leads to another, and the angels disclosed to her their important secret. The woman instantly profited by their disclosure, and ascended to the throne of the Eternal, where, in a suppliant tone, she exposed her complaint, which was heard with justice. The Father of the Universe did even more, for this pure soul became a radiant star, and the unfaithful angels were tied by the feet with chains, and precipitated into the well called Babil, where the Mahometans believe they will remain until the day of judgment. The Almighty on this account prohibited the use of wine to all his servants for ever.

† The less learned among the Mahometans, attribute this celebrated law to the following circumstance:—One day, Mahomet, passing through a village, remarked that the inhabitants were celebrating some festival with great joy. Having ascertained that a wedding and wine were the causes of this mirth, the prophet in his wisdom, judging that pleasure was the soul of life, conceived a great fondness for that liquor, which enchanted the senses, by making men forget their miseries. On passing, however, the next morning through the same place, Mahomet saw the earth drenched with human blood, and soon learned that the guests having become mad by their



Abulfeda assigns another reason for the prohibition, in his account of the prophet's night journey to heaven. The angel Gabriel presented to the prophet three cups, one of which contained wine, the other milk, and the third was filled with honey. Mahomet made choice of the milk, after which he heard a voice which said, "thou hast made a lucky choice, Mahomet, since, hadst thou drank of the wine, thy nation would have deviated from the right path, and, consequently, in their enterprises, have proved unsuccessful." These facts sufficiently show that this celebrated enactment had its origin in motives of policy on the part of Mahomet, who foresaw that he would not succeed in his schemes of aggrandizement, if his followers were enervated by the pernicious influence of wine. The nature of the climate in Arabia, rendered the use of alcoholic stimulus peculiarly dangerous, and those who were accustomed to indulge in it, were continually liable to excesses and breach of discipline.\*

excessive use of wine, had attacked each other in the most cruel manner, and some of them had been killed, while the greater part were covered with wounds. The prophet, like a wise man, now saw reason to change his former hasty opinion, and determined to have nothing to do with a pleasure, the end of which was so bitter and destructive.

\* Some of the more pious Mahometans consider it unlawful not only to taste wine, but to press grapes for the making of it, to buy or to sell it, or even to maintain themselves with the money arising from the sale of that liquor. A writer of great authority asserts, that some Mussulmans are so strict in regard to the same point, that they will not call wine by its true name, lest by that means they should offend against the laws of the prophet, while some of the Arabian princes have been so scrupulous as even to forbid the bare mention of it.

The learned Abbe Marigny relates some interesting circumstances connected with the prohibition of wine, in particular during the reign of the Caliph Omar.—*History of the Saracens*.

In the 17th century, it would appear, that the Turks had acquired a love for wine; for according to Sir Paul Ricaut, the Sultan Amurath, A. D. 1634, forbade entirely the use of wine, and punished several with death for disobeying his order. A similar edict was issued by Mahomet the Fourth, A. D. 1670, who commanded all those who had any wine to send it out of the town, and the punishment of death was announced as the penalty of disobedience. The edict of this Emperor was generally carried into execution. In the decree in question, Mahomet spoke of wine as a most noxious liquor, invented by the devil to destroy the souls of men, to disturb their reason, and to inflame their passions. This monarch was, no doubt, influenced in his conduct by the terrible seditions occasioned by wine in the reign of Mahomet the Third. The latter had his seraglio forced by his soldiers, who were under the influence of wine, and escaped with his own life only by the sacrifice of his principal favourite.

Similar prohibitions have frequently been enforced in more modern times in Mahometan countries. In Sudan, for instance, the Sultan Abdelrahman, in 1795, prohibited the use of intoxicating liquor, under penalty of death, and those who made it, had their heads shaved, and were publicly exposed to every possible degradation. In Persia also, during Sir Robert Ker Porter's visit to that country, in 1819 and 1820, a severe prohibition was made

The subjects of the late Tippoo Sultan in India, debased themselves by excessive indulgence in the use of an intoxicating liquor made from the wild date-tree. The Sultan, however, commanded them to be cut down. In places near to the capital this order was faithfully executed. The Chinese, (according to their own historians, ante Christi 2207,) prepared an intoxicating beverage from rice. The most disastrous consequences attended its general use. The Emperor Yn, or Ta Yn, subsequently forbade the manufacture or drinking of it under the most severe penalties. He renounced the use of it himself, and dismissed his cup-bearer, lest, as he stated, the princes, his successors, should suffer their hearts to be effeminated with so delicious a beverage. This seducing liquor, however, at a subsequent period, was drunk to great excess. The Emperor Kya, the Nero of China, anno 1836, before Christ ordered 3000 of his subjects to precipitate themselves into a lake which he had prepared, and filled with liquor for the occasion. Ching Vang, also, 1120 before Christ, found it prudent and necessary to assemble the princes of his empire to suppress its manufacture. It was a source of infinite calamities.

Wine, at one period, was extensively cultivated in China. Enlightened emperors, however, directed that the vine and other trees, from which intoxicating liquors were prepared, and which encumbered the ground destined for agricultural purposes, should be rooted up and totally exterminated. These commands were effectually put into execution. In some of the provinces all recollection of the vine had been forgotten, and, in succeeding reigns, when permission was given to plant it, the manner in which Chinese historians allude to it, evidently shows that the vine had previously been unknown to them.

The religion of the Chinese, and of most neighbouring nations, enjoins upon its devoted followers entire abstinence from all intoxicating liquors. The inhabitants of China generally, as well as the natives of Japan, adopt the religious creed of the divinity *Fo*, whose precepts, by a strict conformity to which alone, they conceive they can

against wine by the reigning monarch, who not only himself abstained from its use, but ordered his officers to destroy all the wine they could discover in any part of the kingdom.

The late Sultan died of *delirium tremens*, the result of vinous indulgence. The present Sultan, his son, on his accession to the throne, issued a proclamation against the use of wine, and caused one million of piastres' worth of wine to be thrown into the Bosphorous.

lead a virtuous life, and obtain his approbation, are as follows: 1st., Not to kill anything that has life. 2dly., Not to steal. 3dly., Not to commit fornication. 4thly., Not to lie. And 5thly., *Not to drink strong liquors.\**

The religion of the *Saadhs*, a term expressive of a *religious or holy character*, inculcates similar self-denial and sobriety. This religious community appears to bear considerable similarity to the Society of Friends in our own country, both as regards their address, their principles of peace, and other conscientious scruples. "The Saadhs," remarks a writer, who has published some interesting relations concerning this remarkable sect, "profess to abstain from all luxuries; such as *tobacco, paun, opium, and wine.*" These people who reside near Delhi, India, are described as peculiarly industrious, charitable, orderly, and well-conducted people, and are chiefly engaged in trade.

In professedly Christian countries, the measures to remove intemperance *as a vice*, have been less vigorous, and less general, than in those countries, whose inhabitants profess a widely different, and immeasurably less exalted, and pure system of religious belief. This unfortunate dereliction of duty, forms a subject highly deserving of Christian investigation.

A review of the laws, ancient and modern, in relation to intemperance, distinctly shows the inefficiency of legal enactments alone to remove a vice; which principally, if

\* The doctrines of Boodh, or Boodhu, are adopted by nearly one half of the human race. In Ceylon, the Burman empire, Siam and Laos, this imaginary deity is worshipped under the name of *Godama* or *Gautama*; throughout China, under the name of *Fo*, and in Japan, by the name of *Siaka*.

The following quotation illustrates the command of this Chinese divinity:—This law commands us not to drink any intoxicating liquor. There are many sorts in the western frontier countries, as liquors made of sugar-cane, of grapes, and of many other plants; in this country (China) it is the general custom to make a strong liquor from rice—of all these thou shalt not drink, with this exception, when thou art sick, and nothing else can restore thy health, and then it must be known by all that thou drink strong liquors. If there be reason for it, thou shalt not touch any liquor with thy lips, thou shalt not bring it to thy nose to smell at, nor shalt thou sit in a tavern, or together with people who drink spirits.

There was once a certain Yew-pohan, who, by breaking this law, violated also all others, and committed the thirty-six sins; you can see by this, that it is no small sin to drink wine (strong drink.) There is a particular department in hell filled with mire and dirt for the transgressors of this law, and they will be born again as stupid and mad people, wanting wisdom and intelligence. There are bewildering demons and maddening herbs, but spirits disorder the mind more than any poison. The Scripture moveth us, therefore, to drink melted copper, sooner than violate this law, and drink spirits. Ah, how watchful should we be over ourselves.—*Catechism of the Shamans, or the Laws and Regulations of the Priesthood of Buddha.*

not altogether, is the result of improper moral training, imperfect education, and depraved appetite. All curative efforts therefore, must in a great degree, depend on the diffusion of sound religious and moral principles. Education elevates the mind from the debasing and demoralizing objects of sense, and directs its powerful energies to the pursuit of pure, and more dignified sources of enjoyment, more worthy of the human character, and calculated at once to exalt, enlighten, and edify, the intellectual powers.

The institutions for the diffusion of education, at present in operation, are undoubtedly productive of immense benefit to the mass of society. In the writer's opinion, however, they are limited too generally to mere intellectual instruction, while the moral improvement of the people, which may be considered as the most essential part of their contemplated utility, is, in a great measure, if not altogether, neglected and overlooked. Knowledge is diffused on the various branches of intellectual and mechanical philosophy; but the relative duties of life, the improvement of the moral and social condition of man, seldom form the subjects of popular instruction. This may be considered as a radical deficiency in the public educational institutions of the present day.

The immense number of Sunday-schools, in conjunction with the various other seminaries for the instruction of youth, might be made greatly instrumental in the diffusion of principles of temperance. The importance of early instruction in sound morality, is acknowledged by all. How essential then, that the youthful mind should be duly impressed with the necessity of guarding against those youthful temptations, which more than any other, militate against the diffusion of Christian principles.

The manner in which our public assemblies of various descriptions in the present day meet together, and hold their annual, and other periodical festivals, has been shown to be a most fruitful source of intemperance. *Most of these assemblies, are rather seminaries of drunkenness, than schools of temperance and sobriety.* The elders, and conductors of such meetings in general, unfortunately for the morality of our youth, place before them deplorable examples of vice and degradation. The heathens in their "schools of sobriety," set us an example worthy of imitation. Delightful, indeed, would it be, to witness all our public assemblies conducted in such a manner, that young

persons might, without fear of evil consequences, intermix with their seniors, and by example and precept, acquire permanent habits of virtue and self-denial.

Whatever subordinate means may be adopted for the spread of temperance, it appears sufficiently evident, that *no measures which fall short of universal abstinence from intoxicating liquors, can prove effectual in the attainment of their object.* The use of intoxicating compounds is found invariably to degenerate into *abuse*. All attempts, therefore, to reform the morals of the people, on any other principle, have signally failed in their object. Witness the example of the Romans and Greeks, and other nations, who rapidly sunk under the enervating influence of strong drink.

It is evident also, that any effectual remedy of the evil in question, must be enforced by *personal influence and example*, and not simply by legislative enactments. Legislation may in some degree, restrain the public and more disgusting exhibitions of vice. It cannot, however, remove the depraved appetites and vicious inclinations of a people, when they have once become deeply rooted; except, indeed, by facilitating those measures which have for their object the diffusion of sound morality, through the medium of education.



## CHAPTER XXI.

INTEMPERANCE CONSIDERED IN A LEGAL POINT OF VIEW, AND  
IN THE RELATION IT BEARS TO THE CIVIL RIGHTS OF SOCIETY.

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“A drunkard who is a *voluntarius demon*, hath no privilege thereby; but what hurt or ill soever he doth, his drunkenness doth aggravate it.”—SIR EDWARD COKE.

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INTEMPERANCE has, in various ages, been differently estimated in a legal point of view; with one exception, however, it has ever been considered as operating injuriously to a greater or less extent upon the interests of society. This exception occurred among the Romans, at a period subsequent to their primitive temperance; and when luxurious practices had, in a considerable degree, altered their notions and feelings on a subject which had previously induced the most rigorous penal exactions. According to Menochius, the latter practice among the Romans was not to punish a man who commits a crime when drunk with such great severity, as if he had done the same while in a sober state, *pænâ arbitrariâ non ordinariâ*: unless it appear in evidence that he made himself drunk *on purpose* for the crime, or boasted of it afterward.\* But although the Roman law did exonerate a man from the responsibility of a crime, committed under the influence of intoxication, yet as it did also regard drunkenness as both a crime in itself, and as productive of injury to society, it visited with punishment any attempt to incite any dependant person, as a *son* or *servant*, to the practice of intemperance.†

The laws of Ancient Greece, as decreed by Pittacus, of Mitylene, regarded drunkenness in a more severe light

\* Menoch. de arb. Judicium. Quæst. l. ii. cas. 326.

† Si quis servum meum, vel, filium ludibrio habeat, licet consentientem, ego, *injurium* videor *accipere*; veluti si in *Popinam* duxerit illum, si Aleam luserit. Sed hoc utcunque tunc locum habere potest, quotiens ille qui suadet *animum injurie faciendæ habet*. At quin potest malum consilium dare et qui dominum ignoret: et ideo incipit *servi corrupti actio* necessaria esse.—Paulus. de *injuriis*, l. 26.



than that of the Romans. In order to mark his disapprobation of the vice, and to deter his subjects from its commission, Pittacus enacted a law, that "he who committed a crime when intoxicated, should receive a double punishment," that is, punishment not only for the crime itself, but also for the crime of drunkenness, which had occasioned it." The Athenian laws against intemperance, were very severe, and in particular those which had reference to magistrates and other public officers. The ancient Welch law denied redress to any member, either of the clerical, legal, or medical profession, who had received an injury while in a state of intoxication.

The English legal code does not admit of the plea of intoxication as a palliation of any crime committed in that state. "Those who presume to commit crimes when drunk, must submit to punishment when sober." Sir Edward Coke, the highest legal authority of his day, informs us, that "a drunkard who is *voluntarius demon*, hath no privilege thereby; but what hurt or ill soever he doth, his drunkenness doth aggravate it." Nor has the state of intoxication ever been admitted in British courts of judicature, as a sufficient reason for mitigation of punishment. Sir George Mackenzie states, that he never found this plea sustained; and that it was repelled in a case of murder, *Spott versus Douglas*, 1667. The validity of this defence is also denied by Sir Matthew Hale, (cap. iv.) All agree that "*levis et modica ebrietas non excusat nec minuit delictum*."\* Drunkenness otherwise might frequently be urged as an excuse for the commission of every kind of crime. Individuals in the *perfect possession of their faculties*, indulge in a practice which they are conscious will make them drunk, and which also, they are perfectly aware may lead to serious and unpremeditated acts of violence. The plea of drunkenness has been repelled as insufficient in extenuation of blasphemy. An individual was brought to trial for blasphemy, Nov. 22d, 1697, "He pleaded chiefly that he was drunk or mad when he uttered the expressions, (named in the report of the trial,) if he did utter them. The court found the libel relevant to infer the pains libelled, *i. e.* death; and found the defence. That the pannel was furious or distracted in his wits relevant; but repelled the allegence of fury or distraction arising from drunkenness.†

\* Macnish's Anatomy of Drunkenness, p. 191.

† MacLaurin's Arguments and Decisions, p. 731.

The Scotch law is decisive on the point under consideration, and is thus

The distinction or line of partition between drunkenness and insanity, has frequently been the subject of forensic investigation. An important penal distinction also exists between crimes committed in a state of actual intoxication and under the consequent state of excitement, and such as are perpetrated while labouring under *mania a potu*, or *delirium tremens*, at an indefinite period subsequent to the alleged intemperance.\*

explained by Mr. Alison. Drunkenness is no excuse for crimes. "But on the other hand, if either the insanity has supervened from drinking, without the pannels having been aware that such indulgence in his case leads to such a consequence; or if it has arisen from the combination of drinking with a half crazy or infirm state of mind, or a previous wound, or illness, which rendered spirits fatal to his intellect, to a degree unusual in other men, or which could not have been anticipated; it seems inhuman to visit him with the extreme punishment, which was suitable in the other case. In such a case, the proper course is to convict; but in consideration of the degree of infirmity proved, recommend to the royal mercy."—*Principles of the Criminal Law of Scotland*, p. 654.

\* A case in point is related by Professor Beck, in his *Medical Jurisprudence*. A commander of a vessel, of a fair character, respected in the place where he resided, and a man of a humane and benevolent disposition, for a length of time, during a voyage he made, drank to excess of ardent spirits. In August, 1827, he obtained a keg, or fresh supply from a vessel which he spoke, and drank until he became stupified; but when he recovered, he ordered the keg and its contents to be thrown overboard. There was then no more intoxicating liquor on board the ship.

In two or three days from that period, symptoms of derangement were discovered in the commander, which finally ended in confirmed *delirium tremens*; and in that condition he murdered one of the men belonging to the vessel. The culprit was placed at the bar of his country on the charge of murder. The case was arrested, however, by Judge Story, on the facts of his insanity being proved, such a state being in the eye of the law a sufficient reason why he should not be held responsible for the deed. "In general," remarks Judge Story, "insanity is an excuse for the commission of every crime, because the party has not the possession of that reason which includes responsibility. An exception is, when the crime is committed by a party while in a state of intoxication—the law not permitting a man to avail himself of the excuse of his own gross vice and misconduct to shelter himself from the legal consequences of such crime. But [for the conviction of the fit of the culprit] the crime must take place, and be the *immediate* result of the fit of intoxication, and *while it lasts*; and not, as in this case, a remote consequence, superinduced by the antecedent exhaustion of the party, arising from gross and habitual drunkenness. However criminal in a moral point of view, such an indulgence is, and however justly a party may be responsible for his acts arising from it to Almighty God, human tribunals are generally restricted from punishing them, since they are not the acts of a reasonable being."—*Professor Beck's Medical Jurisprudence*, p. 457-8. ed. 1836.

A case of still greater importance is related by Professor Beck, as having occurred in a high court of legislature in America. "William M'Donough, was indicted and tried for the murder of his wife, before the Supreme Court of the State of Massachusetts, in November, 1817. It appeared in testimony, that for several years previous he had received a severe injury of the head, and that, although relieved of this, yet its effects were such as occasionally to render him insane. At these periods, he complained greatly of his head. The use of spirituous liquors immediately induced a return of the paroxysm; and in one of them, thus induced, he murdered his wife. He was, with great propriety, found guilty. The *voluntary* use of a stimulus

In a civil point of view, intemperance, in some places in particular, deprives a man of some important privileges. In the State of New York, *in the eye of the law*, an habitual drunkard is not considered capable of managing his own affairs. "In the State of New York, we have a statute, which places the property of habitual drunkards under the care of the Chancellor, in the same manner as that of lunatics. The overseers of the poor in each town may, when they discover any person to be an habitual drunkard, apply to the Chancellor for the exercise of his power and jurisdiction. And in certain cases, when the person considers himself aggrieved, it may be investigated by six freeholders, whether he is actually what he is described to be; and their declaration is *primâ facie* evidence of this fact."\*

In a case cited by Lord Eldon, *Ridgway v. Darwin*, it appears that a commission of lunacy was supported against a person who, when sober, was a very sensible man, but being in a constant state of intoxication, he was considered incapable of managing his property.†

Dr. Drake, remarks Professor Beck, some time since, made a suggestion which, if acted upon, would doubtless subserve the ends of justice and morality. "An habitually intemperate man is enfeebled in his mental powers. When summoned as a witness, should his testimony have full weight? without questioning his [legal] *competency*, should not his capability be called in question."‡

which he was well aware would disorder his mind, fully placed him under the purview of the law." Professor Beck, in subsequent editions of his work, admits that he is aware that he has probably expressed himself too strongly in this case, in a *medical* point of view. Doctor Drake asks, whether if M'Donough had killed his wife in one of his ordinary paroxysms, he would have been condemned? "The case, however," remarks Dr. Beck, "is not one of delirium tremens, as the murder was committed during the fit of intoxication; and it thus rendered him obnoxious to the usual *legal* enactments."

The difficulty, however, of arriving at a correct conclusion in these cases, arises from another circumstance. In M'Donough's case, the court was of opinion, that the prisoner was aware that *mania a potu* usually followed his intoxication, and, therefore, he could not be exonerated from the guilt of his crime by his voluntary state of insanity. Dr. Drake, in reply, states very correctly, that the disease equally arises, sometimes from opium, and *even from liquors not taken to intoxication*. The law does not look upon drinking to excess as criminal; and the prisoner did not take the liquor with *malice prepense*.

\* Beck's Med. Jurisprudence, p. 453. This act was passed March 16, 1821.

† Collinson on Lunacy, vol. i. p. 71.

‡ Western Journal of Medical and Physical Science, vol. i. p. 81. Beck's Med. Jurisprudence, p. 453.

In the Island of Jersey a law exists, by which an habitually intemperate parent may, on sufficient evidence being adduced, be deprived of the guardianship of his children. This judicious law was put into execution, at no very distant period.\*

Drunkenness may correctly be considered as a species of voluntary insanity. A question, therefore arises, whether, under such circumstances, it would not be justifiable and humane on the part of the legislature, to enact such a measure as would place persons subject to fits of intemperance under temporary confinement or control? The question is one of great importance. A law, indeed, to this effect would be not only an act of mercy to the drunkard himself, but in its operation, it might be productive of a salutary influence in restraining the prevalence of intemperance. It is a common practice, states Dr. Maenish, in the West of Scotland, to send persons who are excessively addicted to drunkenness, to rusticate, and learn sobriety, on the islands of Loch Lomond. Two islands are appropriated for the purpose, where "the convicts," remarks this well-known writer, "meet with due attention, and such indulgences, as their friends may think proper to afford to them."†

The validity of a will made by an habitual drunkard, and while under the excitement of intoxication, has sometimes been made a subject of legal inquiry. A bond, however, on the principle of the English law already stated, executed in a fit of intoxication, holds good, unless evidence be brought forward to show that the party interested

\* **LAW OF PARENT AND CHILDREN IN JERSEY.**—The Attorney-General appeared before the Royal Court, on Saturday, and called on the Judges to deprive Mr. Nicholas Anthoine, clerk to the impost office, of the right of control or management of his children, he being an habitual drunkard, and that the said court should appoint fit guardians for the said children. The Attorney-General stated, that the persons directed to inquire into Mr. Anthoine's conduct had reported that he had often been seen drunk, and, while in that state, had danced in the streets, gathering a crowd around him, and was, consequently, *unfit to be an example to a growing family, and unfit also to be entrusted with its control.* The Solicitor-General, in behalf of Mr. Anthoine, contended, that the articles exhibited were insufficient to warrant the court in inflicting so serious a penalty on any man as depriving him of the control of his own family, and instanced his being able to conduct the affairs of his office as a reason against granting the prayer of the citation. The Attorney-General replied again, urging the prayer of the memorial. The chief and other judges confirmed the Attorney-General's demand, and ordered that the defendant's family be given into the guardianship of a proper person chosen by their nearest relations, with the approbation of the court.—*Jersey Paper*, 1837.

† Anatomy of Drunkenness, p. 222.

in the bond, purposely contrived to inebriate the person who signed it.

The decision of a magistrate *upon the bench*, while in a state of inebriation, is, according to the English law, null and void, and the magistrate thereby rendered liable to removal from office.

In policy insurances upon lives, the concealment of habits of intoxication is deemed a sufficient reason for refusal of fulfilment of the engagement. In two cases of this kind, where it was proved that the individuals in question were at the time apparently hale and healthy, it was decided against the plaintiffs.\*

These are some of the most important disabilities, which in the eye of the law, are incurred by the crime of drunkenness.

\* East's Reports, 188. *Aveson v. Lord Kinniard* and others. 5 Bingham's Rep. 503. *Everett v. Desborough*.

# APPENDIX.

## A.

### HISTORY OF INTOXICATING LIQUORS IN THE UNITED STATES.

BY THE EDITOR.

It may not be deemed inappropriate in connection with the subjects treated of in the present work, to offer a few remarks on the history of intoxicating drinks in this country.

At the period of the first settlement of the United States, the only country in Europe in which distilled spirit was in general use was Ireland. In England and Germany, beer or ale was the national drink, and in France and Italy wine; but in Ireland "*aqua vita*" had already become a national curse. Virginia was settled in 1607, New York in 1614, Massachusetts in 1620, and Connecticut in 1635, and as the settlers mostly came either from England or Holland, the liquors which they brought with them, were those in general use in those countries, which, as we have stated, were malt liquors.

Accordingly we find that among the very first laws ever enacted in the colony of New York, was one in relation to the manufacture of beer. In the year 1664, there was published at "Hemsted upon Longe Island, by virtue of a commission from His Royall Highness James Duke of York and Albany," a digest of the several laws then in force in "His Majesty's American Colonies and Plantations" called the "East Hampton Book of Laws," in which is contained the following ordinance:—

#### "BREWERS."

"That no person whatsoever shall henceforth undertake the calling or work of Brewing Beere for sale, but only such as are known to have sufficient skill and knowledge in the art or mystery of a Brewer. That if any undertake for victualling of ships or other vessels or master or owner of any such vessels or any other person shall make it appear that any Beer bought of any person within this Government do prove unfit, unwholsome, and useless for their supply, either through the insufficiency of the mault, or brewing or unwholsome cask, the person wronged thereby, shall be and is hereby enabled to recover equal and sufficient damage by action against that person that put the Beer to sale."

As evidence of the fact that ardent spirits was almost unknown to the early inhabitants of this country, Belknap, in his history of New Hampshire, says "an expedition was once undertaken against the Indians, and there was but a pint of *strong water* in the army and that was reserved for the sick." In the early history of Connecti-



cut, also, we read that a ship arrived in one of the seaports of that State, with a barrel of rum on board, and that the officers of the town would not permit the captain either to land it, or dispose of it to any of the inhabitants.

Not many years, however, elapsed after the first settlements were made, before the people not only began to import largely of rum, brandy, &c., but also to distil for themselves.

In Connecticut, as early as the year 1650, an import duty was laid upon all imported liquors, as well as those distilled within the colony.\* On wines this amounted to from five to ten shillings sterling *per pipe*, of Madeira or Malaga; and 2s 6d per hogshead on French wines, and on strong liquors, imported and home-distilled, at the rate of 8d per gallon. Every person guilty of intoxication, was fined 5s for the first offence, and 10s for the second; and so, also, was every victualler or tavern-keeper, who suffered a person to get intoxicated in his house; "and by drunkenness is understood," so runs the law, "a person that either *lisps*, or falters in his speech by reason of much drink, or that staggers in his going, or that vomits by reason of excessive drinking, or cannot follow his calling." A portion of New Jersey and Pennsylvania was first peopled by colonies from Switzerland. Kalm, in his travels in this country in 1749, speaks of falling in with a Swede, 91 years of age, who came to Pennsylvania when a boy. From him Kalm ascertained that at that period, (about 1670) "the *Swedes* brewed all their beer of malt made of barley, and likewise made good strong beer. They had already got distilling vessels, and made good *brandy*. Every one among them had not a distilling vessel, but when they intended to distil they lent their apparatus to one another." Again, "none of the Swedes made cyder, for it is come into use but lately. The Swedes brewed strong beer and small beer, and it was their common liquor. But at present, (1749) there are very few who brew beer, for they commonly prepare cyder."

In the year 1714, (the 12th of Queen Anne,) an *excise* was laid upon all "strong liquors" retailed throughout the colony of New York under five gallons, (beer and cider only excepted,) in amount as follows, viz: "the eighth part of an ounce of *Sivcl Pillar*, or *Mexico Plate*, for each gallon retailed, and three-fourths of an ounce of said plate for every barrel of beer and cider." By an act passed at the same time the above excise was farmed out by public auction yearly, in the month of October, to the highest bidder, or to the several retailers in the different cities, towns, and villages, according as the mayor, aldermen, and justices of the peace should think proper, public notice being given ten days before such auction was held. Sufficient security was required for the due payment of the excise, and in default thereof, all liquors found on the premises of the retailer were forfeited together with three times the value thereof; all of which went to the support of the local government, and the payment of the public debt. If any person not licensed sold any quantity of strong liquors under five

\* "New Haven's Settling in New England, and some laws for Government, published for the use of that Colony." London, 1656.—*Hinman's Blue Laws, Quaker Laws, &c.* p. 132.

gallons, he was condemned to pay five pounds for every such offence; and no retailer was allowed to sell any "strong liquors" to any "negro or Indian slave" under the penalty of 40 shillings sterling, for every such offence.

In the year 1709, an act was passed by the general assembly of the colony of New York, imposing a fine of *three shillings* sterling upon every "Christian who should be convicted of drunkenness, cursing, or swearing," on the testimony of one witness, and "as many *stripes* as the justice of the peace in the place where the offence was committed should think fit, upon negro, Indian, or other slaves," who should be found guilty of either of the above crimes, "or should talk *impudently to any Christian*."\*

In the year 1715, a duty of *seven ounces* and a half of plate, (or "the value thereof in *Lyon dollars* and half dollars, at 13 penny-weights and 18 grains each dollar,") was laid upon every pipe of wine imported from the place of its growth, production or manufacture; and double the amount when imported from other places. Upon every gallon of *rum, brandy*, or other *distilled liquors*, imported directly from its place of manufacture, a duty of 15 grains of plate was laid, and double the amount when brought from other places.

The enactment of these laws proves, either that the importation of spirituous liquors was so considerable, as to render the imposition of a duty an object of importance, as connected with the revenue, or that the inhabitants were opposed to the introduction of such drinks.

Between the years 1700 and 1750, West India rum began to come into very general use, especially in New England, and New York, among the farmers and laboring men. The lumber and produce of the Eastern colonies were bartered for the products of the West Indies; and it was not unusual, at this period, for farmers to consume, from one to two barrels of rum in a year. The French war also, which occurred about this period, had a most disastrous effect upon the habits of the people, in respect to the use of spirituous liquors. This war commenced in 1775 and terminated in 1783, having lasted eight years. The colonies furnished the principal portion of the troops, although considerable bodies were sent over from England, many of whom had served in the Low Countries, where spirit was in general use. Rations were accordingly regularly served out, and thus thousands of New England men, who had never been addicted to its use, acquired a taste and habit of drinking which followed them on their return to their own families.† The coldness of the climate, and the hardships and

\* Laws of Her Majesty's Colonies of New York, pp. 77, 179. Printed by W. Bradford, 1713.

† In Captain John Knox's "*Historical Journal of the Campaigns in North America*," we read under date of August 3d, 1759, "*Camp at Montmorenci*, As the government has provided good store of *rum* for men, half a gill may be delivered out regularly every day, and a gill when the weather is wet and cold, or when the men are much fatigued with work or duty." Besides this, liquors of all kinds were freely supplied by suttlers in the vicinity of the camp at the following prices:

Bristol beer, 18s per dozen, bottles included. London porter, 1s per quart. Bad malt drink, from Halifax, at 9d per quart. Cyder, from New England, 6d to 8d per quart. West India rum, 8s per gallon. New England rum, from 6s to 10s per gallon. Sour claret,

fatigue to which they were exposed, served as powerful provocatives for the use of alcoholic stimulus.

An excise law was passed in Pennsylvania in 1756, by which a duty was levied on imported spirits; the avowed objects of which were to discourage their consumption, and at the same time raise a revenue for the redemption of certain bills of credit. In 1772, the law was modified so as to embrace not only foreign liquors, but those of home manufacture, excepting what was required for the *private use* of the owner. This law, it appears, was not enforced for many years; the farmers taking their grain and cider to the distillery, paying for the distillation either in kind, or in money; and the spirits returned, being considered for their own use, escaped the excise. But previous to the Revolutionary war, rum distilled from molasses was mostly used, and as it could be bought by the barrel, at about two shillings per gallon, it was found to be cheaper than whiskey. But the foreign supply having been cut off after the commencement of the war, the demand for domestic distilled spirits became very great, and the manufacture of it became so profitable that not only rye, corn, and potatoes were employed for distillation, but also large quantities of wheat. We have heard persons, who lived at that period, say, that the distilleries were so numerous, that it was difficult to get out of sight of their smoke. The citizens at length became alarmed lest the troops should suffer for want of bread, and forage for their horses; the clergy preached against distillation; presbyteries and consociations denounced such a wanton destruction of breadstuffs, and held up the still-houses as a curse to the country, and the nurseries of intoxication and general licentiousness.\* The army soon felt the effects of this waste of grain, and in March, 1779, the Legislature of Pennsylvania enacted a law to prevent the distillation of all kinds of grain and meal, but in October following it was so far repealed as to allow of the distillation of rye and barley, similar laws were passed by some of the other States; and, in addition, Pennsylvania laid an embargo on the exportation of grain and flour from the port of Philadelphia. The evils consequent on such extensive distillation had made the business unpopular, and accordingly the legislature again enacted excise laws, and enforced them to a considerable extent during the continuance of the war.

### WHISKEY REBELLION.

In the year 1780, Congress resolved that an allowance should be made to the army for the depreciation of its pay, and required the States respectively to liquidate and provide for the discharge of it.

8s per gallon. Madeira, 12s per gallon. Red port, 10s per gallon, &c.—(*Histor. Journ.* p. 11.)

Wine was allowed also to the sick. Cases of intoxication, however, became so numerous in the army, that in November, 1759, General Amherst was obliged to prohibit the sale of spirituous liquors in the vicinity of the camp, and to direct that every soldier who should be found guilty of intemperance, "should receive 20 lashes per day until he owned where he got the liquor, and his allowance of rum to be stopped for six weeks."

\* There was no law in force at that time, to prevent distillers from selling liquors in small quantities, though such laws have since been very generally passed.

Other resources, such as the sale of lands, having failed, the Legislature of Pennsylvania enacted a law, by which the revenue arising from the excise was appropriated to this object. Could the tax have been collected, it would have proved abundantly sufficient for the purpose. In the year 1786, Mr. Robert Morris made a proposal to take it on farm, and pay into the State Treasury 70,000 pounds per annum, but the proposal was rejected, although the excise had never previously produced more than 15,000 pounds, and this was chiefly upon imported wines and spirits. The proposal, however, shows that this patriot and great financier, believed that the law could be enforced. What made the enforcement more difficult, was the fact that the neighbouring States had no excise laws; though, about this time, New Jersey laid an excise law, but its execution was defeated at the first attempt, by a powerful combination of the citizens of the State. Distillation had but lately been introduced into the settlements west of the mountains, and no systematic attempts had been made to collect the excise, and even in the old settled parts of the State, but very little had been collected. In the county of Westmoreland, however, the distillers generally compounded with the collector, and paid him a certain amount yearly.

Soon after the adoption of the Federal Constitution, Congress enacted a general excise law, which was peculiarly obnoxious to those who had opposed the adoption of the Constitution. Such was especially the case with the inhabitants west of the Allegany Mountains, who openly denounced the excise law as tyrannical, unnecessary and unjust, and those who voted for it, as the friends of monarchy and the enemies of a republican government. Being far removed from any market, they found it more profitable to distil than to export the products of the soil, and in September, 1791, open combinations began to be formed for resisting the enforcement of the law. Many of the collectors were tarred and feathered, and other indignities offered them, so that no persons could be found who were willing to undertake the office. The deputy marshals were also intimidated from serving process on those who had committed acts of violence on the persons of revenue officers. The most obnoxious features of the excise act were repealed by Congress; but still it could not be enforced. The *principle* of excise, and not the detail of its execution, became the object of hostility. A general convention was held at Pittsburgh, at which resolutions, for the second time, were passed, for resisting the execution of the law, for withholding all intercourse with excise-officers, and for treating them on all occasions with contempt. The people at large were exhorted to follow the same line of conduct; committees of correspondence were appointed, and pains taken to increase the number of the disaffected.

At first the President issued a proclamation, exhorting all persons to desist from any combinations or proceedings which tended to obstruct the execution of the laws, and require the interference of the civil magistrates. Other measures were also adopted, such as intercepting spirits on their way to market, and directing the agents of the army to purchase only those on which the duty had

been paid. But notwithstanding all these measures, the law was still resisted until on the 15th of July, 1794, the marshal, while in the execution of his duty, was beset on the road by a body of armed men, who fired at him. On the next day, the insurgents, to the number of five hundred, attacked the house of the inspector, and took him prisoner, together with the force which he had collected for his defence. The public mails from Pittsburgh to Philadelphia, were stopped and rifled, and the insurgents boldly proclaimed that it was their intention to resist by force of arms the authority of the United States. No other alternative being now left, the President of the United States made a requisition on the Governors of New Jersey, Pennsylvania, Maryland, and Virginia for a force of 15,000 men, who were placed under the command of Governor Lee, of Virginia. The insurgents numbered about 7,000 strong. The army marched into the country of the disaffected, but finding no armed force but what was readily dispersed, left a small body of men, after having secured a few of the leaders, and thus ended the famous WHISKEY REBELLION of 1791.

To show how necessary an article ardent spirits was considered at this time, even by the best and most intelligent men, we quote the following passage from a letter of the late Colonel Marinus Willett to General Clinton, dated July 5th, 1781:—"This place does not afford a gill of rum to bathe a single wound. The two barrels designed for this quarter a few days ago met with a regular regiment passing down the country, who very irregularly took away from the person who had them in charge, those two barrels of rum. I need not mention to you, sir, that the severe duty and large portion of fatigue that falls to the lot of the troops in this quarter, *make rum an article of importance here*, and that I should be glad to see some in the county of Tryon."\*

We have thus seen that during the period which intervened between the French war and the war of the Revolution, the use of spirituous liquors became very general throughout the United States. West India rum was the most common alcoholic drink employed, though whiskey and cider-spirits were, in a few years, to a considerable extent substituted in its place. The officers of our Revolutionary army, as well as Congress, appear to have considered ardent spirits as a necessary part of the rations of the soldier as meat or bread. It is indeed melancholy to reflect upon the delusion which then prevailed, and still more so upon the fate of many as warm and noble-hearted patriots as the world ever saw, who were thus trained to habits which too often stuck to them through life, and which were communicated to others, or perhaps handed down to their descendants. The influence of the spirit ration among the troops of the Revolutionary army has not yet passed away, and, doubtless, will continue to be felt for years to come.

After the peace of 1783, intemperance spread with fearful rapidity, and distilled spirits, in some form, became almost a universal provision for the table at the principal repast throughout the

\* Col. Stone's Life of Brant, vol. I, p. 160.



country. French and Spanish brandy were drank by the wealthier classes, and West India and New England rum by the poorer. In the Southern and Western States whiskey was the favourite liquor, and foreign and domestic gin, apple and peach-brandy, made a variety which recommended itself to the variety of individual tastes. Commonly at meals, and at other times by laborers, particularly in the middle of the forenoon and afternoon, these substances were taken, simply diluted with more or less water. On other occasions they made a part of more or less artificial compounds, in which fruit of various kinds, eggs, spices, herbs and sugar were leading ingredients. "A fashion at the south," says the *Encyclopedia Americana*, "was to take a draught of whiskey flavoured with mint soon after waking; and so conducive to health was this nostrum esteemed, that neither sex, and scarcely any age, was exempt from its application. At eleven o'clock, while mixtures under various peculiar names—sling, toddy, flip, &c., solicited the appetite at the bar of the common tippling shop, the offices of professional men and the counting room, dismissed their occupants for a half hour, to regale themselves at a neighbour's or a coffee-house with punch, hot or iced, according to the season; and females and valetudinarians courted an appetite with medicated rum, disguised under the chaste name of *Huxham's Tincture* or *Stoughton's Elixir*. The dinner hour arrived, according to the different customs of different districts of the country, whiskey and water curiously flavoured with apples, or brandy and water introduced the feast; whiskey, or brandy with water helped it through, and whiskey or brandy without water, often secured its safe digestion, not again to be used in any more formal manner than for the relief of occasional thirst, or for the entertainment of a friend, until the last appeal should be made to them to secure a sound night's sleep. Rum seasoned with cherries protected against the cold; rum made astringent with peach-nuts concluded the repast at the confectioner's; rum made nutritious with milk prepared for the maternal office; and, under the Greek name of *Paragoric*, rum doubly poisoned with opium quieted the infant's cries. No doubt there were numbers that did not use ardent spirits; but it was not because they were not perpetually in their way. They were an established article of diet, almost as much as bread, and, with very many, they were in much more frequent use. The friend who did not testify his welcome with them, and the master who did not provide bountifully of them for his servants, were held niggardly; and there was no special meeting, not even of the most formal or sacred kind, where it was considered indecorous, scarcely any where it was not thought necessary to produce them. The consequence was, that what the great majority indulged in without scruple, large numbers indulged in without restraint. Sots were common of both sexes, various ages, and all conditions, and though no statistics of the vice were yet embodied, it was quite plain that it was constantly making large numbers bankrupt in character, property, and prospects, and inflicting upon the community a vast amount of physical and mental ill in their worst forms."



The duties levied upon liquors distilled within the United States ceased after the 1st Dec. 1817; we have therefore no means of ascertaining the extent of the manufacture in this country since that period. According to the Marshal's returns there were within the United States in 1810, 14,191 distilleries, which produced from fruit, grain, and molasses 25,704,625 gallons of spirits. During the same year, 608,843 gallons were exported, leaving 25,096,049 gallons for the consumption of the year. At the average of 10 years, from 1800 to 1810, inclusive, 7,512,415 gallons of foreign spirits were imported into the country; it thence appears, that 32,608,464 gallons remained within the United States for consumption in 1810, the population at that period being 7,239,903. If the increase in the production of spirits, and the importations of the article had kept pace with the increase of population, the quantity of spirits made in the country and imported should now be about 58,000,000 gallons. But there is no good reason to believe that the ratio of increase has been as great. In 1815 the number of distilleries was 15,000, and from official data it appears that they gradually increased up to 1829, when they received a powerful check from the establishment of temperance societies. Since that period, the importation, manufacture, and consumption of distilled liquors have rapidly diminished. This will appear from the temperance statistics of our own state. From 1810 to 1825, the distilleries in the State of New York, increased from 591 to 1,129. In 1835, the Secretary of State reported that the number had been reduced to 340, and at present (July 1840) they are estimated to be less than 200. In the State of Pennsylvania in 1810, it appears that there were 3,594 distilleries in operation, in the State of Kentucky the same year 2000, and although the population since that period has about doubled, the number of distilleries has very much decreased.

By an inspection of the reports of the Secretary of the Treasury, it appears that for 10 years preceding 1812, the average quantity of imported spirits annually amounted to 7,512,415 gallons; but for the last ten years, the average is but about 3,000,000 gallons. The returns of the Inspector-General of domestic spirits in the city of New York, also within a few years past exhibit a decrease, compared with previous years of more than 33 per cent. With respect to the manufacture of *beer* in the United States, we have at present no data by which to form an estimate; but in the year 1810, the returns gave 5,846,144 gallons, since which time its consumption has greatly increased.\*

\* For these facts I am indebted to that most able and indefatigable Secretary of the New York City Temperance Society, R. M. Hartley, Esq.

TABLE I,

*Showing the amount of ardent spirits imported into the United States in each year from 1790.*

Year.	Gallons.	Year.	Gallons.	Year.	Gallons.	Year.	Gallons.
1790	4,143,385	1802	7,889,482	1814	597,414	1826	3,718,152
1791	3,603,861	1803	8,525,217	1815	3,913,081	1827	3,537,426
1792	4,567,160	1804	9,855,792	1816	4,941,732	1828	5,102,599
1793	3,428,391	1805	7,694,258	1817	4,051,136	1829	3,423,884
1794	5,545,681	1806	9,916,428	1818	6,052,453	1830	1,692,344
1795	5,018,562	1807	9,770,795	1819	4,477,628	1831	2,491,528
1796	5,599,760	1808	5,842,896	1820	3,928,996	1832	2,810,140
1797	6,819,728	1809	3,854,754	1821	3,658,150	1833	2,954,288
1798	4,648,743	1810	4,504,530	1822	5,088,989	1834	2,511,354
1799	7,302,297	1811	4,026,486	1823	3,946,224	1835	3,394,439
1800	4,785,937	1812	4,519,726	1824	5,577,774	1836	3,524,238
1801	8,413,314	1813	1,044,344	1825	5,091,170	1837	2,672,288

TABLE II,

*Showing the quantity of domestic spirits annually distilled in the United States from 1790 to 1800.*

Distilled.		Consumed.*	Distilled.		Consumed.
1790	3,049,271	2,305,461	1796	2,554,210	1,654,095
1791	3,049,271	2,536,037	1797	1,532,273	1,000,462
1792	3,306,997	2,332,410	1798	1,410,095	1,108,182
1793	2,319,637	1,634,624	1799	1,564,803	1,161,944
1794	1,385,596	1,057,581	1800	1,290,476	727,920
1795	1,685,875	1,307,048			

\* The difference between the amount of the two columns was exported.

## B.

## THE MORBID ANATOMY OF DRUNKENNESS.

The morbid appearances presented in the bodies of drunkards on post-mortem examination, are varied and striking. The most marked changes are, however, to be found in the *stomach* and *liver*; those great vital organs, which first receive the impression of the unnatural stimulus.

The stomach has *three* distinct coats or membranes; the outer one is thin, and transparent, and is called the *peritoneal coat*—the second is the *muscular*, which, indeed, forms *two* separate layers, the fibres of one, running longitudinally, and those of the other circularly; the contraction of the first, shortening the stomach, and those of the other lessening its diameter. The inner coat is called *mucous*, or *villous*, from its soft, shaggy or velvet-like appearance. This is of an extremely delicate structure, and thrown into folds

or *rugæ*, which are so disposed as to resemble in appearance, a fine net-work.

The villous coat is entirely made up of innumerable blood-vessels and nerves, and beneath it, are situated those mucous *follicles* or glands, which secrete that glairy fluid, by which the inner surface of the stomach is defended.

Now, when alcoholic drinks are swallowed, this delicate expansion of nerves and blood-vessels becomes unnaturally irritated, and an increased quantity of blood, as well as nervous energy, is sent into it—but in a short time, from a law of our natures, to which there is no exception, increased action is succeeded by collapse and want of tone—the dose is increased—the collapse becomes still greater, and the deluded victim goes on, until the *main-spring* of the animal machine gives way, and the system sinks under the unnatural abuse.

On examining the stomach we find extensive marks of the ravages of the destroyer. The mucous coat, is often, almost entirely destroyed; a mere softened, pulpy shred remaining, which may be removed with the finger nail with the greatest facility. The inner surface generally presents a dark, mottled appearance, the colour varying from a dark brown or livid, to a florid red. In some instances, it is of deep red or almost purple colour; but in others, it is of an ashy paleness, the blood-vessels having apparently been corroded and destroyed by the alcohol.

In a case of a drunkard whom we lately examined, by request of the Coroner, we found not only the mucous, but also the muscular coat, nearly destroyed; its texture being completely broken down, presenting a soft pulpy mass, in which muscular fibres could not be detected. On rubbing the inner surface of the stomach gently with the end of the finger, nothing seemed to remain but the thin membranous peritoneal coat, not thicker than the thinnest letter-paper. It requires no arguments to prove that *such* a stomach could not well discharge the function of digestion. And we have frequently found the same appearances in other similar cases, indeed, we may say invariably, where the drink of the inebriate had been chiefly *distilled* liquor. Where fermented drinks have been chiefly used, the local ravages will not be found so extensive; but the consequences to the system generally, are no less deleterious and fatal. In these cases the mucous membrane of the stomach may even be found thickened. Where an animal is poisoned by a large dose of alcohol, the villous coat is always of a bright cherry-red colour.

In the case above alluded to, where we found the coats of the stomach destroyed, there was a deposite of *fat* nearly two inches thick, surrounding the abdominal muscles. This was a morbid accumulation, and in such subjects *fat* should be regarded rather as a mark of *disease* than of health. As its ultimate elements are almost the same as those of alcohol, it is very probable that the latter becomes changed into the former.

We have usually found the *liver* of inebriates enormously enlarged, and changed from a healthy *purple* to an orange or pale *yellow*. The tissue is, also, very often softened, so that the mass

can easily be broken down with the finger. We have met with instances where the liver has weighed over 12 pounds, though it is sometimes shrivelled to dimensions smaller than natural. In such cases, it is usually tuberculated and hard.

With these few observations we beg to request the reader's attention to the following able and instructive remarks of Prof. J. W. Francis, of this city, whose acquaintance with the morbid anatomy of inebriates, from close and extensive personal examination and research, is probably not surpassed in this country.

*New York, July 10th, 1840.*

DEAR SIR—

"The intimate connection and close dependence of the mental faculties with the organization and functions of the physical man are, perhaps, in no way more clearly demonstrated than by the influence which alcoholic drinks exert on the human system. Let the philosopher trace the nice dependencies of each upon the other, and note how minute at times are the causes which disturb their wonted harmony. The clinical observer is familiar with their mutual relationships, and cautiously, in all cases of responsible emergency, weighs the reciprocal action between the disturbed mind and the disordered body; aware of the value of a precise knowledge of their disturbing forces, and that the cogitative, as well as the moral powers, are modified by agents often strictly physical. It is, moreover, familiarly known, inasmuch as it is matter of almost daily occurrence, that the inebriate, when subjected to malign causes, acting in common on the mass of mankind, sustains the evil with a greater penalty than does his more prudent fellow-being. Mild diseases, we know, are rendered by intemperance, severe, and, perhaps, fatal; and every disturbance of the physical condition, without exception, is aggravated in its symptoms and character, when occurring in habits vitiated by ardent spirits. Disorders of a limited or circumscribed type, often become from the same cause formidable in their course, and chronic in their duration. So also every one at all conversant with the history of epidemics, knows full well the greater ravages which pestilence makes upon those individuals who indulge largely in spirituous potations: witness the accounts of the several visitations of the yellow fever in different ports and towns of the United States, and the records of the malignant cholera in New York and elsewhere in numerous sections of the Union, in 1832 and 1834. It is forcibly imprinted on the memory of every medical man who studied the characteristics of this peculiar disorder at our several Cholera Hospitals and in private practice, that of the whole number who sickened or died by it, a vast majority were composed of those who had been addicted to the immoderate use of alcoholic liquors. The inebriate, when assaulted, soon felt within himself his great peril, and how uncertain was his escape of destruction. In short, the history of almost all epidemics furnishes proofs most ample, that comparatively little chance exists of exemption from their direful effects, on the persons of those whose physical constitutions have been impaired by inebriating drinks: and, if indeed,

occasional examples occur of individuals addicted to such pernicious beverage being seemingly thereby enabled to brave the influence of disease for a while, yet is it to be borne in mind how certain and fatal, in general, is the arrow of pestilence, when directed among the victims of habitual indulgence in ardent and diffusible stimuli. In a climate like that of the United States, characterized by sudden vicissitudes of extreme heat and cold, the human frame is rendered decidedly more amenable to that cachectic condition so generally the penalty of intemperance, even under circumstances less favourable to engendering it. Need we wonder then, when taking a discriminative view of facts, at the greatly disproportioned number of martyrs to the consequences of habitual intoxication among certain classes of European nations which emigrate hither unconscious of the fatal results of the combined agency of a variable climate and an unassimilated constitution impaired by drunkenness.

"I will now briefly embody some of the more prominent facts connected with the phenomena of intemperance, so far as they are associated with morbid changes in the physical structure, occurring in persons who have long indulged in spirituous potations. They cannot but furnish a convincing reason against the habitual use of ardent spirits, on the strongest medical grounds. It is for the divine, the moralist, and the economist to attack the pernicious habit on other principles equally or more potent. All that I aim at, on this occasion, is to group together a number of the most striking occurrences we encounter when professionally called upon to prescribe for the intemperate; or to perform a more unpleasant service which occasionally presents itself as a duty; I mean the drawing up a report after death, of the disordered changes wrought by alcohol in the corporeal system of the inebriate. Differences of constitution, of age, of temperament, of business occupation, variety in the drinks themselves, and the longer or shorter period in which they have been indulged—as all these circumstances modify the force and termination of drunkenness, so also do we find by post-mortem examinations, corresponding variations in the cadavers of those who have perished by so lamentable a cause.

"The *malade imaginaire* affords good proof that Moliere drew some of his leading illustrations from cases of what are now denominated *delirium tremens*, or *mania a potu*. The disturbed, unequal, and often exhausted state of the faculties of the minds of persons who have long indulged in spirituous drinks, is familiarly known; and the same condition of the functions of the body has as often been observed. Hypochondriacism or other species of mental aberration are noticed in one class of patients, and functional derangement in another, but oftener both in the same individual; and hence, too, we see alcoholic insanity conspicuous among the numerous forms of deranged manifestations of mind in many of the inmates of our public institutions appropriated to the treatment of lunacy. The greater prevalence of intemperance among men than women, Dr. Burrows, of London, asserts as the reason why insanity prevails in the United States most among males, although women, from greater nervous susceptibility, would seem at



first more predisposed to it. Rush assures us that on inquiry in regard to the insane confined in the Pennsylvania Hospital, he found that one third of the whole number had become deranged from intemperance. Dr. Woodward, the superintendent of the Lunatic Asylum at Worcester, Massachusetts, reports the same cause as the most frequent source of disordered intellect in that establishment; and Dr. McDonald, late Physician of the Lunatic Asylum at Bloomingdale, New York, assures me that more than one fourth of the patients of that excellent institution are brought there from the sad effects of inebriety. A close inspection of many hospitals for the treatment of the insane, both in this country and in Europe, long ago convinced me that inebriety was the prolific source of mental aberration. In short, in our *mixed* population, (I mean of *foreigners* and *natives*,) we find this type of disease more abundant than any other of the disorders which are classed under the denomination of insanity. Gloomy as this picture may seem, it has this cheering feature, that inasmuch as the mania of intemperance is more medicable than several other forms of the complaint, we may, in cases of this origin, often promise a success in our means of cure, when capable of carrying out our remedial measures into full effect, that might be altogether unwarrantable in many instances arising from a different source.

"As medical witness in our courts of criminal judicature, I have often been summoned to give testimony in cases of death occasioned by intemperance, or by other causes which have resulted fatally; and for the better discharge of this duty, have within the period of fourteen or fifteen years examined many bodies destroyed by accident, or other causes operating suddenly or with violence. The details, therefore, which I now communicate, are derived entirely from autopsic examinations thus instituted.

"The body of the dead inebriate often exhibits, in its external parts, a physiognomy quite peculiar, and as distinctive as that which presents itself when life has been terminated by an overdose of laudanum. Sometimes the surface, more especially at its superior parts, as about the head, neck, or face betrays a surcharged fullness of the vascular system; and the cutaneous investiture of these parts and of the extremities, is characterized by the results of an increased action of the extreme vessels, by blotches and discolorations of different hues, &c.; and this state, the consequence of previous overaction and worn out excitement, has so impaired the vital energies of the surface, that effusions of a serous or sanguineous character are to be observed. Hence *purpura hemorrhagica*, an affection, in most instances, occurring in persons of depraved habits, vitiated still further by scanty or unwholesome food, and deleterious drink, is often to be noticed in inspecting the cadaver of the drunkard. I remember a striking case of the extraordinary changes to which the common surface is capable of being brought, while attending a suffering victim some five or six days, the duration of his last illness. The subject was a middle-aged male, who had long indulged in the free use of distilled spirits. He died of universal dropsy. Some few days previous to his decease, purple blotches were seen on his chest, shoulders, and

occasional examples occur of individuals addicted to such pernicious beverage being seemingly thereby enabled to brave the influence of disease for a while, yet is it to be borne in mind how certain and fatal, in general, is the arrow of pestilence, when directed among the victims of habitual indulgence in ardent and diffusible stimuli. In a climate like that of the United States, characterized by sudden vicissitudes of extreme heat and cold, the human frame is rendered decidedly more amenable to that cachectic condition so generally the penalty of intemperance, even under circumstances less favourable to engendering it. Need we wonder then, when taking a discriminative view of facts, at the greatly disproportioned number of martyrs to the consequences of habitual intoxication among certain classes of European nations which emigrate hither unconscious of the fatal results of the combined agency of a variable climate and an unassimilated constitution impaired by drunkenness.

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room where the anatomical examination was made, asked what puncheon of rum we had opened. It is worthy of record, that these effusions of serum from peculiar circumstances, as by injury from falling, or blows inflicted, take place most rapidly in some instances. I have known five ounces of serous fluid taken from the lateral ventricles of a gross drunkard within two short hours after his zig-zag pedestrian movements were arrested by an accidental blow on the head. What portion, indeed, of so copious effusion existed in the cerebral organ while life still sustained its controlling influence, I am at a loss to calculate. The occurrence is, nevertheless, instructive, because it shows us that the citadel of thought may become the receptacle of agents whose influence, at war with the wholesome exercise of the mental faculties, predisposes to extreme mobility in the nervous system, and, from the slightest causes, urges on with perhaps an irregular, but yet certain issue, to the complete dethronement of all its noble prerogatives. Other post obit examinations of a similar sort, might be stated corroborative of this sad condition of the brain, whose manifestations of deranged sensation, too clearly showed how far removed from a sound condition were the faculties. Hence the sudden invasion of palsy, of epilepsy, and of apoplexy, occurring in many after a debauch: hence, on some occasions, upon an investigation into the morbid anatomy of the structural part of the brain itself, we discover a preternatural softness of its substance, a pulpy disorganization, (*ramollissement*,) and that its texture has lost its distinctive peculiarities, not unlike the specimens of disorganization ascertained in some fatal cases of malignant typhus. The same abnormal state of the brain may be often witnessed in cases of death, induced by the profuse drinking of cold water in days of ardent solar heat, by persons long accustomed to diffusible stimuli, and the rapidity with which decomposition goes on in these cases is another occurrence worthy of record. As the mental action is determined by the modification of structure and condition of the brain, and every variety of the manifestation of the mental principle depends upon the condition of the cerebral organ, we feel warranted in believing that all undue or immoderate effort of the intellect, as well as every cause acting disproportionably upon the brain, either disturbs, or impairs, or destroys, its wonted integrity. What sad havoc must consequently arise in the premises, when a cohort of rebellious forces invades the sanctuary of the mind, as in delirium tremens, and in the over-wrought and worn out nervous system? No intellectual faculty suffers so severely and so generally as memory in this deranged state of the brain; no *memoria technica* can supply the loss occasioned by habitual inebriation. He who indulges in the spring-time of life in alcoholic potations, will assuredly find in the autumnal period, his strongest recollections but the feeble vestiges of by-gone associations, whether of words or things. Conversing on a particular occasion, with a distinguished character of pre-eminent renown in his walk in life, and expressing my surprise at the tenacity of his memory, considering his abuse of the intellectual faculties by pernicious indulgence, he disclosed to me the mortifying truth that he could no longer commit a new

reading, that the studies of to-day were forgotten on the morrow; "but Shakspeare I retain (adds he) with undiminished freshness, his language is so *adhesive*." Notwithstanding this adhesiveness, Othello was but a blank in this great tragedian's recollections, ere his histrionic career closed.\* To adopt the surgeon's phraseology, there is a solution of continuity in the powers of ratiocination and of memory in the brain of the drunkard.

"The thoracic viscera suffer excessively in many cases, and undergo great and permanent changes from intemperance. In those of strong predisposition to pulmonary mischief; in habits of a strumous or scrofulous nature we find tubercular formations, and the several changes of disordered structure, the result of over wrought action, or inflammation. Sometimes the lungs may be freed of this oppressed state by hemorrhage, and their texture be released for a season, but the lesions thus induced are only the precursors of ulcerative action: in other subjects the previous tubercles secure their disastrous triumphs by purulent secretion and death. It is surprising that writers have not more generally adverted to the frequency of pulmonary consumption as occasioned by hard drinking. Dr. M'Lean assures me he has attended at least fifty cases of fatal consumption of the lungs, brought on by intemperance. Others as well as myself, have found the heart unusually enlarged, and its valves so diseased, as to occasion serious obstruction to the circulation of the blood. The hypertrophy of this important organ, and the condition of its valves, will account for the sudden death of some alcoholic martyrs.

"Every body knows that the stomach, though armed with vast conservative powers, is compelled at length to surrender to so efficient a conqueror as alcohol. Its sufferings though severe are too often unheeded. Its most conspicuous changes upon inspection are the conditions of the mucous or villous coat; softened, or removed by absorption in its greater or cardiac extremity, while nearer its smaller or pyloric portion, this membrane in a majority of cases is thickened, of a slaty colour, with its surface uneven or nipped, the results of chronic irritation. In other instances, the mucous coat is seen studded with highly-coloured appearances of vascular fulness. In inebriates, suddenly destroyed by drinking cold water, in a state of high excitement and in very warm weather, I have found this vascular peculiarity more diffused and more vivid, with marks of abrasion. For want of a better name I have sometimes called it a stellated form of inflammation. In every immoderately warm summer we have examples of this pathological nature. In the ardent summer of 1825, I examined about thirty cases of death by cold water, in nearly all of whom were found this morbid alteration of the stomach.

"Intemperance exercises a singularly direct and potent influence on the liver: the spleen and pancreas are also deeply affected by long-continued hard drinking. The last mentioned organ is in some cases found to be scirrhus: the spleen is not unfrequently in a state of turgescence. In one subject I found it augmented to

\* The late celebrated tragedian, Edmund Kean, Esq.—Ed.



three times the common size: its structure is now and then extremely soft and yielding, or what is termed grumous. The researches of the pathologist have led him to describe several striking alterations in the liver: of all the abdominal organs perhaps it suffers most; and hence the despondency so often consequent upon the vice of hard drinking. The liver may become by habitual intoxication preternaturally hard or scirrhus: it may be studded with tubercles, and these may be more or less deep-seated in its texture or superficial, with or without suppuration: its whole structure may also be changed: it may be obstructed and become extraordinarily enlarged; and it is worthy of remark, that the inordinate plethora of the blood-vessels, which so generally accompanies excess in eating and hard-drinking, here evinces its detrimental influence in the most palpable manner. I once asked old Mr. Fife, the Anatomist at Edinburgh, who was many years dissector at the University, how great was the largest sized liver he had ever encountered in his preparations of dead bodies for collegiate purposes? He answered fifty pounds!! and this occurred in the person of an inebriate who had long lived in the East Indies. When we consider that the ordinary weight of this viscus may vary in a healthy state, from four to seven or eight or nine pounds, it might have been inferred that such a formidable liver would have created bile enough for a whole army; yet this man died with a deficiency of this secretion. The livers of those who abuse their constitutions by alcohol, are, however, generally preternaturally diminished, of a pale straw colour, with few traces of blood-vessels and in a hardened or indurated state: this contracted state doubtless follows the enlarged condition usually the result of long-continued disease in this organ. Sometimes excessive indulgence in fermented drinks, will augment the size of this gland to an enormous extent: thus at least I have found it in a limited number of dissections.

"The venal organs are in some rare examples, partakers of the inconveniences and changes arising from alcohol. From their being summoned to inordinate action, they occasionally take what pathologists have termed a granular degeneration. I have rarely examined the state of the kidneys and have made no investigations confirmatory of this view, though this disorganized structure has been lately pointed out to me, and Dr. Bright assures us it is often seen in the kidney of the sot. Some few years past I saw an example of great enlargement of the left kidney, which upon being opened discharged nearly two quarts of purulent secretion. The sufferer had long been accustomed in secret, to excessive drinking, and his morbid anatomy in divers parts was a notable display of those ravages of inebriety on the constitution, so familiar to the pathological inquirer. In another drunkard, I witnessed ischuria blended with cerebral symptoms. He had laboured under diabetes some five weeks, and was much exhausted: the diabetic discharge suddenly ceasing, coma supervened and he lived but a few hours.

"Having noticed briefly the changes which occur in the heart, the liver, and in the kidneys, I might now refer to dropsy as a general



result, of disease in these several organs. But there is no need that I should describe its pathological relations. Whenever dropsy occurs in the intemperate, whether in the chest, around the lungs, or around the heart, in the abdominal cavities or in the general cellular tissues, as seen in the lower limbs, or in the bloated face, we are admonished that more latent disease in the heart, the liver, or in the kidneys is at work, and have grounds to apprehend the most serious consequences.

"More circumstantial details of altered structure might be given you, and other parts be noticed, inasmuch as pathology is enriched with truths derived from an acquaintance with the malign changes wrought on the human economy by alcohol: but I should exceed my prescribed intentions to detail them on this occasion. It may justly be said that not a blood-vessel, nor a nerve, nor a tissue escapes the influence of the poison: the whole animal machine is the theatre of its display.

"With sentiments of regard, I remain most truly your friend.

"To C. A. LEE, M. D.

"JOHN W. FRANCIS."

## C.

Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.—PROVERBS.

Here's that which is too weak to be a sinner—honest water, which ne'er left man i' th' mire.—SHAKSPEARE.

Though I look old, yet I am strong and lusty:  
For in my youth I never did apply  
*Hot and rebellious liquors in my blood;*  
Nor did not, with unbashful forehead woo  
The means of weakness and debility.  
Therefore my age is as lusty winter,  
Frosty but kindly.—SHAKSPEARE.

1. *Evidence in approval of water as a common beverage.*
2. *Testimonies of individuals who have abandoned the use of intoxicating liquors.*
3. *Temperance favourable to longevity.*
4. *Statements relative to the health of certain tribes who abstain from the use of strong drink.*
5. *Illustrations of the effects of Intemperance.*
6. *Effects of intoxicating liquors during lactation on the health both of parents and children.*

### 1. EVIDENCE IN APPROVAL OF WATER AS A COMMON BEVERAGE.

"My father was a weakly child; he was taken early to Geneva, where a celebrated medical professor, who had formerly been a pupil of the great Boerhaave, was consulted on his case. He advised that he should use much exercise, and drink nothing but water. He adhered strictly to that advice; and when, in after years, his habits became sedentary, he still used only water. He

became clear and vigorous in his various energies of body and mind, and exerted his faculties almost to the last moment of his life. My grandfather was also a water drinker, and was vigorous and active in body and mind; and even at the age of seventy-two, devoted several hours a day to abstruse mathematical studies. My grandmother, whose health for years was weak and feeble, drank only water; but she enjoyed to an extreme old age the use of her ordinary faculties; nor did she feel uncomfortably exhausted, when near her dissolution, which took place when she was ninety-three years of age."—*Earl Stanhope and Family.*

"I adopted the practice of total abstinence from all intoxicating liquors toward the close of the year 1831, when I suffered, as I had done occasionally, from a weakness of the stomach and a want of appetite. Since that time, I have steadily adhered to that habit, and I find that my general health has, in consequence, been very much improved, and that it has very rarely been requisite for me to take any medicine, and then only such as is mild in its nature, and moderate in its quantity. The powers of my digestion are vigorous, as well as my appetite, and I never feel heavy or heated after dinner, but am as fit for bodily and mental exertion in the evening as I am in the morning. Although I often expose myself to all varieties of weather, I hardly ever catch cold, and the complaints, to which I am sometimes, though very seldom subject, never assume an inflammatory character. My bodily strength is increased, instead of being diminished, by drinking only water, and I consider that my mental faculties are far less liable to be disturbed than was formerly the case. From the numerous advantages I have received, notwithstanding my advancing years, I cannot too much recommend water drinking for the health and strength, both of the mind and of the body, and consequently for the enjoyment of life, and for the performance of its duties. I am aware that spirituous liquors may seem to give a temporary stimulus to the strength and to the appetite, but in both these respects they are very injurious, for the body is thus urged to exertions which are beyond its powers, and which are followed by exhaustion and debility; and the stomach may thus receive more than it is well able to digest. It is a very salutary, and, as I have found, a very important precept, not to eat to the full extent of the natural and usual appetite, and of course then more caution is necessary, when the appetite is factitious and exceeds the powers of digestion. The stimulus which such liquors may, for a time, give to the spirits, is also prejudicial, and is followed by corresponding depression, but I have derived very great benefit by taking an effervescent powder, like that of lemon and kali, when in a state of lassitude, or when the spirits require to be revived."—*The Right Hon. Earl Stanhope.*

"If drink be merely required for allaying thirst and dryness, and diminishing the tenacity and acrimony of the fluids, then is cold water, when limpid, light, and without smell and taste, and obtained from a clear running stream, the best drink for a robust man. Food, not too fat, or gross, and water as a drink, render our bodies the most firm and strong."—*Boerhaave.*

"Pure and light waters are agreeable to the different natures and constitutions of all men. 'No remedy can more effectually secure health and prevent diseases, than pure water. The drinking of water is serviceable in every complexion.' Water proves agreeable to persons of all ages. Drinkers of water, provided it be pure and excellent, are more healthy and longer-lived than such as drink wine or malt liquors; it generally gives them a better appetite, and renders them plump and fleshy. Those who drink water are observed to have much whiter and sounder teeth than others. Drinkers of water are brisker and more alert, in all the actions both of mind and body, than such as use malt liquors. Water is a remedy suited to all persons at all times; there is no better preservative from distempers; it is assuredly serviceable, both in acute and chronic diseases; and its use answers to all indications, both of preservation and cure. The major part of the efficacy of mineral waters, is beyond all dispute, owing to the quantity of pure elementary water they contain."—*Hoffman*.

"Water is the most suitable drink for man; and does not chill the ardour of genius. Demosthenes' sole drink was water."—*Zimmerman*.

"Water drinkers are temperate in their actions, prudent and ingenious; they live safe from those diseases which affect the head, such as apoplexies, palsies, pain, blindness, deafness, gout, convulsions, trembling, and madness. Water resists putrefaction, and cools burning heats and thirsts; and after dinner it helps digestion. To the use of this, children ought to be bred from their cradles, because all strong liquors are injurious to the constitution of children, whose spirits they inflame, and render them mad, foolish, rash, tender, and intemperate in their passions."—*Sir John Floyer*.

"Simple water, such as nature affords it, is, without any addition, the proper drink of mankind. All drinks which supply the necessary liquid, (that is for the support of the functions of the animal economy,) do it only by the quantity of elementary water they severally contain."—*Cullen*.

"In regard to diet, with a view to the preservation of health, no one rule is of so much importance, as to avoid all sorts of compound liquors, water being the only wholesome beverage, the best solvent and diluent of the solid portions of our food; supporting the tone of the stomach, without exhausting its vigour; and furnishing the most simple, the most bland, and, manifestly, the most suitable supply to the secretory vessels, and general humidity of the body. In a word, good water is the only fit and salutary liquor for the ordinary uses of man; all others are noxious, and that in proportion as they recede in their qualities from water. There is no animal, man excepted, who does not reject these artificial liquors, (wine, and other fermented liquors,) with disgust; and, from an impartial survey of human society in general, it will be found, that those who

use water only, as their general beverage, are *cateris paribus*, the most free from disease; and retain the vigour of life, and its different functions, to a more advanced age."—*A Physician*.

"Water is, of all drinks, that which, by its constant use, is best fitted to aid in prolonging the life of man."—*Londe*.

"Among other innumerable advantages which the water drinker enjoys, he saves a considerable sum of money per annum, which the beer and wine drinker wastes, as much to the detriment of his health, as the diminution of his finances; moreover, nothing deteriorates the sense of taste so much as strong liquors; the water drinker enjoys an exquisite sensibility of palate, and relish for plain food, that a wine drinker has no idea of. Happy are the young and healthy, who are wise enough to be convinced that water is the best drink, and salt the best sauce."—*Kitchener*.

"A more robust and vigorous state of health could scarcely be found, than generally prevailed (among the officers of a vessel called the Brandywine, during a cruise,) in the steerage, with one exception of convulsive disease—and yet, these gentlemen are well deserving the remark, one and all, of most entire temperance: having drank water only, in their messes during the whole cruise. I am of opinion, that young officers should drink nothing, habitually, but water, because, I think water is decidedly the most conducive to vigorous health."—*Dr. Barton*.

"I maintain, with confidence, that spirituous liquors do not lessen the effects of hard labour upon the body. Look at the horse, with every muscle of his body swelled from morning till night in the plough, or the team, does he make signs for spirits to enable him to cleave the earth, or to climb a hill? No—he requires nothing but cool water and substantial food. There is neither strength nor nourishment in spirituous liquors; if they produce vigour in labour, it is of a transient nature, and is always succeeded with a sense of weakness and fatigue. These facts are founded in observation, for I have repeatedly seen those men perform the greatest exploits in work, both as to their degrees and duration, *who never tasted spirituous liquors*."—*Dr. Rush*.

"The waste of the fluid parts of our bodies requires the use of drink to repair it, and we derive a sensible gratification from quenching our thirst. What use do we make of this fact? Why, to try if we cannot find something that we shall take pleasure in drinking, whether we are thirsty or not; and in this search mankind have been remarkably successful. To such a degree indeed have we succeeded in varying and increasing a pleasure which was designed by nature merely as an incentive to quench our thirst, that to quench thirst is become one of the last things that people drink for. It is seldom, indeed, that people in health have any natural thirst, except, perhaps, after exercise, or labour in a hot day.

Under all other circumstances, we anticipate the sensation by drinking before it comes on, so as but seldom to enjoy the natural and healthful gratification of drinking because we are thirsty. Who has not observed the extreme satisfaction which children derive from quenching their thirst with pure water? and who, that has perverted his appetite for drink, by stimulating his palate with bitter beer, sour cider, rum and water, and other beverages of human invention, but would be a gainer even on the score of mere animal gratification, without any reference to health, if he could bring back his vitiated taste to the simple relish of nature? Children drink because they are dry. Grown people drink, whether dry or not, because they have discovered a way of making drinking pleasant. Children drink water because this is a beverage of nature's own brewing, which she has made for the purpose of quenching a natural thirst. Grown people drink anything but water, because this fluid is intended to quench only a natural thirst, and natural thirst is a thing which they seldom feel.

"One of the evils, though not the only, nor the greatest one, of perverting the natural appetite of thirst, is, that it leaves us without a guide to direct us when we need drink, and when we do not. There is no danger, it is true, that this want will lead us into drinking too little; the danger is, that we shall be betrayed into drinking too much, *i. e.* when nature does not require it; and such no doubt is frequently the case. If a man is fond of some particular drink (and most people, I believe, have their favourite liquor,) he will be tempted to take it when he does not really need it. This consideration points out the wisdom of nature in providing for us a beverage which has nothing to tempt us to drink, except when we are really thirsty. At all other times, water is either perfectly indifferent, or it is disagreeable to us; but when we labour under thirst, *i. e.* when nature requires drink, nothing is so delicious to a pure, unadulterated taste. While we adhere to this simple beverage, we shall be sure to have an unerring prompter to remind us when we really require drink; and we shall be in no danger of being tempted to drink when nature requires it not. But the moment we depart from pure water, we lose this inestimable guide, and are left, not to the real instincts of nature, but to an artificial taste in deciding on actions intimately connected with health and long life. What is more common than for a man to take a glass of beer, or cider, or wine, or rum-and-water, not because he is thirsty and really needs drink, but because opportunity makes it convenient, and he thinks it will taste well. And this is true, not only of fermented or distilled liquors, which are directly injurious in other modes, but in a less degree of any addition made to pure water to make it more palatable. Let me not be misunderstood. I am far from insinuating that lemonade, soda-water, and milk-and-water, are hurtful drinks. Far from it. But I say, that in using even these mild and healthful beverages, we lose one important advantage we should derive from the use of pure water alone. If they are more palatable to us than water, (and otherwise we should have no motive to use them,) we shall be tempted to take them oftener and in greater quantities than is required by nature; and



may thus unconsciously do ourselves an injury. It is rare for a person to drink a glass of water when he is not thirsty, merely for the pleasure of drinking; and as thirst is the natural guide, if he drinks when not thirsty, he takes more fluid than nature points out as proper, and so far violates one of her obvious laws. But it may be asked, if any injury can result from drinking more than nature absolutely requires? Not perhaps in particular instances, but the habit of drinking more may undoubtedly be injurious. It is a sufficient answer to all these questions to say, that our Creator knows best. Under the guidance of the instincts he has implanted in us, we are safe; but as soon as we leave these, and place ourselves under the direction of our own educated appetites, we are constantly liable to be led into danger. It is certainly hurtful to drink habitually more than was intended by nature, because it imposes upon the constitution the task of removing the excess; or else it is retained in the system, and there may lead to dropsy, or some other of the consequences of the plethora, or redundancy of fluids in the system."—*Dr. Oliver.*

"Miserable is the condition of those who *daily* indulge themselves in the use of wine and spirits, for a fatal necessity then follows of repeating them; and at length, almost the whole system of the vital and animal actions depends upon a continuance of them."—*Dr. Van Swieten.*

"Water *alone* is the proper drink for *every* animal."—*Arbuthnot.*

"Pure water is the fluid designed by nature for the nourishment of all bodies, whether animal or vegetable. Water drinkers are observed to be more healthy and long-lived than others. In such, the faculties of the body and mind are more strong, their teeth more white, their breath is more sweet, and their sight more perfect than in those who use fermented liquors and much animal food."—*Dr. Leake.*

"Water, as it is the most ancient, so it is the best and most common fluid for drink, and ought to be esteemed the most commodious for the preservation of life and health."—*Parr.*

"Water drinkers are, in general, longer livers, are less subject to decay of the faculties, have better teeth, more regular appetites than those who indulge in a more stimulating diluent for their common drinks."—*Dr. Saunders.*

"The best drink is water, a liquor commonly despised, and even considered as prejudicial. I will not hesitate, however, to declare it to be one of the greatest means for prolonging life. The element of water is the greatest and only promoter of digestion. By its coldness and fixed air, it is an excellent strengthener and reviver of the stomach and nerves. On account of its abundance of fixed air, and the saline principles it contains, it is a powerful preventive of bile and putrefaction. It assists all the secretions of the body."—*Dr. Hufeland.*

"Cold water is the most proper beverage for man as well as animals—it cools, thins, and clears the blood—it keeps the stomach, head, and nerves in order—makes man tranquil, serene, and cheerful."—*Faust*.

"The sole primitive and mainly natural drink is water; which, when pure, whether from a spring or river, has nothing noxious in it; and is suitable and adapted to all sick persons, and all stomachs, however delicate and infirm, unless, through depraved habit, fermented liquor should have become necessary. Pure spring water, when fresh and cold, is the best and most wholesome drink, and the most grateful to those who are thirsty, whether they be sick or well; it quenches thirst, cools the body, dilutes, and thereby obtunds acrimony—often promotes sweat, expels noxious matters, resists putrefaction, aids digestion, and in fine, strengthens the stomach."—*Gregory*.

"Without all peradventure, water was the primitive original beverage; and it is the only simple fluid fitted for diluting, moistening and cooling; the ends of drink appointed by nature. Happy had it been for the race of mankind, if other mixed and artificial liquors had never been invented. It has been an agreeable appearance to me to observe, with what freshness and vigour those who, though eating freely of flesh meat, yet drank nothing but this element, have lived in health and cheerfulness, to a great age. Water alone is sufficient and effectual for all the purposes of human wants and drink."—*Dr. Cheyne*.

"Water is of inestimable benefit to health; and as it neither stimulates the appetite to excess, nor can produce any perceptible effect on the nerves, it is admirably adapted for diet, and we ought, perhaps, by right, to make it our sole beverage, as it was with the first of mankind, and still is with all the animals. Pure water dissolves the food more, and more readily, than that which is saturated; and likewise absorbs better the acrimony from the juices—that is to say, it is more nutritious, and preserves the juices in their natural purity; it penetrates more easily through the smallest vessels, and removes obstructions in them; nay, when taken in a large quantity, it is a very potent antidote to poison.

"From these main properties of water may be deduced all the surprising cures which have been effected by it in so many diseases."—*Dr. Reid*.

"Simple aqueous drinks promote digestion by facilitating the solution of the solids, by serving as a vehicle to their divided parts. The least compound drinks are possessed in different degrees, of the double property of dissolving solid aliments, and stimulating the digestive organs. The purest water is rendered stimulating by the air which it contains in different proportions."—*Dr. Riche-rand*.

"Water is, beyond question, the most natural drink—that of which man made use of in times of primeval manners. Abstemious persons are not pale and weak, as supposed—this effect only occurs when water is drunk to excess. Those who take it in moderation, enjoy, to a very high degree, all the faculties, as well moral as intellectual, and often attain advanced age."—*Rostan*.

"Water is as well adapted to man's natural appetite as to the physical wants of his organs. A natural thirst, and the pleasure derived from its gratification, were given us to secure to the vital machinery the supply of liquid necessary to its healthy movements. When this natural thirst occurs, no drink tastes so good, and, in truth, none is so good as water; none possesses adaptation so exact to the vital necessities of the organs. So long as a fresh supply of liquid is not needed, so long there is not the least relish for water; it offers no temptation, while its addition to the circulating fluids would be useless or hurtful."—*Dr. Mussey*.

"When people have habituated themselves to the use of spirituous liquors, the injurious effects upon the teeth are more apparent. The teeth acquire a very stained and foul appearance, the gums being more or less inflamed, are covered with a slimy mucus, and are often liable to bleed; the breath also becomes very offensive, and as the regular passing of the spirituous liquors over the tender skin of the mouth creates a constant degree of inflammation, the heat of the mouth is greatly increased. This state of the mouth is also kept up by the increased heat of the stomach, and when, by the debilitating effects of spirits upon that organ, indigestion is produced, the teeth very rapidly fall into a state of decay; they are acted upon constantly in the same manner as in the course of a fever, when the heat of the constitution is greatly increased.—Thus by the baneful influence of intemperance, similar mischief to the teeth is induced, as might only be expected from a malady which threatens life. General Norton, the Mohawk Chief, who was in this country a few years ago, was asked by a professional gentleman concerning the state of the teeth among the Indians; his reply was decisive upon this subject:—'When the Indians are in their own settlements, living upon the produce of the chase and drinking water, their teeth always look clean and white; but when they go into the United States, and get spirituous liquors, their teeth look dirty and yellow; and I have often heard that they were frequently afflicted with the toothache, and obliged to have their teeth drawn.'"—*Mr. Fox*.

"If people would but accustom themselves to drink *water*, they would be more free from many diseases, such as tremblings, palsies, apoplexies, giddiness, pains in the head, gout, stone, dropsy, rheumatism, piles, and such like; which diseases are most common among them that drink strong drinks, and which water, generally would prevent."—*Dr. Pratt*.

"Water is a most wholesome drink, or rather the most wholesome. It answers all the intentions of common drinks, for it cools, moistens, and quencheth thirst."—*Dr. Mainwaring.*

"When men contented themselves with *water*, they had more health and strength; and, at this day, those who drink nothing but *water* are more healthy, and live longer than those who drink strong liquors, which raise the heat of the stomach to excess, whereas *water* keeps it in due temper. Such, whose blood is inflamed, live not so long as those who are of a cooler temper; a hot blood being commonly the cause of flushes, rheums, ill digestion, pains in the limbs, headache, dimness of the sight, and especially of hysteric vapours."—*Dr. Duncan.*

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## 2. TESTIMONIES OF INDIVIDUALS WHO HAVE ABANDONED THE USE OF INTOXICATING LIQUORS.

"I am now in the ninth year, (and within about four months of its completion,) of strict total abstinence from the use, either for beverage or medicine, of all intoxicating liquor. I have noticed my experience, and contrasted it with that of the twenty-four preceding years, while I temperately used these liquors. The result of my observations, is—

1. My health is much improved. I never suffered much from sickness; I was never dangerously ill; but I can clearly perceive, that the use of intoxicating liquor, although temperate, did impart a feverish tendency to my constitution, so that what used to end in fever of three or four days' sickness, requiring active medicine, now passes off as a slight indisposition, like a common cold, scarcely requiring medicine, rarely confining me to the house, and then not entirely disqualifying me from my usual employment. There is an elasticity in my constitution, and I have a command over it, different from what was the case in the former period; so that I easily throw off symptoms of approaching disease, that used to terminate in fever; and I am convinced, that if in 1803, I had adopted the course of entire abstinence from intoxicating liquors, with the same care I otherwise used in respect to my health, I should have escaped nearly all the sickness with which I have been afflicted.

2. "I can endure without inconvenience, cold, heat, and fatigue. My power for continued bodily labour, and mental exercise, is increased. I feel in a constant state of fitness for mental exertion. In this respect, comparing my present and former experience, I believe, that through the use of intoxicating liquors, though temperate, I sustained a loss of at least the twelfth part of the working hours of every day; a rate, according to which I lost, in the twenty-four years of temperate use of intoxicating liquors, two years.—Yet mine was, in general estimation, a life of unusual application and industry; and my loss was not one-third that which commonly

happens from the like cause. I have never seen a person, or heard of one, who has made a reasonable trial of a course of entire abstinence from intoxicating liquor, who denies that it is attended with great advantages, or suggests any evil incident to it."—*Judge Hall.*

"At about forty-three years of age, I suffered an almost entire prostration of health, in consequence of excessive labours and affliction, from the sickness and death of several of my children.—During several years in which I was sinking, I tried in vain, under medical direction, the most approved forms of stimulus, joined with the most nutritious and varied diet. When at length my powers were almost broken down, I was persuaded by a friend, to abandon the use of wine and every other alcoholic stimulus, and to depend upon a small quantity of bread, crackers, rice, and little animal muscle, or other simple kinds of food with water, milk, or other mild diluent drinks, omitting everything that contains alcohol. Within a few weeks, my health began to mend, and, at the end of one year, I was able to return to arduous duties, demanding constant exertion of both body and mind. My frame, naturally vigorous and elastic, gradually recovered its tone, and now, thirteen years after the period of my greatest depression, I am able, upon a simple, but common diet, consisting of the most usual articles of food, taken without any use of alcoholic stimulus, to perform constant labour in my profession, with much public speaking, and I sustain no inconvenience, except the fatigue which sleep removes, as in the case of other healthy persons. I was, from childhood, constitutionally prone to bleeding at the nose, and sometimes to an alarming degree. After the recovery of my health, I allowed myself to use, with much moderation, the best bottled cider, *at dinner only.* After abstaining from it for a few weeks, on a long journey, (because cider of a good quality could not be obtained at the taverns;) my nose bleeding ceased, and with it the vertigos, and confused and uncomfortable feelings of the head and nerves, by which I had frequently been troubled. Thinking that cider might have been concerned in causing these effects I have never returned to its use, and for nearly three years since I omitted cider, I have had no serious recurrence of these affections.

"P. S. In two other cases, within my knowledge, nose bleeding has ceased by the omission of cider. In one of these, the bleeding was excessive and dangerous. The individual last referred to, is a very athletic man, of full habit and sanguine temperament."—*Prof. Benjamin Silliman.*

"More than six years ago, (1836,) when I was approaching my sixtieth year, hearing so much said about the mischiefs of stimulating drinks, and entering, as I did, with cordial zeal, into the temperance reformation, I determined to go beyond those around me, and to abstain not merely from ardent spirits, but make the experiment, for at least three months, what would be the effect of an immediate and entire abstinence from wine, and all intoxi-



cating beverage. Accordingly, I broke off at once, and from that day to this, have not tasted wine, excepting at the sacramental table. I have also abstained during the same time, from cider, beer, and every species of drink stronger than water, and never set any of them on my table, unless they are called for by peculiar circumstances. The experiment had not proceeded more than a single month, before I became satisfied that my abstinence was not only distinctly, but very strikingly beneficial. I was so far from suffering any injury from the abstraction of my accustomed stimulus, that the effect was all the other way. My appetite was more uniform and healthful; my digestion decidedly improved; my strength increased; my sleep more comfortable; and all my mental exercises more clear, pleasant, and successful. Instead of awakening in the morning with parched lips, and with a sense of feverish heat, such feelings were almost entirely banished; and instead of that nervous irritability, which, during my indulgence in wine, was seldom wholly absent, I am now favoured with a state of feeling in this respect, very greatly improved. In short, my experience precluded all doubt, that the entire disuse of all intoxicating drinks has been connected in my case, with benefits of the most signal kind; with much firmer health than I enjoyed twenty years ago; with more cheerful feelings; with greater alacrity of mind; and with a very sensible increase of my capacity for labour of every kind. I can never cease to be grateful that I was led to make this experiment; and think it is highly probable that if I had not adopted this course, I should not now have been in the land of the living. I have had occasion frequently to observe, that some who, like myself, drink nothing but water, are very liberal in the use of that element. They drink it often and largely, and especially make a very free use of it at dinner. This was once my own habit; but, I became fully convinced that it was not salutary, at least to me. The truth is, since I have left off the use of all intoxicating drinks, I seldom experience the sensation of thirst. Often I do not touch a particle of any kind of drink at dinner, and even when I am overtaken with thirst, I find that, in my case, it is better slaked with a few teaspoons full of water, taken slowly, and at several swallows, than by a whole tumbler full, or double that quantity, as many are accustomed to take. I am very confident that we may take too much, even of water; and that deluging the stomach even with the most innocent fluid, tends to interfere with perfect digestion.”—*Rev. Samuel Miller, D. D.*

“In order that you may rightly understand my case, I ought to state, that in consequence of an ignorant disregard of the laws of hygiene, more than twenty-five years ago, my health began to be seriously affected with dyspeptic complaints, which became more and more aggravated for fifteen years; chiefly in consequence of the absurd prescriptions that I followed. Among others, so far from being directed to abstain from all alcoholic drinks, brandy was recommended with dinner, and wine after preaching on the Sabbath. From the brandy I perceived no good effect, and there-

fore soon abandoned it; and the wine was so decidedly and immediately injurious, that I used it a still shorter time. One recommendation, however, that was given me fifteen or twenty years ago, was of real service; viz., to give up the use of tea and coffee in the morning. For a few months after doing it, an almost daily headache afflicted me. Soon, however, headache and I parted company, and we have hardly met since, except of late, in consequence of a severe blow on the head. Even now we are on poor terms; and it threatens to leave me, if I will not nourish it with some drink more stimulating than water. I continued in the use of weak tea at night for several years longer; but at length, I gave up every alcoholic and narcotic drink, and do not recollect that I have tasted of them for the last five or six years, except at the Communion Table. In these changes, the nearer I came to the use of water alone for drink, the greater I found to be the advantage, both to health and happiness. The disuse of snuff, also, I found to be decidedly beneficial. Ten years ago, my system had become so much shattered by long abuse, that I was obliged to leave the ministry. But by simplicity in living, with water only for drink, and faithful attention to exercise, I was ere long enabled to resume intellectual labour. And since that time, I have generally been able to accomplish far more, both physically and intellectually, than at any previous period. However small my labours may seem to those who possess more vigorous constitutions, and more industrious habits, I have great reason to be thankful for the power to perform them: for they seem to me to be so much added to my existence, as the rich fruits of an imperfect conformity to the rules of temperance: since my constitution, ten years ago, seemed to be so nearly worn out, that it seemed scarcely possible it should ever recover from the prostration under which it laboured. Precisely how much of these good effects of attention to temperance and exercise, I am to impute to disuse of alcoholic and stimulating drinks, I am unable to say. Yet I am quite sure, that had I continued to use such drinks, all the other means that I have employed, would have been wholly ineffectual. The particular benefits, that in my case, I think can, in a greater or less degree, be traced to the use of water only, as a drink, are the following:—

1. Freedom from headaches.
2. Relief from nervous irritation.
3. Freedom from unnatural thirst; so that now I never drink more than nature demands; and when I do drink, it is with great relish.
4. Greater equanimity and clearness of mind; so that I can pursue study in moderation in much longer time without the necessity of seasons of relaxation: I mean long seasons of relaxation. I should doubt whether, for a single day, I can study more than when under the influence of stimulants, except so far as improved health operates favourably. But I am not apt under the aqueous regimen to overwork the mind one day, so as to unfit it for exertion the next; and in the long run, I doubt not, but the power of making intellectual efforts is much increased. And the same is true, of bodily exertion.

5. I can judge better when nature demands repose. And I find that in ordinary cases, the system chooses for this purpose the early part of the night.

6. More uniformity and buoyancy of the animal spirit. A cheerful state of mind is the consequence, and a capacity to enjoy for a much longer time, and with few drawbacks, the pleasures of social intercourse.

7. The power of determining with greater accuracy the nature of the religious emotions. So long as the brain is under the influence of unnatural stimulus, or inactive from its absence, the mind cannot well determine its real state on this important subject.

A few years ago, I was called to make a geological survey of the state of Massachusetts, which required about five thousand miles of travel, in an open wagon, at a rate not greater than from twenty to thirty miles per day; and very severe bodily exertion, in climbing mountains, and in breaking, trimming, and transporting more than five thousand specimens of rocks and minerals. I was usually employed from sunrise till ten o'clock at night, with little interruption; and, I think it was the severest protracted labour that I ever underwent. Yet, during all my wanderings, I drank not one drop of alcohol, nor indeed any kind of stimulating drink, except perhaps from twelve to twenty cups of weak tea. And I found myself more capable of exertion and fatigue, than in former years, when I was in the occasional use of stimulating drinks."—*Prof. Hitchcock.*

"I have now abstained from all kinds of intoxicating liquor more than *thirty years*, and am happy in being able to state, that I have enjoyed excellent health during that period, and it is well known that my life has not been an inactive one, either as regards physical or mental exertion. I can bear testimony to the good effects of abstinence in a great number of instances, which have come under my own personal observation."—*J. Brotherton, Esq., M. P. for Salford.*

"From my youth upward I have been affected with dyspepsia, or want of digestion, bile, flatulence, hypochondria, acidity, and all the evils that arise from a naturally defective state of the stomachic organs. This has sometimes risen to such a height as to prove very serious, and to become painfully distressing for months, and even years, without material intermission. For a long time, I was taught to believe, that a certain moderate portion of alcoholic liquor was absolutely necessary, in my case, to the functions of life; I now believe this to have been a great mistake. I have found no bad consequence to arise from becoming totally abstinent. I confess the change was for some time a painful struggle, but that being over, I am not only in better health now, but am more comfortable in all respects. I am fit for more exercise and business; am more vigorous both in body and mind; but what most people would doubt, I enjoy more animal gratification now than I used to do, when I daily made use of alcoholic stimulants."—*J. Dunlop, Esq.,*

"For more than a quarter of a century, I have conscientiously abstained from distilled liquor. In the mean time I have occasionally taken a little wine, when in company, and a tumbler of cider at dinner. At length, thinking this unnecessary, and having before me the example of a beloved father, who abjured the use of intoxicating beverage after he was eighty years old, and lived with both bodily and mental faculties almost wholly unimpaired, till past the age of ninety-one: and continually hearing that the habitual drunkards of ardent spirits exclaim, 'give us your wine, and we will drink no more ruin,' I resolved to abstain from the use of everything which can intoxicate. This practice I have continued for more than two years; and the experiment has more than answered my most sanguine expectations. My health has been fine and uninterrupted. I have not had even a common cold. As to corporeal exertions, though in my sixty-third year, I walk ten miles in an afternoon, at the rate of four miles an hour, without fatigue; and what is better, without thirst. As to the mental efforts, I never feel so well prepared for close application, as immediately after I have walked ten miles without drink. Uniform health of body is almost necessarily attended with cheerfulness of mind. The saddest interruption that I find to the latter is, that, in the use of drinks, I cannot induce more to be as I am."—*Rev. John Pierce, D. D.*

"I have practised total abstinence from all intoxicating drinks since the 18th of November, 1837, and have great reason to be grateful for the excellent health which I have had during that period. I have sustained great exertions, both mental and bodily, and I have been exposed to all weather, without ever having felt any inconvenience from the want of the stimulants, so frequently, and as I believe, so injuriously, resorted to under such circumstances. It is fair to say, I have not made much sacrifice. I was never addicted to intemperance, and I have now lost all desire for what many regard as the enjoyment of intoxicating drinks."—*John Rundle, Esq., M. P. for Tavistock.*

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### 3. TEMPERANCE FAVOURABLE TO LONGEVITY.

"By the last grant of Providence to man, his life is 120 years, and where disease, arising from other causes, does not shorten it, the reason why so few attain to that age is to be found in the excessive stimulation to which the mass of the community are continually subject."—*Dr. Farre.*

*Polemon* of Athens, in his youth, led a life of debauchery and drunkenness. When about 30 years of age, he entered the school of Zenocrates, in a state of intoxication, while the philosopher was delivering a lecture to his pupils on the effects of intemperance. He was so struck by the eloquence of the academican, and the force of his arguments, that from that moment he renounced his

dissipated habits. *Henceforth, as a beverage, he drank no other liquor but water.* He died in extreme old age.—*Lemp. Biblioth. Class. in loco.*

*Francis Secardi Hongo*, died, A. D. 1702, aged 114 years, 10 months and 12 days. He left behind him forty-nine children. He was never sick. His sight, hearing, memory, and agility, were the surprise of all. At 110, having lost all his teeth, he cut two large ones in his upper jaw one year before he died. He used for drink only *water*; never wine, strong waters, coffee, or tobacco. His habits in other respects were temperate.—*Long Livers, by Eugenius Philalethes.* 1772, p. 91.

In the *Miscellanea Curiosa*, you will find a very remarkable observation of an old man, 120 years of age, without the loss of a tooth, and of a brisk and lively disposition, whose drink, from his infancy, was pure water.

The famous Civilian, *Andrew Tieraqueaus*, who is said, for thirty years together, to have given yearly a book, and by one wife, a son, to the world, never drank any thing but water from his infancy.—*Vide* "The best and easiest method of preserving uninterrupted health to extreme old age," &c. From a manuscript found in the library of an eminent physician, lately deceased, 8vo. published 1748, p. 64. His life is in Bayle's Dictionary.—*Sinclair, Code of Health and Longevity.*

A Scotch newspaper notices an old woman, living at Glasgow, who is 130 years of age, and for the last fifty years, she has taken nothing stronger than tea or coffee. She never had occasion to take a doctor's drug, nor was a lancet ever applied to her frame. She is perfectly free from affections of the chest, and during the last century has been a perfect stranger to pain. Her pulse does not exceed seventy strokes in a minute. Her grandfather died at the age of 129, and her father died in the 120th year of his age. Her grandfather and father were very temperate.

Another old woman died recently in the Western part of England. She was 110 years of age, leaving 450 descendants, more than 200 of whom attended her funeral. This woman had never taken any kind of intoxicating liquor until she was 30 years of age—remained a very moderate drinker twenty years—and for the last sixty years of her life never took any thing of an intoxicating nature, unless occasionally ordered by her medical adviser.

On Friday, the 3d of February, 1837, died, *Anne Parker*, aged 109, the oldest inhabitant of Kent. During her whole life, she abstained from spirituous liquors, indulging only in tea.—*Public Papers.*

Died, on the 26th of June, 1838, at Bybrook, Jamaica, *Mrs. Letitia Cox*. She outlived the oldest inhabitants in this parish for many generations. By her account, she was a grown-up young woman at the time of the destruction of Port Royal, by an earthquake. She declared that she never drank anything but *water* during the whole of her life. She must have been upward of *one hundred and sixty* years old.

An old black woman, at Holland Estate, died eighteen months ago, at *one hundred and forty* years old. She also declared she never drank anything but *water*.—*Jamaica Royal Gazette.*



#### 4. STATEMENTS RELATIVE TO THE HEALTH OF CERTAIN TRIBES WHO ABSTAIN FROM THE USE OF STRONG DRINK.

##### *American Indians.*

"At the first arrival of the Europeans in America, it was not uncommon to find Indians who were above a *hundred years* old. They lived frugally, and drank pure water. Brandy, rum, wine, and all the other strong liquors, were utterly unknown to them. But since the Christians have taught them to drink these liquors, and the Indians have found them but too palatable; those who cannot resist their appetites hardly reach *half* the age of their parents."—*Kalm's Travels*.\*

##### *Natives of Shetland.*

"In Shetland, the inhabitants give an account of one Tairville who arrived at the age of 108, and never drank any malt liquor distilled waters, nor wine. They say his son lived longer than he; and that his-grand children lived to a great age, and seldom or never drank any stronger liquors than milk, water, or bland. This last is made of buttermilk mixed with water."—*Pinkerton*.

##### *Natives of Sierra Leone.*

"The natives of Sierra Leone, whose climate is said to be the worst on earth, are very temperate; they subsist entirely on small quantities of boiled rice, with occasional supplies of fruit, and drink only cold water: in consequence, they are strong and healthy, and live as long as men in the most propitious climates."—*Monthly Mag.*

##### *The Kaffres.*

"Milk is their ordinary diet, which they always use in a curdled state; berries of various descriptions, and the seeds of plants, which the natives call plantains, are also eaten, and a few of the gramin-

\* The temperate habits of the early settlers of New England are well known, and in no part of the world perhaps has the longevity of the inhabitants been greater. From a late number of the *Journal of Commerce*, we extract the following, from an article on this subject.

##### *Centenarians in New Hampshire.*

Messrs. Editors—I observe in your paper of the 6th, some notice of five persons in New Hampshire who lived to the age of 110 years; and send you the following notes, which may be interesting to those of your numerous readers who are curious in such matters.

Few sections of our country, of the same population, have afforded so many instances of longevity as New Hampshire. Several of the early settlers lived to near a hundred years of age. The first who completed a century, of whom any account is preserved, was Henry Langstaff, of Bloody Point, who had been 84 years in New England, and who died 18th July, 1705, "above one hundred years of age." His death was occasioned by a fall. Rev. Mr. Pike, of Dover, says in his journal, that he was "a hale, strong, hearty man, and might have lived many years longer, but for the accident which occasioned his death."

From 1706 to 1840, there have died in New Hampshire 163 persons, who had either entered upon their 100th year, or had exceeded a complete century. I have their names, residence, time of death, &c., but the list would occupy too much space.

cous roots with which the woods and the banks of the rivers abound. Occasionally, too, the palm bread of the Bosjesmans is found among them. Their total ignorance of the use of ardent spirits and fermented liquors, and their general temperance and activity, preserve them from the ravages of many disorders which abound among the other native tribes, to say nothing of the value of their independence.”—*Barrow's Travels*.

### *The Circassians.*

“Owing to their *robust frames*, and temperate habits, the Circassians generally attain an advanced age, their diseases being neither numerous, nor dangerous. Their favourite beverage is the *skou*, a species of sour milk peculiar to the East.”—*Travels in Circassia*, by E. Spencer, 1837.

### *The Brahmins.*

“Their temperance is so great, that they live upon rice or herbs, and upon nothing that has sensitive life. If they fall sick, they count it such a mark of intemperance, that they will frequently die from shame and sullenness; *many have lived a hundred, and some two hundred years.*”—*Sir William Temple*.

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## 5. ILLUSTRATIONS OF THE EFFECTS OF INTEMPERANCE.

Individuals blessed with a vigorous and healthy constitution, more powerfully resist the influence of intoxicating liquors. This circumstance will account for the fact, that hard drinkers are not unfrequently known to live to an advanced period of life. The advocates of strong drink dwell with considerable satisfaction on this apparently contradictory fact. The following anecdote among numerous others, is often quoted by way of illustration:—On one occasion, in a court of law, two witnesses appeared before the bench, advanced on life's list, but hale and hearty in their appearance. The judge surprised at the hearty appearance of one so old, made inquiries of the first witness as to his mode of life, and in particular his course of diet. During these interrogations, it appeared that he had from an early period of his existence, *drank nothing stronger than water*. Upon hearing this statement, the learned judge commented with considerable eloquence on the advantages of temperance, of the good effects of which so striking an example was then presented for their imitation. Shortly afterward the second witness appeared in evidence. To the surprise of the judge, as well as of the legal gentlemen who sat on the bench, it appeared on the man's own confession, *that he had seldom or never gone to bed in a sober state*. The tables were now turned, and to a casual observer the evidence on both sides appeared to be equal. On a more careful examination, however, it

will be found that long-lived drunkards are exceptions to a rule general in its results. The peculiar habits of the drunkard, engage that degree of observation, which more sober members of society fail to attract. Hence, thousands of temperate individuals, vigorous in mind, and strong in body, arrive almost unnoticed at a green old age, while the aged and seemingly *healthy drunkard*, if such a phrase be not deemed absurd, is held forth and pointed at, as an example of the harmlessness, if not beneficial influence of inebriating compounds.

Bishop Berkeley, in his essay on *Tar Water*, has a forcible passage on these unenviable members of society. "Albeit," he remarks, "there is in every town or district in England, some tough dram-drinker set up as the devil's decoy, to draw in proselytes."

Dr. Cheyne, (of Dublin,) relates an anecdote, which may serve as an additional illustration. A gentleman, far advanced in years, one of Bishop Berkeley's "devil's decoys," on one occasion boasted that he had drank two, three, or four bottles of wine every day for fifty years, and that he was as hale and hearty as ever. Pray, remarked a by-stander, where are your boon companions? "Ah," he quickly replied, "that's another affair; if the truth may be told, I have buried three entire generations of them."

Dr. Beddoes, a physician of high reputation, in allusion to the popular objection, that all who indulge in the use of intoxicating liquors are not injured, remarks, that we are perpetually reminded of the exception, as an excuse for a practice so universally marked by medical observers as destructive. But neither, he continues, do *all* who are exposed to its contagion catch the plague. And yet is the hazard sufficient to induce every man in his sober senses to keep out of the way of infection?

Dr. Rush argues much in the same strain. "The solitary instances of longevity," he observes, "which are now and then met with in hard drinkers, no more disprove the deadly effects of ardent spirits, than the solitary instances of recoveries from apparent death by drowning, prove that there is no danger to life from a human body lying an hour under water."

On reference to authentic data, however, it is found that drunkards do not escape the consequences which result from unlawful indulgence. Appropriate illustrations are now adduced.

Dr. Parry details the cases of two gentlemen, each of whom drank in a day a bottle of gin, the same quantity of rum, and two bottles of Madeira. One was afflicted for some time with mental alienation, and put under the necessary restraint. The other for many weeks had repeated attacks of epilepsy—followed by occasional wanderings of perception. The following case fell under the observation of Mr. Cheselden, an anatomist of great celebrity: A man died through excessive palpitation of the heart, occasioned by hard drinking. He had indulged in this habit for years. About ten inches of the largest vessel that issues from that organ, was found to be distended with blood about three times its natural diameter.

Dr. Cheyne details the following case:—a naval officer took two or three tumblers of grog gaily. On one occasion, after feasting

with some officers for two days, who "tarried long at the wine," he became sick, complained of intense headache, and remarked, that *he believed one half of his head was separating from the other, and that he felt a conviction he would not long survive such sensations.* At midnight he died. A considerable quantity of coagulated blood was found in the brain. The liver was marbled with spots of a yellow colour, and its structure was so changed, that when a little force was used in handling it, it broke short. The biliary vessels were full of a dark ropy bile; while the stomach, on its inner surface, was thickened and unnaturally inflamed and externally studded with a great number of little stars of a rich lake colour.

Dr. Darwin, narrates the following interesting case:—Mr. C. and Mr. B., two very strong men, who had drank ale at their meals instead of small beer, suddenly became weak, lost their appetite, flesh, and strength. Their skin became of a yellow colour. In about two months' illness they died. A few days before their death, Mr. C. became dropsical, and Mr. B. had frequent and great discharges of blood from an issue and some parts of his mouth.

Dr. Gordon, a physician of high reputation in London, makes the following remarks of that species of intemperance which is generally denominated moderate drinking:—"When studying at Edinburgh, I had occasion to open a great many bodies, of persons who had died of various diseases, in a population much more renowned for sobriety and temperance, than that of London; but the remarkable fact was, that in all these cases there was, more or less, some affection of the liver; and I account for it, from the fact, that these *moral and religious* people were in the habit of drinking a *small* quantity of spirits every day."—*Parl. Rep. on Drunkenness*, p. 197.

Mr. Higginbottom, of Nottingham, relates the case of a minister, who suffered from a hardened state of the liver. The patient had, it appeared, been in the habit of taking whiskey. He had a complaint of the stomach, and every time it felt uneasy, he took a *little*. He ultimately fell a victim to the pernicious habit.

In a popular publication called the Gazette of Health, is detailed the following case:—William Drabble, of Edgeley, had two children who were troubled with worms. In order to destroy them, he administered a remedy in common use, *a glass of gin to each child fasting.* Shortly afterward they were attacked with convulsions, which terminated in death.

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## 6. EFFECTS OF INTOXICATING LIQUORS DURING LACTATION, ON THE HEALTH BOTH OF PARENTS AND CHILDREN.

THE food of women who suckle their own children, is often very improperly selected. The quantity of the milk, not the quality of it, is studied. It is a well known fact, that this secretion partakes very much of the nature of the diet that is used, that is to say,

certain particles pass through the breast unassimilated. All drinks containing *ardent spirit*, such as wine, punch, caudle, ale, and porter, must impregnate the milk; and thus the digestive organs of the babe must be quickly injured. These must suffer in proportion to the delicacy of their texture; and the diseases which flow from this source, are certainly not uncommon. Physicians who have prescribed a diet and regimen for nursing mothers, have not sufficiently attended to the hurtful effects of wine and malt liquors.—Porter is generally permitted in large quantities on these occasions, a beverage highly improper and dangerous.

“It is well known that nurses, if they can deserve such a name, are in the practice of giving spirits in the form of punch to young children to make them sleep. The effect cannot fail to be hurtful. Such children are known to be dull, drowsy, and stupid; bloated in the countenance, eyes inflamed, subject to sickness at stomach, costive, and pot-bellied. The body is often covered with eruptions and slight scratches, are disposed to ulcerate. To these bowel complaints may be added.”—*Dr. Trotter*.

“Dr. Hunter gave one of his children a full glass of sherry every day, after dinner, for a week: the child was then about five years old, and had not been accustomed to wine. To another child, nearly of the same age, he gave a large China orange, for the same space of time. At the end of the week, he found a very material difference in the temperature, the pulse, and the evacuations of the two children. In the first, the pulse was quickened, the heat increased, the urine high coloured, and the stools destitute of their usual quantity of bile—while the other child had every indication of high health. He then reversed the experiment: to the first-mentioned child he gave the orange, and to the other the wine: the effects followed precisely as before.”

Dr. Macnish, in his *Anatomy of Drunkenness*, observes—“Women especially in a low station, who act as nurses, are strongly addicted to the practice of drinking porter and ale, for the purpose of augmenting their milk. This very common practice cannot be sufficiently deprecated. It is often pernicious to both parties, and may lay the foundation of a multitude of diseases in the infant.—The milk which ought to be bland and unirritating, acquires certain heating qualities, and becomes deteriorated to a degree of which those unaccustomed to investigate such matters have little conception.

“The properties of ‘opium, tobacco, and other narcotics,’ remarks Dr. Macnish, ‘are communicated to the child in the same way.’”

“It is a common mistake to suppose that, because a woman is nursing, she ought therefore to live very fully, and to add an allowance of wine, porter, or other fermented liquor, to her usual diet. The only result of this plan is to cause an unnatural degree of fulness in the system, which places the nurse on the brink of



disease, and which of itself frequently puts a stop to, instead of increasing the secretion of the milk.”—*Dr. Combe.*

Dr. Oxley, at a recent meeting held in the metropolis, made the following remarks:—“He had seen the greatest evils result from the use of ardent spirits and other liquors, while nursing. He had been in extensive practice as an accoucheur, and in all cases where he could prevail on his patients to drink only milk, or gruel, or barley-water, he had been successful in producing much comfort and a speedy restoration to health. The fever, the pain, the anxiety, and the restlessness so often complained of, arose in almost all instances, from the use of ardent spirits, and mothers should be very cautious what kind of *nurses* they engaged. Dr. Anderson, a very able and experienced lecturer on midwifery, used to say to the students, ‘Whatever you do, never recommend a nurse that smokes tobacco; for if she smokes, she will be sure to drink; and if she drinks, she will not fail to recommend it to her mistress.’—He believed that the evils done to females by intoxicating liquors, were greater than those done to males by the same practices.”

At a meeting in Finsbury chapel, Moorfields, London, the 24th of May last, Mr. Higginbottom, surgeon, of Nottingham, in the course of his excellent speech, remarked—“He begged, in conclusion, to say a word to females. It was very common for them, when urged to join this Society, to say, ‘*What are we to do about suckling?*’ We are then obliged to take ale.’ Perhaps nothing could be more preposterous than such an idea. Did the various sucking animals ever take any such things? What would be thought of an old woman who should give her cow a gallon of ale, under the idea that it would then be better able to suckle its calf? One of his most respectable patients had given up the use of all fermented drinks, and one consequence was that not a single dose of physic was put down to her account in his day-book. She had a very fine child, and the mother and child were both doing remarkably well. ‘But what, then, are we to suckle with?’ it would be said. His reply was—with good beef and mutton, to be sure. If they would have puny, weak, sickly children, let them drink ale, and other drinks containing alcohol, and, according to the usual plan, give the children a portion also. He met with a woman, aged 93, who, in the course of her life, had suckled twenty-four children, of her own or other people’s, some of the principal families in the place. He found that she had not used any fermented drinks. He asked her what she had taken? Her reply was—broth, or whey, or milk. She was a fine, tall, stout, healthy, old woman, and bid fair to live one hundred years. He had often greatly regretted to find females who, according to their age, ought to be in the very prime of life, worn out, in consequence of their taking stimulants so freely to assist them, as they supposed, in suckling their children. He earnestly advised them not to take another drop: they might feel a little low at first, but a little bar-

ley-broth, and good beef and mutton, would prove most effectual restoratives."

*Testimonies of several Ladies on the subject.*

A case has come immediately under my notice (and I am happy to find, by inquiry, that it is not a solitary one,) of a young woman who has taken nothing during her confinement of an intoxicating kind under any shape, neither in drink or food, the place of it having been supplied by broth and tea, coffee or gruel, occasionally. The baby is now six months old, and for four months lived entirely upon the breast; and does now in a great measure, being fed only twice a day on baked flour boiled in milk. The mother is in excellent health; and the baby, the youngest of five children, is a more healthy, lively, and engaging child than the others were in their infancy.

"I am now nursing my eighth child, and the *third* upon the principle of Total Abstinence from all intoxicating liquors; and having formerly drank both ale and porter while similarly circumstanced, I can bear my unqualified testimony in favour of nursing without the use of any such stimulants; my own health is good, and I never had a finer, or more healthy infant, than that which is now the object of my care."

"It is now nearly three years since I left off drinking anything of an intoxicating nature, (except when prescribed by my medical adviser,) during which time I have nursed two children, neither of whom were weaned till they were more than nine months old, nor had any other kind of nourishment than that which they derived from me, except when occasionally left for more than two hours at a time. I am induced to state this, for the encouragement of mothers who may feel timid at making such an experiment; and can assure them, that if their children thrive upon such a mode of treatment as well as mine have done, they will never have any cause to repent having adopted Total Abstinence principles."

Numerous cases of this kind have come under the Author's observation.

The following Table has been prepared by R. M. Hartley, Esq., Sec. of the N. Y. City Temperance Society. The data being chiefly furnished by official returns and other authentic documents, the results are sufficiently accurate, and may be confidently referred to, as coming as near the truth as possible.

A TABLE  
(494)  
*Showing the annual consumption and value of intoxicating liquors in different countries, the proportion to each inhabitant, and the aggregate of the alcohol consumed in each country.*

COUNTRY.	Gallons.	Aggregate consumption.	Average to each individual.	Per cent. of alcohol by measure.	Gallons of alcohol.	Aggregate consumption of alcohol.	Population.	Average of alcohol to each inhabitant.	Value.
FRANCE, Consumption of Wine, Brandy, Spirits, Cider, Beer, Great Britain, Consumption of spirits of all sorts, on which duty was paid in 1831, Small Beer do. annual aver- age for five years prece- ding 1831, Do. Strong Beer, Wine imported in do. in 1835 Sweden do. Spirits, Prussia do. Spirits, UNITED STATES, Do Domestic Spirits, Foreign, Wine, Beer, Cider,	746,571,429 9,245,425 2,250,000 221,705,450 74,025,550 31,402,417 54,822,412 189,977,152 7,840,971 22,500,000 30,000,000 40,000,000 2,672,228 5,951,954 10,000,000 12,000,000	1053,797,854	32½	Wine 15 per ct. Brandy 53 Spirits 53 Cider 7 Beer 5	111,985,494 4,900,065 1,192,500 15,519,381 3,701,227	137,298,667	32,000,000	About 4½	£52,777,777, or \$234,333,329 88
		284,041,952	11½	Spirits 53 Small Beer 1 25	16,643,281 685,280	28,474,021	25,000,000	About 1½	£39,692,487, or \$176,234,640 38
				Strong do. 5 Wine 21 Spirits 53 Spirits 53	9,498,857 1,546,603 11,925,000 15,900,000	11,925,000	3,000,000	About 3¼	£13,500,000, or \$59,340,000 00
			2	Spirits 53	15,900,000	15,900,000	15,000,000	" 1 1-16	£9,000,000, or \$39,960,000 00
				Spirits 53 Spirits 53 Wine 21 Beer 5 Cider 7	21,200,000 1,415,280 1,249,910 50,000 84,000	23,999,190	17,000,000	About 1½	£8,062,416, or \$35,797,127 05

## E.

## INTEMPERANCE AMONG THE INDIANS.

The Indians of North America, since its first settlement, have been universally addicted to drunkenness; and even before the introduction of ardent spirits, they had discovered an intoxicating liquor, by the fermentation of Indian corn. The difficulty, however, of procuring this in sufficiently large quantities, prevented any general excess.

Europeans early took advantage of this *morbid thirst* for strong drink among the Indians, and made it the most valuable source of emolument. The latter not only exchanged for it their furs and peltries, but their lands also; so that within the space of two centuries, they have been swept away by its poisonous influence, like the dry grass before the fires of the prairie. Public enactments\* and private remonstrance have alike proved ineffectual in preventing its introduction among the natives of the forest, and the only limits which will probably bound its use are the extermination of the race.

The first instance of intoxication by ardent spirits among the Indians of this continent, is recorded in the narrative of the "third voyage of Master Henry Hudson," made in the year 1609, during which he discovered the Hudson River, and penetrated it as far as where Albany is now situated. After having reached above the Highlands, the narrative goes on to state, that "the people of the countrie came flocking aboard, and brought us grapes and pom-pions, which wee bought for trifles, and many brought us beare's skinnies and otter's skinnies, which wee bought for beades, knives, and hatchets—and our Master (Hudson) and his mate determined to trie some of the chiefe men of the countrey, whether they had any treacherie in them, so they tooke them downe into the cabbin, and gave them so much *wine* and *aqua vitæ* that they were all merrie. In the end one of them was drunke, which had been aboard of our ship all the time that wee had been there, and that was strange to them; for they could not tell how to take it."†

Dr. Samuel Miller in his Discourse delivered before the New York Historical Society, September 4th, 1809, states that among *The Six Nations*, there is a tradition still preserved of a scene of intoxication which occurred with a company of the natives when the first ship arrived.

Mr. Williams, in his History of Vermont, supposes that the cause of this incessant craving for alcoholic stimulus among the Indians, is to be found in their habit of living on raw or boiled meat and water. This diet, he says, does not satisfy the desires of

\* Numerous acts have been passed by the Colonial and Territorial Legislatures to prevent the sale of intoxicating drinks among the Indians. Among others, Pennsylvania in 1721, imposed a fine of *twenty pounds* for every such offence, and the same penalty was imposed upon every one, in whose possession strong liquors, in quantity exceeding one gallon, were found among the Indians. Ohio, also, in 1807 passed a similar law, making the penalty 100 dollars, and Indiana, in 1809, followed her example.—*Laws of the Colonial and State Governments relating to Indians and Indian affairs*, pp. 138, 232, 233.

† Collections of the New York Historical Society.

nature, and accordingly produces an appetite for everything astringent, stimulating, and inflammatory. Besides the hardships and sufferings to which the Indian is exposed, his want of comfortable refreshments and support, and the extremes of heat, and cold, and moisture, add new force to an appetite already excessive. White people, subjected to the same hardships and mode of living, have an equally strong inclination for strong drink, and but few have sufficient fortitude to resist its indulgence. It could not be expected that the Indians, who are unaccustomed to lay restraints upon their appetites and passions should be able to resist the fascination of intoxicating liquors. Besides, the appetite once indulged, increases by what it feeds upon, until the miserable victim yields up his life to the insatiable despot.

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## F.

### ASYLUMS FOR THE INTEMPERATE.

We have long been of opinion, that establishments of asylums for the cure of inebriates, or, in other words for the reformation of the intemperate, were imperatively demanded in our country; and that a more useful or philanthropic measure could not be proposed. Were each state to provide such institutions, to be supported at the public expense, it would be but an act of justice toward its citizens, whom it tempts and actually leads into ruin, by legalizing, and thus encouraging the use of intoxicating drinks; and were this to be done, it might possibly lead our law-makers to count the cost, and see, whether the benefits of such license equal the costs, and the expense; and whether the principles of political economy, would not suggest the propriety of cutting off the supply, by going to the fountain head, in other words, to withhold such license.

Intemperance is a physical disease, and requires, therefore, physical treatment—moral measures alone, cannot reach it—total abstinence from the cause which produced it, is the only remedy; and the practice of this, in nine cases out of ten, is beyond the power of the unhappy inebriate. He lacks the moral ability—hence the utility of asylums—many drunkards are annually sent to our lunatic establishments; but we need not say, that these are not the proper place for them. Hundreds are sent on whaling voyages, or on board of other vessels, to keep them out of the reach of temptation—but ship-board, is but a poor school, for those who lack decision of character, and yield easily to the gratification of their appetites.

Dr. S. B. Woodward, the very able superintendent of the Hospital at Worcester, Mass. has published several Essays in a pamphlet form, on this subject, to which we would refer the reader.—These essays are important, also, as establishing the point, that the drunken appetite, the physical disease of the stomach—is caused by the *moderate use* of alcoholic liquors. Among other



arguments in favour of the establishment of such asylums, Dr. W. thus remarks:—

“If there are thirty thousand drunkards in this country, and one tenth part are susceptible of cure, it will afford sufficient motive to commence immediately the important work. Doubtless one half may be cured, and the habit be wholly removed, if proper means are persisted in, for a sufficient length of time. If thirty thousand people in this country were to have smallpox in the next ten years, and it should be known that the disease would then be for ever at an end, would the philanthropist fold up his arms and be satisfied, that, when these cases were ended, the disease would be extinct? or rather would he not exert himself to see that hospitals were provided, and every means secured that should lessen the severity and fatal tendency of the malady even for these ten years?”

“But no sober and considerate man can for a moment suppose that the evil of intemperance is to be removed from among us. Intemperance will continue to be the scourge of our country, will send its thousands of victims to an early and untimely grave, probably for ages yet to come. Temperance societies have done much, very much already, and will do much more, it is devoutly to be hoped, to rescue mankind from the horrors of intemperance. Yet a large class of mankind will pursue their accustomed habits, and drunkards will still be thick among us; poverty, and wretchedness, and disease will by this means for years, perhaps centuries to come, be entailed upon our race. Shall we then sit idle and see the mighty evil, witness the ruin and wretchedness it entails upon man, and not make an effort for its cure? ‘Is there no balm in Gilead, and is there no physician there?’

“Let the experiment be fairly tried; let an institution be founded; let the means of cure be provided; let the principles on which it is to be founded be extensively promulgated, and I doubt not, all intelligent men will be satisfied of its feasibility, and be ready to extend to it ample benefaction, to build up and endow it with every necessary means.

“It cannot with exact certainty be told what would be the necessary expense of such an institution. It would be desirable to connect it with a good farm of moderate size, with plain, substantial buildings, a sufficient number of rooms for public instruction and private accommodation, in a pleasant and inviting section of the country. Twenty thousand dollars would be ample means for such accommodations as would be sufficient to make a magnificent experiment of the utility of the scheme; half that sum would afford an opportunity for a fair experiment.

“At the head of this institution place a physician of zeal, medical skill, and enlarged benevolence; let the principle of total abstinence be rigorously adopted and enforced; let the patients be so placed as absolutely to prohibit all access to the intoxicating draught. If the health suffered, let appropriate medication be afforded; let the mind be soothed; hope, that balm which is potent to save, be held out; let the certainty of success be clearly delineated to the mind of the sufferer, founded in the undeviating and ample experience which the last ten years have afforded; let good

nutrition be regularly administered; let perfect quiet be enjoined while the prostration of strength and energy continued;—this course, rigorously adopted and pursued, will restore nine out of ten in all cases, where organic disease of liver, brain, stomach, heart, or other organs essential to life, has not been produced.

“To the question, how shall inmates be placed in institutions of this character, and how retained? the answer must obviously depend upon the nature of the institution. If it should be a private establishment for the wealthy and respectable classes of society, friends would of course become responsible to the keeper of the house for all the consequences of detention; that is, if the individual detained should seek redress for false imprisonment, the parent, guardian, or other friends, should be bound to save the institution harmless from legal liabilities. If the subject of the institution should be a minor, perhaps parents and guardians would have a right, by existing laws, to enforce his detention, till a cure should be effected.

“I know the subject is one presenting some difficulties, and before institutions can be placed on the right footing, some legislative enactments may be necessary to enable keepers of such houses to enforce all needful restraints. It may be necessary, however, to satisfy the public of the utility of such institutions, before such laws could be procured.”

Dr. W. feels satisfied that many wealthy families throughout the country, who are cursed with drunken inmates, would spare no expense in procuring the advantages of such an asylum. He thus relates the case of a father: “Indeed, since writing the above, a wealthy and highly respectable merchant and manufacturer came to me from a far distant village, with his only *son*, who voluntarily consented to place himself under my care, and follow my directions strictly, to be cured of the loathsome and destructive habit of intemperance, contracted while a clerk in his father’s store, dealing out spirituous liquor to his customers, and partaking, as he supposed, innocently, of what others so freely purchased and partook. Do you think that I can describe to you the agony of that father, when he related to me the wretched circumstances of this only son, and only child! ‘O, if you can cure him!’ he exclaimed, ‘money is no consideration, and we shall all owe you an eternal debt of gratitude.’”

Drunkards which are town poor, might be supported and reformed by towns at far less expense than they are now sustained in the alms house, with their families for a course of years.

“We will suppose a case: A mechanic of industrious habits has a large family, which he supports by his individual efforts. He becomes intemperate, neglects his business, and reduces his family from competence to want and suffering. Want and suffering bring disease and discouragements; and he and his wife, and his children, are transferred to the almshouse, to be supported at a heavy public expense. Instead of this course, let a town take care of such a man, and expend one hundred dollars to keep him under the means of cure for his intemperance one year, and one or two hundred dollars to keep his family from suffering in the meantime, if neces-

sary ; and if the means are successful, he will be restored, vigorous and sound, not only free from his habit, but free from any propensity to return to it. How much better will such an expenditure be, than to support such a family in an almshouse till one by one they are taken away by death, or bound the slaves of the wealthy, with the stigma *drunken pauperism* upon them ! How different will be the prospects of these children under these different modes of management."

Dr. W. contrasts intemperance with insanity, which has so much excited the sympathy of the community. In the United States, says Dr. W. the insane are one in a thousand, the intemperate eight or ten in a thousand. Of drunkards ten per cent. die annually. In Massachusetts, he estimates 4000 drunkards, 400 of whom die annually. If these four hundred could be brought into an asylum, nine tenths of them might be restored to health and temperance.

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## G.

*Speech of the Rev. Dr. Humphrey, President of Amherst College, at the Fourth Anniversary of the American Temperance Union, E. C. Delavan, Esq. in the Chair.*

Rev. Dr. Humphrey, President of Amherst College, offered the following resolution:—

"*Resolved*, That the American Temperance Union contemplate with gratitude to the all-wise disposer of events the continued advance of the cause of temperance among the nations, especially the extraordinary movements in Ireland, which promise to deliver that beautiful island from the most degrading bondage.

"I shall confine my remarks, said he, to the latter part of the resolution, which has respect to Ireland. Although I have endeavoured, for twenty-eight years, to stand in my lot, whenever called upon to advocate the cause of temperance, I was never invited to offer my thoughts on this theme upon a more heart-stirring occasion than the present ; and I should esteem it one of the happiest moments of my life, if I had the ability to do it justice. O, for the powers of a Curran or a Burke, for I am sure that the eloquence of the most gifted men of Ireland was never more worthily employed than it might be at the present time, in celebrating the moral revolution now in progress in that ill fated land.

"What has Ireland been for six hundred years ? It is one of the greenest and loveliest spots on the bosom of the ocean—the parent of great men ; the mother of clear heads and eloquent tongues, and warm and valiant hearts—the nursery of genius and wit ; the home of beauty, of chivalry, and of song ; but meted out, misgoverned, trodden down by the iron heel of oppression—manacled by the most abject ecclesiastical despotism, goaded on by madness and misrule to frequent insurrections—reduced to the

last stages of depletion by abominable profligacy—and scorched and consumed by intoxicating liquors. From the reign of the Henry's to the youthful Victoria, Ireland has bled at every pore, exhibiting the appearance of a vast potter's field, suffering by forms of despotism innumerable, and writhing under the fires of the distillery. How did our hearts sink and sicken within us, as we went from city to city, and from cabin to cabin, and, everywhere surrounded by squalid wretchedness, beheld the fiery deluge rolling on. We said in haste, 'Ireland is lost—she is crushed under the triple oppression of the Pope, of England, and of alcohol. The poison of alcohol is in all her veins. She has drunk till her vitals are on fire. How is it possible to live, while she consumes 23,000,000 gallons a year, at an expense of \$40,000,000—while she has 40,000 spirit shops—while every fifth shop in Dublin is a dram shop; and nearly 2,500,000 of her inhabitants are without the means of subsistence?' Thus we mused and moralized—desponding and almost limiting the Holy One of Israel. But what glad voices and shouts of emancipation are these that come to our ears, bringing over tidings from Dublin, from Galway, from Cape Fear? There is a glorious insurrection in Ireland. It began in the south, and rolling on like an irresistible torrent, it has broken out all over the land. Even the capitol is in the hands of the revolutionists. Their forces are thousands upon thousands strong, and constantly increasing, and with badges more honourable than Napoleon, are traversing in procession, and blocking up the widest streets in Dublin. Her bands, like the Philistines' new ropes and green withes, are becoming like tow. The priests and the highest dignitaries of the church are in the revolt. Even the magistrates are favouring it, and the army is infected. The daily political press, and even the organ of the Irish government, cheers on the insurrection, while the Chancellor of the Exchequer turns pale over his budget in Parliament, as he announces a great falling off of the revenue.

"Was there ever such a revolution? such a purpose, so deep, so pervading, so determined, so onward? Was there ever such an electric shock? Let the shouts of green Erin, for once, drown the voice of our own politics; for the greatest tyrant that ever lacerated her skin, laid bare her sinews, and consumed her flesh, is routed, and in a fair way to be expelled from her coasts. *Alcohol*, the personification of all evils, physical, political, and moral, there maintained dominion over mountains and valleys, rivers and lakes, with iron hand, marble heart, and pestiferous breath. But how glorious, how rapid, the progress of emancipation? In a little while more, if this outbreak is not checked, all Ireland will be free. Let us attend to the first voice that was heard no longer than last November. (Here Dr. Humphrey read several extracts from Irish papers.)

"This, Mr. President, is one of those great national movements which astonish mankind, and which cannot be accounted for, upon any of the common principles of politics, or morals. We are in the habit of speaking of our own temperance reform as one of the most remarkable, but it does not compare at all with that of injured and degraded, but now regenerated and emancipated Ireland,

With all her degradation she has done more for total abstinence in six months than we have done for years; and how? Chiefly by the efforts of one individual. The Rev. Theobald Mathew is the honoured instrument of this wonderful moral revolution. See him on the platform, on the steps of the court house, or on the broad green, with hundreds kneeling before him to receive the pledge, and thousands more waiting for an opportunity. And this is the pledge—

*“I promise while I belong to the tee-total abstinence society to abstain from all kinds of intoxicating drinks, unless used medically; and that I will discountenance by advice and example the causes of intemperance in others.”*

“Here, then, Mr. President, is an humble individual, with a little bit of paper, of scarcely five lines, which a breath of wind might blow away, changing the aspects and habits of great cities, and exerting a greater influence over the whole community than all the combined civil and moral power of the British empire.—What man ever enlisted ten, fifteen, and twenty thousand recruits in a day, for any cause? What power on earth could do it? Yet Father Mathew has done it; and what is to hinder him from going on from Galway to Dublin, and from Londonderry to Cork? But let us not ascribe that glory to any instrumentality, which belongs to *Him* who has the hearts of all men in his hands. It is not Father Mathew that has done it, but the spirit of God. The Lord of Hosts is with him in this thing. I do not believe there ever has been, or ever will be, such a mighty moral impression, which does not come from God. I know, sir, there are some who say that this popular outbreak is an enthusiasm excited by crafty men, for selfish purposes, and that it will soon spend itself, and then the waves of intemperance will return and sweep on as madly as ever. But I cannot think so. This is not wont to be the case of any moral reformation. It has not been so with our own. From the commencement its course has been onward, and it will go forward to its consummation.

“Mr. President, I ought to apologise for having detained the audience so long. I now close by saying, this Ireland, with all her mental resources, and interesting character—Ireland, once delivered—Ireland sober, with a full purse and abundant resources—how long think you she will bow before any oppression?”

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*Speech of the Hon. Theodore Frelinghuysen, Chancellor of the University of New York, on the same occasion.*

The Hon. Theodore Frelinghuysen, Chancellor of the University of New York, offered the following resolution:—

*“Resolved, That our confidence is unimpaired in the leading measures which have been pursued for the promotion of temperance in our country, and we do urge upon all our friends an active, and untiring continuance of them; more especially would we im-*



press upon all, the importance of a firm and consistent example of total abstinence from all intoxicating liquors.

"You perceive, Mr. President, said he, that this resolution regards temperance as a practical subject, and in that view, it is my purpose to consider it. I desire to plead the cause of temperance as a practical theme, that addresses itself to the heart, conscience, and intellect of every man, woman, and child—that is deep, pervading, and universal, in all its influences and interests. There has never been such a scourge permitted to visit our race, as that of intoxicating liquors. There has never been such an absurdity as that we should consent, as a christian people, and that the whole civilized world should consent to bow their necks under this bloody Moloch—and that, after all the advantages with which a merciful Providence has favoured us, still fathers' hearts have bled; and mothers have wept over ruined children; this blood-stained monster has continued his ravages, unheeding alike the groans of his victims, the tears of the widow and the orphan, and the rebukes of the pulpit and the press. I said there was never a greater contradiction to human reason; but there is one greater—it is, that, after a kind Providence has opened a way of relief, by means of *total abstinence*, we should still have to strive and labour and debate the question, with the christian world, whether that remedy shall be adopted. All the opposition that perverted intellect can raise up has assaulted us, and is still meeting us at every corner.

"Sir, I said this was a practical subject. It appears to me that the measures which the American Temperance Union employ for the promotion of this cause, are such as commend themselves to reasonable and practical men; and this resolution urges their vigorous prosecution. And what is the character of these measures? They have been called *ultra* and what not. Some have said, 'Take care! you are going too fast.' Others have pointed to the example of our blessed Saviour, and with impious perversion, endeavored to shield their wine drinking habits behind that. But what are our measures? Fourteen years ago, we thought if we could reach ardent spirits, we should cure the evil; and a pledge was adopted with that view. But experience taught us that it did not reach the disease. We enlarged the remedy. We did not at first make war against mere names. Whatever it was that corrupted the taste, poisoned the body, and ruined the soul, against that we made war. *Alcohol* was the evil, and wherever that was found we applied the remedy. The objector comes, and claims that wine, beer, and cider, are not distilled spirits, and should therefore escape denunciation. We answer, whatever it is that produces intoxication, whether distilled or fermented, against that we raise the warning voice. And there was no need even of the formal change of the pledge—there was vigour enough in the original pledge, if properly understood, to cover the whole of the ground. It was intoxication that was filling up our grave-yards; and against this, was the original pledge aimed. This it was that we sought to remedy; and whatever the liquor was called, if it induced this dreadful consequence, we stopped not to cavil about the name. We associated the thing with its consequences. But, we were as-

sailed by the objector, 'Remember that our Saviour converted water into wine.' Granted—we bow with reverence to the teachings of him who 'spake as never man spake.' But, the Saviour of the world, in no page of the gospel, has made it my duty to drink wine—no, not even the pure wine of Palestine, the very drink of his country, where no intoxicating drugs or filthy water have been added to it. No; wine drinking, in all its purity, was not enjoined as a christian duty. Yet, many are so under the influence of attachment to old forms, that they reason with us, and try to convince us that, when under other circumstances, in another age and country, we resolve, in the strength of his grace, to abstain from even things lawful, to accomplish a greater good—they would convince us that we are disregarding the Saviour's example. But let us try this question upon the authority of the Saviour's example. Let us see whether or not that example requires us to drink wine. Look at the case of Timothy. He had considered the example of the blessed Saviour; and yet what did he do? Why, Sir, so well persuaded was he of the danger of drinking wine, and so devoted to cold water, that he would not touch a drop of wine, except upon the authority of his spiritual father Paul, even for medicine; and from the very cautious manner in which Paul recommends the medicinal use of wine, it is evident that he regarded it a dangerous privilege, which he was granting. He remembered the testimony of Scripture, 'Wine is a mocker,' and the woes denounced by the inspired penman upon those who tarry long at their wine. In all fairness, I think, if any argument is to be drawn from the Scriptures, it is in favour of practising total abstinence. Look at the Old Testament. The father of the Rechabites left his dying counsel to his posterity, never to touch wine. In after years, the Lord directed the prophet to try them; and pots of wine were set before them; but they would not drink. And did the Lord frown upon them? Did he say, 'wine is one of the creatures of Providence, and therefore you ought to drink it?' No; he honored them, and gave them a place on the page of sacred history. In regard to the Old Testament, the spirit of it is on the side of total abstinence; and there can be no disagreement between the Old and the New; for they are from the same author.

"But, Mr. President, we should never have resorted to this argument, but to answer this objection. The case should have been submitted clear of these questions. There is a peculiarity in the nature of the vice itself which demands it. Of all the habits this is the most insidious. It gives no warning of its enchantments. It speaks peace, promotes joy, and makes encroachments by little and little. The individual beholds visions of exalted joy, while he digs his own grave, and while the tempter whispers peace, he secretly and surely destroys all that is valuable in his character. He but professes to quench his thirst, yet only excites it. The more he seeks to gratify it, the louder is the call. It is one of those stimulating agents, which the body cannot endure without being brought into bondage. The man who takes his glass of wine to-day at a certain time, will require it in larger quantity to-morrow. More than sixty years ago, Dr. Johnson was asked, 'why don't you take

wine?' He answered, 'for the most important of all reasons, I can't take a little.' That is the only place of safety. I put it to every man accustomed to use wine, if he is satisfied with the same quantity now that he was a year ago. I remember one of the most efficient friends of temperance, was led to stop drinking from reading three lines in a temperance publication, which declared that a man who was accustomed to drink would fill his glass higher every morning. He said to me, 'I threw down the book and thought it extravagant, but that very day at dinner, when I went to take my brandy and water, I found I had actually doubled the quantity.' Talk about drinking temperately, you cannot. God never meant alcohol should be used temperately. I tremble at every temperate friend I have, whether he drinks wine or brandy.

"But the moral influence of intoxicating liquors, is still more dreadful. We can look at the staggering form of the drunkard—But O the soul! that immortal principle which God has placed within us, created with ability to trace the long track of day, to roll among the planets and calculate their distances, to swell with gratitude the universal song of praise, degraded and brought down to the very dregs of pollution. That immortal life, all valuable as it is, this prostrates and destroys. Ten or fifteen years ago, when he commenced his career, if you had gone to him and said, 'Sir, you will be a drunkard,' like Hazael, he would have said with amazement, 'Am I a dog, that I should do this?' But now he will stagger along your streets without shame. Now and then, there may be a momentary reluctance as he passes along to the place of intoxication. He may look up and down the street, and may remember the home he has left desolate. He may almost give up the intoxicating cup, but ah! it is too late, his resolution is gone. He has nothing to fall back upon, and he rushes on and drinks down the fatal goblet, which he knows is hurrying him down to the grave.

"Can we propose a simple remedy? Yes, just leave off drinking. And ought not a redeemed world to bless God for this discovery? And ought we not heart to heart and shoulder to shoulder to press forward in the application of such a remedy?

"One thought in the latter part of this resolution is worth its weight in gold.

#### EXAMPLE.

"Let example plead for the sake of a bleeding world. One says, 'I am not responsible, I am temperate, I drink moderately—If others drink to excess, I am not responsible for their conduct.' That principle never had its origin in the word of God or in a generous bosom. There is not an individual who hears me, whose example is not going forth and influencing others, for good or ill. When we meet in the judgement, one of the first matters that will come up there, will be the influence which our example has exerted upon others. And, when the subject of wine comes up here, how will the precepts of the gospel lead me to dispose of it? If

my example is in danger of leading others astray, I must abandon it; for 'it is good neither to eat flesh, nor *drink wine*, nor anything whereby thy brother stumbleth, or is offended, or is made weak.'

"One word to the female portion of this audience. Let female influence be consecrated to this cause. Let it tell upon a world lying in sin, and bleeding at every pore. Let it be felt in the social circle—let fashion frown upon the use of all intoxicating drinks; and I will engage they will soon come into disuse."

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## H.

*Statistics of intemperance deduced chiefly from the London bills of mortality, and from mortality throughout England and Wales.*

"This is a very interesting article in the appendix to the Report of the New British and Foreign Temperance Society. The object of it is, to show that the number of deaths and burials in London, for more than a century have risen and fallen, according to the facilities granted by government for manufacturing, vending, and purchasing spirituous liquors. Whenever the government to satisfy distillers and venders, opened the flood gates and suffered them to pour out the poison upon the community, then, the bills of mortality, invariably arose; and when the evil became too great to be borne and the government laid on heavy duty, and checked importation and hedged up the traffic, then the mortality was lessened. Thus in the second year of William and Mary, an act was passed avowedly for the purpose of encouraging the home-manufacture of spirituous liquors. Distillers became so expert in their business, and sold their manufactures so cheap, that the poor began to drink it extravagantly to the destruction of health, morals, and life. In the year 1729, the bills of mortality rose to 29,722. That year, the government interposed to check the evil, and imposed a duty of 5s. in addition to all other duties on the gallon of British spirits. The consumption of gin was greatly diminished, and the mortality in 1730, was 26,761. But the duty was so obnoxious to the farmers, that it was removed in 1732, at which time the mortality was 23,358. The nation went again to drinking, and in 1733, the mortality rose to 29,253. Again in 1757, when the mortality of London was 21,313, the distillation of home spirits was suspended for three years, in consequence of a scarcity of grain, and a great diminution of consumption ensued; men could not poison themselves so rapidly as before, and the mortality was, in 1757, 21,313, and in 1758, 17,520. In 1760, distillation was resumed, and the mortality increased in a year, 1230. From this period, drinking, and death, maintained for many years a nearly uniform relation to each other. In 1792, there was a great increase upon the preceding year, in the consumption both of spirits, and small liquor, and the increase of mortality was 1453. In 1796,

distillation had again to be suspended from the scarcity of grain, and the mortality of London sank 1891. In 1801 was another season of scarcity, and the mortality which had risen to 23,068, sunk to 19,376, or 3,692. In 1803 the duty was advanced, and the consumption, and mortality, sunk together. In 1831 the Beer bill flooded the kingdom with beer; the consequence was, that while the mortality in 1830 was only 21,645, in 1831 it was 25,337. And lest it should be objected, that a large city cannot afford a fair specimen upon an entire country, of its drinking customs, the following table, is given to prove that, not in London only, but throughout England and Wales, an augmented consumption of alcoholic liquors is ever succeeded by an augmented mortality of the people. Not in the order of nature, not by the visitation of God, not by pestilence, nor famine, nor the hardships of poverty, do they perish; but by a plague their own hands have prepared.

No.	Year.	British Spirits.	Rum.	Malt Liquor.	Mortality of England and Wales.	Increase of Deaths.	Decrease of Deaths.
10	1803	5,353,309	2,573,602	7,243,344	203,728		
	1804	3,678,679	1,508,999	7,045,193	181,177		22,551
11	1808	5,384,394	2,174,751	7,281,603	200,713		
	1809	630,340	2,160,625	7,195,920	191,471		9,242
12	1813	162,191	3,044,680	6,838,705	186,477		
	1814	4,053,706	3,332,188	7,056,744	206,403	19,926	
13	1825	3,655,232	1,980,807	7,986,414	255,018		
	1826	7,407,204	3,982,033	8,415,042	268,161	13,143	

"The numbers in the first column, says the compiler of these statistics, will guide the reader to the particulars of each epoch, as we have already described them, in treating of the varying mortality of London. The effects of the Beer bill, in 1831, we are unable to exhibit, there being no returns in existence of the burials, throughout England and Wales, for that year. With this unavoidable exception, we have been so fortunate as to procure the necessary information for illustrating the periods of change since 1801. It will be seen how precisely they accord with the results we have already obtained from the Metropolitan bills. We need only add, in further explanation, that a period of severe distress, in 1809, arising from the high price of grain, increased the mortality throughout the kingdom, but especially in the country districts, and thus the beneficial effects of diminished consumption are less strikingly exhibited, than in the preceding period of 1803-4.

"But neither this table, nor those which have preceded it, show



more, be it always remembered, than an *increment of deaths*, resulting from an *increment of consumption*. The *real amount* of deaths produced by intemperance, as we observed before, they do not show. That amount remains wholly unknown, wholly incalculable.

"The subject thus presented, is, certainly, worthy the attention of the philanthropist, the Christian, and the patriot; and the inquiry ought to be pressed home to every man's bosom. Is it not the duty of every government so to legislate as to preserve the lives of its citizens? If they may legislate so as to keep out yellow fever, plague, and other destructive evils, may they not, ought they not, to keep out those alcoholic poisons, which fill graveyards with their deluded victims?"—*Am. Temp. Union*.

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## I.

### ANTI-BACCHUS.

This work has just been issued from the press in this city, and we need do no more than call the attention of the Temperance public to it. As we have been for some time engaged in preparing a work on the wines of the ancients, particularly those of Palestine, Greece and Rome, we shall withhold the conclusions at which we have arrived, until its publication. In the meantime, we give the following *summary* of Mr. Parsons' investigations:—

"I have adduced arguments and authorities which most incontestibly prove that the wines of the ancients were very different from ours. I have shown, from the heat of the countries, the highly saccharine quality of the grapes, the boiling and evaporating of the juice, or the diluting of the must, by the addition of five times its amount of water, vinegar, &c., as in Cato's family wine, the care taken to prevent this must from fermenting, by excluding the air, and immersing them in water to lower their temperature, the frequent filtering of the juice or wine, and the placing of the vessels in fumaria and ovens; from the sirupy character of many of their wines, and the custom of diluting them with so large an amount of water; from the popularity of wines destitute of all strength; from the desire of the people to drink large quantities without being intoxicated; from the innumerable varieties of the wines, and the fact that Falernian was the only wine that would burn; from the weakness of wines produced from the natural juice of the grape, and the non-existence of pure alcohol to increase their potency; from the testimony of Aristotle, Polybius, Cato, Varro, Pliny, Columella, Horace, Plutarch, &c.; in a word, from science, philosophy, and history, I have demonstrated that a large proportion of the wines of old, were not produced by vinous fermentation, and those which were inebriating, borrowed, in a majority of cases, their intoxicating power from drugs rather than from alcohol.—*Anti-Bacchus, Prize Essay, Chap. 5.*

## J.

## THE TRUE USE OF THE VINE.

The following excellent observations on the true use of the Vine, occur in the account given by the Rev. Dr. Duff, of his journey through France, while passing through that country to India, by the way of Alexandria:—

“In these countries, mantled with vineyards, one cannot help learning the true intent and use of the vine in the scheme of Providence. In our own land wine has become so exclusively a mere luxury, or what is worse, by a species of manufacture, an intoxicating beverage, that many have wondered how the Bible speaks of *wine*, in conjunction with *corn*, and other such staple supports of animal life. Now in passing through the region of vineyards in the east of France, one must at once perceive, that the vine greatly flourishes on slopes and heights, where the soil is too poor and gravelly to maintain either corn for food or pasturage for cattle. But what is the *providential design* in rendering this soil—favoured by a genial atmosphere—so productive of the vine, if its fruit become solely either an *article of luxury* or an *instrument of vice*?

“The answer is, that Providence had *no such design*. Look at the peasant and his meals in vine-bearing districts. Instead of milk, he has a basin of pure unadulterated ‘blood of the grape.’ In this, its native original state, it is a plain, simple and wholesome liquid; which at every repast becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessary—not an intoxicating, but a nutritive beverage. Hence, to the vine-dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own immediate sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire. And hence, by such a view of the subject, are the language and the sense of the Scripture vindicated from the very appearance of favouring what is merely luxurious or positively noxious, when it so constantly magnifies a well replenished wine-press, in a rocky mountainous country, like that of Palestine, as one of the richest bounties of a generous Providence.”

## K.

## DRINKING USAGES IN GREAT BRITAIN.

*The London Christian Observer* for Nov. 1839, in a notice of Mr. Dunlop's excellent work on this subject, thus remarks:—

“We are astonished, we might say horrified, in reading this volume. We were not ignorant that drunkenness is an awful sin and fearful curse; that more of the crime, and pauperism, and misery exhibited in our streets, and police-offices, and theatres,

and prisons, and workhouses, arises from intoxicating potions, than from nine tenths of all other sources put together; that the habitual use of ardent spirits, even when not carried to the excess of gross inebriation—to which however it too fatally and frequently leads—is still, under its milder forms, except when strictly requisite as a medicine, ruinous to the health and the morals, the body and the mind—nay, when requisite for one disorder, often causing worse diseases than it cures; nor had we any doubt as to the duty and necessity of attempting to stay this plague; or any hesitation as to the sound and Scriptural principle, or practical utility, of temperance societies; but ignorant we certainly were of the extent to which drinking usages are carried in the extensive ramifications of British Society. It is indeed upon the surface of things, that births, baptisms, marriages, and deaths; dinners political and municipal; canvassings and elections; contracts and performances, beginnings and finishings, are too often celebrated with a ‘jolly full bottle;’—and no man is unaware of these practices; but we had not imagined the extent of compulsory, customary, or expected usages, in almost every trade, and among artisans and all persons concerned in manual labour; usages, for the most part, peculiar to Great Britain and Ireland. It is humiliating to think that this country, with all its religion and philanthropy; all its institutions of science, literature, piety, and morality; is more entangled, more hemmed in, with the meshes of drinking usages than any nation in the world; so that powerful temptations are placed in the way of a person in the rank of an operative or tradesman in going through the usual stages of his career, to acquire a taste for potent, especially spirituous liquors. And hence arises an obstacle in the path of Temperance Societies which has not been duly considered. In other lands, those who drink these liquid poisons, for the most part, do so to gratify their own depraved appetite; they might abstain, if they pleased, from drinking, or encouraging others to drink, without giving offence, or exciting attention. Not so in England. A gentleman cannot, according to usage, dine at a coffee-house or hotel, without ordering wine, ‘for the good of the house,’ even though he may dislike it, or refrain from it as considering it injurious. A workman does not consider himself handsomely used in a gentleman’s house, if he has not money given to him to purchase intoxicating liquor, during, or at the conclusion of his job. But among the trades, drinking usages are reduced to a regular system; and all persons connected with them must pay in their turn, whether they drink or not. Mr. Dunlop, in addition to the convivial laws in use at visits, marriages, courtships, births, baptisms, deaths, funerals, bargain and sale, holidays, and other occasions of business and domestic life, has described the peculiar festal customs of ninety-eight trades and occupations in the three kingdoms; including their footings, fines, entries, pay-night practices, allowance pots, way-geese, remuneration pints, mugging bribes, drink penalties, and other usages, occurring statedly on numerous occasions; the whole detailing two hundred and ninety-seven different usages. The labour, perseverance, and expense of the author, in collecting

this mass of appalling facts, must have been very great; and his object in making them known is to direct the attention of Temperance Societies, and of religious and benevolent persons, to the necessity of systematically opposing these demoralizing usages; without doing which they will be foiled in their efforts by a secret power, often more dangerous than even the depraved passion of the individual to be reclaimed."

We would direct the attention of the reader to the above; as we believe the same customs, among similar classes in this country, are one of the most powerful causes, which at present obstruct the progress of the Temperance Reform. Every friend to his country, and to her free institutions, ought especially to set his face against political drinking. It is indeed humiliating, to see freemen, assembling together to deliberate on great questions, affecting the dearest interests of their country, and to discuss the propriety of measures of vital importance to the public weal, drowning their reason, perverting their judgement, and blunting their moral sense, by the free use of intoxicating drinks, which seem to be considered essential to every place, where political meetings are held. If the leading men of both parties, would but reflect, for a moment, on the demoralizing influence of such a custom, how it endangers the permanent prosperity of our institutions, as well as the peace and welfare of families and individuals, we believe they would unite in banishing alcoholic drinks, from every committee room, log cabin, or other places of political meeting, as well as from the polls.

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## L.

*Speech of the Rev. John Pierpont, at the Marlboro' Chapel, Boston, on the subject of sending out missionaries and rum in the barque Emma Isadora.*

"Resolved, That this meeting views with mingled feelings of pity and indignation, the shipping of the means of intoxication to any part of the world, and more so where the ignorant and uncivilized inhabitants are unacquainted with their terrible effects, in making all who use it the victims of sin, suffering and despair—and in blasting all the efforts made, at great cost of time and money, to elevate and improve the human family.

"The language of the resolution, said Mr. Pierpont, shows that there are two classes of men in the community—those who are led to establish missionary stations, and those who send intoxicating liquors to those stations. This shows two motives—one the *love of men*—that prompts to sending missionaries—the other is, the *love of money*, and that prompts to sending with the missionaries intoxicating liquors to foreign lands.

"I would this goodly city were not to be affected by this resolution. I would it were otherwise; for we are told that the very ship which carried out nine missionaries and 5,200 gallons of New

England rum, sailed from the port of Boston; and these intoxicating liquors were manufactured in Boston. Therefore, what is said in relation to producing these liquors must bear upon this goodly city of our habitation, in which no one lives, who does not rejoice in this his destiny; and it is not necessary for me to allude to the many good things this city has done, in extenuation of this. But, it has been my fortune, in the providence of God, to be thrown into some of these very missionary stations to which this rum has gone. I have been in the port of Smyrna, where barrels of New England rum may be seen lying on the wharf, with the Boston stamp.— There I also learned from a traveller, that he had seen it in casks on the backs of camels, in the great desert of Arabia.

“At Broosa, at the foot of Mount Olympus, a man may get drunk on New England rum, for less money than in Boston. I learned another fact in Constantinople. I saw the late Sultan, who had under his absolute control an empire of ten millions. He sat upon the hills where sat the ancient Cæsars. He died a drunkard, cut off in the vigour of manhood, by intoxication, the means of which were furnished by New England captains. The ingenuity of his priesthood had learned to draw a distinction between what had, and had not been distilled. They gave his majesty to understand that the Koran, in forbidding the use of wine, could not therefore mean cogniac brandy nor champagne. He died of *delirium tremens*—all the injunctions of the Koran, and the authority of the prophet to the contrary notwithstanding; and New England rum and American captains furnished the means of intoxication. He paid them most liberally for *cogniac brandy*, of the highest quality, for his imperial highness could not brook anything of an inferior sort.

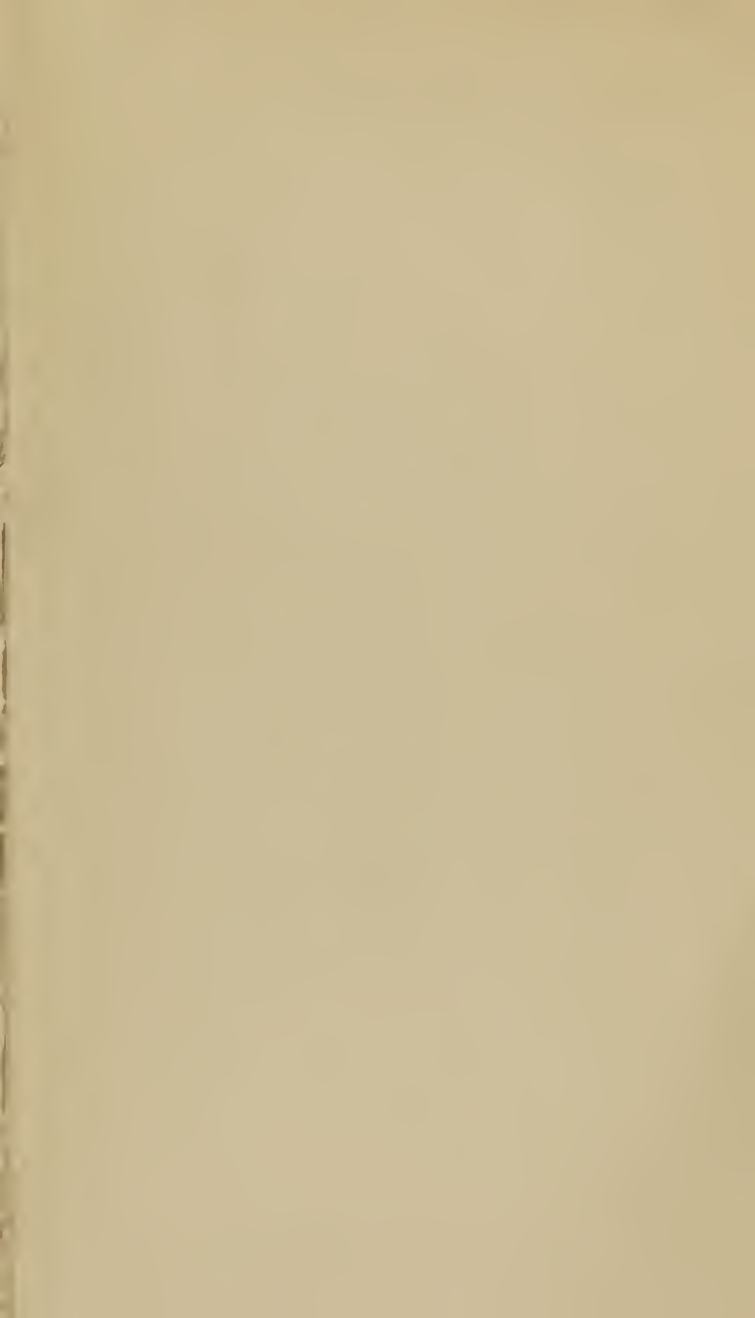
“That man stood on the hills where stood the first Constantine, the first Christian emperor. With the keen eyes of a great man, he saw that the banks of the Tiber were not to be the seat of commerce—commercial enterprise could not prosper on the banks of the Tiber as in the Bosphorus; and therefore he transferred the seat of his empire from Rome to Constantinople. When he first professed himself a disciple of the meek and lowly Jesus, it was a cause of gratulation throughout the Christian world. The world exulted, and they had good cause to exult. And why? Because such is the nature of man, there is a great portion of the human family who will be influenced by authority, that will not be influenced by the reason of things. Sir, might not the man who addressed the conversation, or wrote the book, which converted the emperor Constantine, have been held as a benefactor of his race? And it is on this principle, that ‘he which converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins.’ Mr. Chairman, is there not another side to this verse? If he that converteth a sinner from the error of his ways, shall save a soul from death, what shall be said of those that turn aside the righteous man from his path, and lead him into the ways of error, and transgression, and death? What has New England done to the head of the Turkish empire? The very man perhaps, who carried out missionaries to convert his subjects, carried out



the means of intoxication to convert him into a drunkard, and give the authority of his example to ten millions of the human race.— And who have done this? Our own fellow-citizens. Do you believe the authority of the Sultan will not be followed by his subjects? We know too well the effect of our President's example, to believe this. Will that of the Sultan of Constantinople be less? Let any man sit in the President's chair, and be openly guilty of any sin named in the decalogue, and I ask if he would not have to build up around ramparts to prevent the people from following his example?

"Sir, it is known in those nations from which shore this pestilence comes—ay, and among sober Mahometans, they know on whom to charge the desolation created by it. Shall we make this goodly land of ours any longer to go up as such a stench in the nostrils of the nations? It will cease to be done to some extent, when the vocation ceases to be regarded as honourable because profitable.— When the track of the serpent with his slimy folds, is seen over the piles of gold, follow it with your execrations, because, in heaping up these piles of gold, the love of man had no share. But, when we say these hard things against these men, are we not doing something to bring their vocation into disgrace? Yes, I am; and I do it with this express purpose. When man shall have made this business as infamous as God has made it wrong, the nations of the earth will have less cause to complain of our own. I ask you to paint in your imagination, that vessel, sailing up the port of Smyrna, having nine missionaries, taking their lives in their hands, to convert the people to Christianity; and the same vessel carrying five thousand gallons of New England rum, to convert sober Mahometans into drunken Mahometans—or the still greater absurdity of drunken Christians."

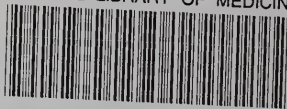
THE END.







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